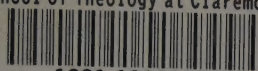


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A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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New Edition.

CAREFULLY REVISED THROUGHOUT
AND THE SYNTAX GREATLY ENLARGED.

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PREFACE.

THE twenty-seven years, which have elapsed since the first publication of this Grammar, have been exceedingly fruitful in the philological and exegetical study of the Old Testament. And important progress has been made toward a more thorough and accurate knowledge of the grammatical structure of the Hebrew language. This edition of the Grammar has been carefully revised throughout that it may better represent the advanced state of scholarship on this subject. Nearly every page exhibits corrections or additions of greater or less consequence. And the Syntax particularly, which was not fully elaborated before, has been greatly enlarged, and for the most part entirely rewritten. The plan of the Grammar, the method of treatment, and in general the order of the sections are unchanged. And little occasion has been found to alter the more general and comprehensive statements, which are distinguished by being printed in large type. The changes are chiefly in the addition of fuller details enlarging and multiplying the paragraphs in small type.

The principle of eschewing all supposititious forms and adducing none but such as really occur in the Old Testament, has been steadfastly adhered to as heretofore, with the view of rigorously conforming all rules and examples to the actual phenomena of the language. The text of Baer is preferred so far as published, the disputed orthophonic Daghash-forte excepted, though it is recognized and its rules are stated. In the discussion of the

poetic accents free use has been made of the elaborate treatises of Baer and Wickes; and the names which they employ are given as well as those which previously were more familiar. The intricate rules for the employment of Methegh are also drawn from Baer. The position of the accent is indicated as in previous editions by a small vertical stroke above all Hebrew words except monosyllables.

The convenience of students has been consulted in removing the paradigms of pronouns, verbs, and nouns from the body of the volume and placing them together at the end. A new paradigm has been introduced, affording a succinct view of the formation of nouns of different classes, with their respective significations. The declensions of nouns have been simplified by an arrangement which corresponds at once with their etymological structure and with the vowel changes to which they are severally liable. While every part of the Syntax is much more fully developed than before, special attention has been paid to the use of the tenses, which is so thoroughly discussed in the admirable treatise of Dr. Driver. The old names preterite and future are, for reasons given on pp. 299-302, preferred to perfect and imperfect, which are now so generally adopted; but the latter are used in conjunction with the former for the convenience of those who like them better. The various kinds of compound sentences, involving relative, conditional, circumstantial, and co-ordinate clauses, receive the attention which is due to their peculiar character and separate importance. The different rules and statements of the Grammar, and particularly of the Syntax, are illustrated and confirmed by a copious citation of passages in which they are exemplified. Full indexes, as before, accompany the Grammar to facilitate its use.

PRINCETON, *August 22, 1888.*

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PART FIRST.

ORTHOGRAPHY.

§ 1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

THE LETTERS.

§ 2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and

important as well as the only pure monument of it. The first step towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אֲלִפְבָּאִים) and points (נִקּוּדִים). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The alphabetical table upon the opposite page exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

§ 3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the following table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א ———	אַלֶּפֶת Áleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּימֶל Gímel	ג	3
4	ד Dh, D	דָּלֶת Dáleth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V or W	וָו Vāv (Wāw)	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵית Hhēth	ח	8
9	ט T	טֵית Tēth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	ך Kh, K	כָּף Kaph	כך	20
12	ל L	לָמֶד Lámedh	ל	30
13	ם M	מֶם Mēm	מם	40
14	ן N	נוּן Nūn	נו	50
15	ס S	סָמֶךְ Sámekh	ס	60
16	ע ———	עֵין Áyin	ע	70
17	פ Ph, P	פֶּא Pē	פפ	80
18	צ Ts	צָדִי Tsádhē	צ	90
19	ק K	קוֹף Kōph	ק	100
20	ר R	רֶשֶׁשׁ Rēsh	ר	200
21	ש Sh, S	שִׁין Shīn	ש	300
22	ת Th, T	תָּו Tāv	ת	400

would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case

removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus ב with a point in its bosom has the sound of *b*, ב unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; ג is pronounced as *g*, ג unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; ד is *d*, ד unpointed is the aspirate *dh*, equivalent to *th* in *the*; כ is *k*, כ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ג, is commonly neglected in modern reading; פ is *p*, פ unpointed *ph* or *f*; ט is *t*, ט unpointed *th* in *thin*. The letter ש with a dot over its right arm is pronounced like *sh*, and called *Shin*; ש with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern usage to discriminate between its sound and that of ס Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבְּלֵת *shibbōleth* with סִבְּלֵת *sibbōleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שָׁרַם *to break*, שָׁרָה *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. לִשָּׁה *to be*

bereaved, שָׁבֵל *to be wise*, כָּבֵל *to be foolish*; שָׁכַר *to be drunken*, שָׁכַר *to hire*, סָכַר *to shut up*; שָׁר *to look*, שָׁר *to rule*, סָר *to turn back*; שָׁפָה *a lip*, שָׁפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the equivalence of such roots as סָפַן and שָׁפַן, סָפַק and שָׁפַק, סָחַם and שָׁחַם, and by the fact that ס is in a few instances written for ש, e. g. נָסַח Ps. 4: 7 from נָשָׂא Eccles. 1: 17 for סָכַלָהוּ; סָכַלָהוּ Jer. 19: 2 from חָרַשׁ סָפַח but שָׁפַח Isa. 3: 17. The original identity of ש and ס is apparent from their being used interchangeably in the alphabetic psalms Ps. 119: 161—168 and other biblical acrostics Lam. 3: 61—63, as well as from the etymological connection between שָׁאֵר *leaven* and כִּשְׁאֵרָה *a vessel in which bread is leavened*; שָׁעַר *to shudder*, שָׁעִירָה *horrible, causing a shudder*; שָׁכַר *to hire*, אֲשָׁכַר *a recompense*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

b. The palatal aspirate *gh* is still preserved in the spelling of many English words, although it is now lost in pronunciation, being either compensated by lengthening the vowel, e. g. *light* (Ger. *licht*), *knight* (Ger. *knecht*), *plough* (Ger. *pflug*), or changed to a labial, e. g. *laugh*, *tough*, or to an unaspirated surd, e. g. *hough*.

2. In their original power ט *t* differed from ת *t*, and כּ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, א and ע, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. א is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a

part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand *ʕ* had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by *γ*, sometimes by the rough and sometimes by the smooth breathing; thus *עִמְקָה* Γόμορρά, *עֵי* Ἠλί, *עֵי* Ἀμαλήκ. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. *שִׁמְעֵי* *Sh'mang*, *גְּנָמֹדֵי* *gnāmodh*.

§ 4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phœnician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters which appear in the table with double forms; *א ב ג ד ה* when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter; at the end of words no such link was needed, and the

letter was continued vertically downward in a sort of terminal flourish thus, ך ך ך ך, or closed up by joining its last with its initial stroke, thus ם.

a. The few instances in which final letters are found in the middle of words, as לְכַרְבֵּה Isa. 9:6, or their ordinary forms at the end, as נָה Neh. 2:13, כֵּן Job 38:1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as וְכָה Ps. 80:16, or smaller, as בְּהַבְרָאָה Gen. 2:4, or above the line, as מִצֵּר Ps. 80:14, or inverted, as בְּסֶבֶךְ Num. 10:35 (in manuscripts and the older editions, e.g. that of Stephanus in 1541), or with extraordinary points, as וְיִשְׁמְרוּ Gen. 33:4, כִּנְיָא Ps. 27:13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended נ in מִנְשֵׁה Judg. 18:30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In וְהָיָה Lev. 11:42 the Vav, which is of unusual size, is the middle letter of the Pentateuch; וְהָיָה Gen. 16:5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter (the correct reading 1 Kin. 15:19 is וְהָיָה); the large letters in Deut. 6:4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's *Tiberias*, pp. 152 etc.

§ 5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interesting corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phœnicians, and hence the appended α of Ἀλφα, etc., which points to the Aramæic form אֱלֶפָא.

6. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, *a snake* or *a bag*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook* or *a hunter's dart*; Koph, perhaps *an axe-head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

Eusebius (Praep. Evang. x. 5) and Jerome give a mystical explanation of the alphabet, in which the names of the letters are read as a continuous sentence. See Fürst's *Aramäisches Lehrgebäude*, p. 26.

§ 6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes כ ג ד succeed each other, as in like manner the three liquids ל מ נ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (פ omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (ז omitted), Prov. 31:10—31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ו and ז are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ד ג ב		
Smooth	ה	ט ח ו	(כּי)	נ מ ל
Rough	ע	ת ק פ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them θ and ξ; ג and ו, in Greek γ and ζ, become in Latin C and G, while ת, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

§ 7. The letters may be variously divided:

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע
Palatals	ג	י	כ	ק
Linguals	ד	ט	ל	נ ת
Dentals	ז	ס	צ	ש
Labials	ב	ו	מ	פ

ך has been differently classed, but as its peculiarities are those of the gutturals (אוח גרונית) it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity,

but when analogy would bring them into combinations foreign to their nature, they are either liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א ה ו י	י	Vowel-Letters,
		א ה ע	ע	Gutturals.
Medium,	{	ל מ נ ר	ר	Liquids,
		ז ס צ ש	ש	Sibilants.
Strong,	{	ב פ	פ	Aspirates and Mutes.
		ג כ	כ	
		ד ק	ק	
		ד ת ט	ט	

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth פ כ ט and middle forms פּ כּ טּ, which may be either aspirated or unaspirated, the two last have each an additional representative פּּ which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פּ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic has an additional *p*, as the Greek alphabet has both π and φ.

3. Thirdly, the letters may be divided, with respect to their function in the formation of words, into radicals (אֲחֻזִּיּוֹת שְׁחֻזִּיּוֹת) and serviles (אֲחֻזִּיּוֹת הַשְּׂמִיּוֹת). The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the memorial

words **אֵתָן מֹשֶׁה וְכָלֵב** (Ethan Moses and Caleb); of these, besides other uses, **אֵתָן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הֶאֱמַנְתִּיר** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **ט** for servile **ח** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִקְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **אֵתָן שְׂמַלְכָתוֹ בִּינָה** *for his work is understanding*; **אֵתָן שְׁלָמָה** *I Solomon am writing*; **אֵתָן שְׁלֹמִי אַךְ חֲבִנָה** *only build thou my peace*, **אֵתָן כְּתָב אֱלִינוּ** *like a branch of the father of multitude*; **אֵתָן שֵׁם אֱלִיהוּ** *Moses has written to us*. To which Elias Levita added **אֵתָן שֵׁם אֱלִיהוּ נִכְתָּב** *the name of Elias is written*; and Nordheimer **אֵתָן מִכְתָּבִי** *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, **א ה ל ם ך ם ן**, occupying the vacant space with some letter, as **ק**, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; those which are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגוֹמַר** for **וְגוֹמַר** *et completio*=etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combin-

ation of ה with the letters immediately preceding; thus ך or תק 500, ם or תר 600, ן or תש 700, ף or תה 800, ץ or תח 900. Thousands are represented by units with two dots placed over them, thus ס 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus תכא 421. Fifteen is, however, made not by יה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9 + 6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Massoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Massoretic points (מסורה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The

authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronunciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דָּבָר is in Gen. 12: 4 דָּבָר *he spake*, in Ex. 6: 29 דִּבֶּר *speak* and דִּבְרָר *speaking*, in Prov. 25: 11 דִּבְרָר *spoken*, in Gen. 37: 14 דִּבְרָר *word*, in 1 Kin. 6: 16 דָּבָר *the oracle* or most holy place of the temple, in Ex. 9: 3 דִּבְרָר *pestilence*. So וַיִּשָּׁק is in Gen. 29: 10 וַיִּשָּׁק *and he watered*, and in the next verse וַיִּשָּׁק *and he kissed*; וַיָּבֵא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; וַהֲשִׁבְתִּים is in Jer. 32: 37 first וַהֲשִׁבְתִּים *and I will bring them again*, and then וַהֲשִׁבְתִּים *and I will cause them to dwell*; שָׁמַיִם is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in

a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals ם was taken as the representative of the vowels *i* and *e* of the same organ to which in sound it bears a close affinity; the weakest of the labials ך was in like manner made to represent its cognates *u* and *o*; and the two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or ם for *ě* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לַאֵל *lāt* Judg. 4: 21, דָּאֵג *dāg* Neh. 13: 16 K'thibh, קָאֵם *kām* Hos. 10: 14, אֲזַזֵּל *ʾazēl* Lev. 16: 8, רָאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, אֲמַסְאָךְ sometimes for *rāmōth*, צַוָּאר *tsavvār*, אֲמַסְאָךְ Hos. 4: 5 if not an error in the text perhaps for *emāsāk*; final *ā*, which is much more frequently written, is denoted by ה, e. g. גָּלָה *gālā*, מַלְכָּה *malkā*, אֲתָה *atīā*, rarely and only as an Aramæism by א, e. g. חֲגָא *hhoggā* Isa. 19: 17, קֹרְחָה *korhkhā* Ezek. 27: 31 K'thibh, גָּבְהָה *gābh'hā* Ezek. 31: 5 K'thibh. The writing of *ē* and *i*, *ō* and *u* is optional in the middle of words but necessary at the end, e. g. צִוְּיָהֶם or צִוְּיָהֶם *tsivvīthēm*, צִוְּיָהֶם *tsivvīthē*; שִׁבּוּי or שִׁבּוּי *shūbbū*. In the former position ם stands for the first pair of vowels, and ך for the second, e. g. מִינִיקוֹת *mēnikōth*, נְסֻגְהֵם *n'sūghōthā*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רֶשֶׁשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps יָנֵטֶשׁ *yānēts* Eccles. 12: 5; זֹחַת *zōth*, פְּרֹחַת *pōrōth* Ezek. 31: 8, בִּצְחָהֶם *bitstsōthāh* Ezek. 47: 11. At the end of words *ē* is commonly expressed by ם, and *ō* by ך, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכֵּה *malkhē*, מַלְכֹּה *malkō*; הֵיָה *hēyē*, פְּרֵחֵה *parō*; לֹה *lō*. Final *ě* is represented by ה, medial *ě* by ם, though this is only written in a few particular forms, e. g. יֵהֵה *yih'yē*, תְּהֵינָה or תִּהְיֵנָה *tih'yenā*; מִלְלֵתֵהֶם *millēthēm* Ezek. 11: 6, if not a textual error, is at least quite unusual.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly סִבֵּב or סִבֵּב, only once סִבֵּב 2 Kin. 8: 21; *yaʿkōbh* is יַעֲקֹב except in Jer. 33: 26 where it is יַעֲקֹב; *thēāse* is תְּעַשֶׂה, but in Ex. 25: 31 תְּעַשֶׂה; *ēthām* according to the analogy of similar grammatical forms would be אֲתָם, but in Ps. 19: 14 it is אֲתָם; *hēmīr* is in Jer. 2: 11 written in both the usual and an unusual way, הִמְיִר and הִמְיִר; *m'lākhīm* is מַלְאָכִים except in 2 Sam. 11: 1, where it is מַלְאָכִים; *g'bhālōth* is in Deut. 32: 8 גְּבֻלָּת, in Isa. 10: 13 גְּבֻלָּת, in Ps. 74: 17 גְּבֻלֹת; *lō* meaning *not* is לֹא, meaning *to*

him is לו, though these are occasionally interchanged; *zō* is written both זו and זו; and *pō* פו, פו and פא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. אֱלֹהִים *ēlōhīm*, אֱלֹהִים *ēlōhīm*; נָתַן *nāthūn*, נָתַן *n'thūnīm* or נָתַן. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּהֵן *kōhēh* Dan. 11: 6, always elsewhere כהן; קֹדֶשׁ *kōdhes̄h* Dan. 11: 30, for קדש; דָּוִיד *dāvidh* in the books of Chronicles Ezra, Nehemiah and Zechariah, elsewhere דוד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addirīm* Ex. 15: 10, אֲדָרִים *Ezek.* 32: 18.

It is to be observed that those cases in which ׀ is used to record vowels must be carefully distinguished from those in which it properly belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מַצָּה *mātsā*, רִשְׁחֹן *rīshōn*, § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǎ* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *õ* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or massoretic signs representing vowels (תנועות *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

Long Vowels.			Short Vowels.	
קָמֶץ Kámets	<i>ā</i>	ֿ	פָּתַח Páttahh	<i>ǎ</i> ֿ
צֶרֶךְ Tséré	<i>ē</i>	ֿ	סֶגוֹל Séghol	<i>ě</i> ֿ
חֹלֶם Hhólem	<i>ō</i>	ֿ	קָמֶץ חָטוּף Kámets Hhātúph	<i>õ</i> ֿ

Doubtful Vowels.

חִירֶק Hhírik	ֿ	<i>ī</i> or <i>ĩ</i>
שׁוּרֶק Shúrek	ֿֿ	} <i>ū</i> or <i>ũ</i>
קִבּוּץ Kíbbuts	ֿ	

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem

and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhi^a, which is a dot over its centre. When followed by װ or preceded by װ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, סֹנֶה *sōnē*; when it follows װ or precedes װ it is written over its opposite arm, e. g. שׁוֹמֵר *shōmēr*, תִּרְפֹּס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. Since a vowel-sign (or Sh'va § 16) is regularly written with every initial or medial consonant, װ must be *ōsh* and װ *ōs*, whenever it is preceded by a consonant without a vowel-sign; if it have itself no vowel-sign, װ will be *sō* and װ *shō*, except at the end of words. If Shin be preceded by a letter which itself represents a vowel the point over its right arm will not be Hholem, e. g. אִשׁ *ish* not *iyōsh*, רָאשִׁים *rāshim*, רִשְׁוֹן *rīshōn*, but בֹּשֶׁת *b'osh* where נ is a consonant. Shurek is a dot in the bosom of the letter Vav, thus װ. It will be observed that there is a double notation of the vowel *u*. When there is a װ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of װ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum װ=*ī*, and Hhirik parvum —=*i*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the massoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The massoretic vowel-sign is not װ but —. The punctuators never introduced the letter װ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed

to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between ך and ך̄, ם and ם̄, is not one of quantity, for ם̄ and ם̄̄ are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbutz and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails.

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbutz in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbutz, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§ 13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהרי (which have been formed into the technical word אהרי *Ehevi*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a

Sh'va, § 16, or have a Daghesht-forte, § 23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghesht-forte belong only to consonants: thus קֹוֶכָּה *kōvekā*, אֹוֹן *āvōn*, מִצְוֹת *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), עֲדָה *ēdh'vōth*, וְהָיָה *v'hāyā*, קִיָּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the letter. At the end of words, where Sh'va and Daghesht-forte are rarely written, ם is a vowel-letter if preceded by the sign for either of its homogeneous vowels *e* or *i*, and ן if accompanied by the sign for *o* or *u*; otherwise they are consonants, thus בִּי *bī*, מִי *mē*, גֵּי *gē*, בּוֹ *bō*, לוֹ *lū*, but שָׂרַי *sāray*, גֹּי *gōy*, גָּלִי *gālūy*, תָּו *tāv*, שָׁלֵוֹ *shālēv*, זֵוֹ *zīv*; the combination יוֹ is pronounced *āv*, עָנִי and אֲנָוֹ *ānāv*, סָתָו *s'thāv*. In consequence of its extreme weakness, ם not only quiesces when it is properly a vowel-letter, but may give up its consonant character after any vowel whatever, e. g. טַיֵּה *tītē*, רִישׁוֹן *rīshōn*, פִּירָה *pūrā*; final ם is always either quiescent or otiant, § 16. 1; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, § 26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of ן in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ן, e. g. רִכְזִיָּה Jer. 27: 20, מִיִּרְיָבֹוֹר Ezek. 27: 15, מִיִּרְיָבֹוֹר Ps. 30: 4, רִשְׁוֹנִיָּה Isa. 44: 17, לְכִיָּה Jer. 33: 8, וְגִדְלִיָּה Nah. 1: 3. In אֲנִיָּה 2 Chron. 8: 18, and לְמִנְחִיָּה Deut. 32: 13, ן represents or quiesces in the still briefer *ō* of Hhateph-Kamets, § 16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פֶּדֶה־צֹרִי Num. 1: 10, עֶשֶׂה־אֵל 2 Sam. 2: 19, also written עֶשֶׂה־אֵל 1 Chron. 2: 16. In such words as נוֹשְׁבָה Jer. 22: 6, שְׁפָחָה Deut. 21: 7, ה does not quiesce in Kibbutz, for the points belong to the marginal readings נוֹשְׁבִי שְׁפָחִי § 46.

§ 14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the

doubtful signs. 1. As *ī* was scarcely ever and *ū* seldom represented by a vowel-letter, Hhirik with Yodh (י) is almost invariably long and Shurek (ו) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of י and ו to represent one of their homogeneous long vowels proves nothing as to its character; but if in any word or form these letters are regularly written, the vowel is, as a general rule, immutable. When י and ו stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל *kōl*, נֵיר *nîr*, מוֹת *mūth*; without these quiescent letters they are said to be written defectively, e. g. חֵמֹת *h^akīmōth*, כָּמֹס *kāmūs*.

a. Hhirik with Yodh is short in וַחֲמִיטִי *vah^amittiv* 1 Sam. 17: 35, בִּיקְרוֹתֶיךָ *bikk'rōthekhā* Ps. 45: 10, לִיקְחָתָהּ *likk'hath* Prov. 30: 17, לִיסוֹד *lissōdh* 2 Chron. 31: 7. In צִיִּיקָנִי 1 Chron. 12: 1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30: 1), it may have had a twofold pronunciation *tsik'lag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. חֻקֵּי *hhukkē*, לְאֻמִּים *l'ummim*, יוּלָדָהּ *yulladh*, חֻקָּהּ *hhukkā* Ps. 102: 5, אֶלְגֻמִּים 2 Chron. 2: 7, זֻבָּה Ezek. 16: 34.

§ 15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

SH'VA.

§ 16. 1. The absence of a vowel is indicated by — Sh'va (שְׁוָא *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁבָא), which serves to assure the reader that one has not been inadvertently omitted. It

is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ך, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesch-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. נָחֵץ, אָחַ, אֲמִירָה, קֶשֶׁט, מִלְכָּךְ, מִשְׁמֶרֶתְכֶם. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הִינִקָּה, nor as a general rule to a final consonant preceded by a quiescent; thus הָטָאתָ וְבָאתָ Ruth 3: 4; יְהִיִּיתָ Isa. 62: 3, though in this case it is sometimes written, e. g. וְבָאתָ 2 Sam. 14: 3; וְהִיִּיתָ 2 Sam. 14: 2; וְהָרִיתָ Judg. 13: 3; הוֹצֵאתָ 1 Kin. 17: 13. א at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. הָטָא, נִפְרָא, רַבִּינָא, רֵוֵנָא; so likewise in the middle of a word, when followed by a vowel-letter and preceded by a consonant to which it has surrendered this vowel, its own consonant character being lost, § 57, 2 (3), e. g. יְרֵאָה y'rū Josh. 24: 14, שְׂמֹל s'mōl Num. 20: 17, רִישׁוֹן rīshōn Job 15: 7, תִּסְנֵנָה tissena Ezek. 23: 49.

a. Final ך may receive Sh'va for the sake of distinction not only from ך, as already suggested, but also from ך with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final ך in Arabic. In such forms as רִגְלֵי Sh'va is omitted with the closing letters because the ך is not sounded.

2. Sh'va may be either silent (חָ *quiescens*), or vocal (נֶּ *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered e, as

in *given*. This will be represented by an apostrophe, thus, בְּמִדְבָּר *b'midhbar*, פְּקַדְתֶּם *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. יָצַב־רָצַב־ *y^aabbēdh*, שָׁאֵר *s^eēth*, דָּעָא *d^uā*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. שָׁאֵר *sūū*, תִּהְיֶה *tīhhī*, לֹוֹלָם *lōōlām*. (2.) Before Yodh it inclined to *i*, e. g. בִּיַּעֲקֹב *bīyā^akōbh*, כִּיֹּם *kīyōm*, and with Methegh was sounded as Hhirik, e. g. בִּיַּד־ *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. בְּרָכָה *b^arākhā*, גְּלִילִים *g^alīlīm*, and with Methegh was pronounced as Pattahh e. g. בְּמִקְלֹחַ *bamakhēlōth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ō*, into which it enters. This assimilation is represented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh —; thus, עָמַד *amōdh*.

Hhātēph-Seghol —; thus, אָמַר *amōr*.

Hhātēph-Kamets —; thus, חָלִי *hh^alī*.

a. Hhātēph (חָטָף *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal. Luzzatto specifies the following cases: Hhateph Pattahh is found under the first of two similar letters, e. g. רָבִיּוֹת Num. 10: 36, or a letter from which Daghesh-forte has been omitted הִבְרִיחַ Gen. 27: 38, after initial הַיָּהֳבָה Gen. 2: 12, וְשָׁמַע Dan. 9: 18, וְשָׁלַח Lev. 25: 34, וְהִבְרִיחַ Ezek. 26: 21, after a vowel which has arisen from Sh'va סִבְבָּה, and in certain forms of אָכַל *to eat* and בִּלַּח *to bless*, e. g. הָאֲכָלָה Gen. 3: 17, מִבְּרָכָה Gen. 12: 3. Hhateph-Kamets is less frequent, but sometimes occurs where Hholem has been dropped הִשְׁכַּחַתָּה (from הִשְׁכַּחַתָּה) Num. 23: 25, תִּקְרָאֵי Job 2: 7, וְהִקְרָאֵי Ezek. 41: 4, וְשִׁבְּעִי Gen. 41: 5, וְצִפְרִי Ps. 104: 17, וְאֶצְרָה Isa. 27: 3, וְאֶחָרָה Jer. 31: 33, and in a few other

instances לָקַחְתָּ Gen. 2: 23, אֶלְכָּטָה Ruth 2: 2, 7, וְסִפְרָה 1 Kin. 13: 7, וַיִּצְטָקֵר. Hhateph-Seghol occurs but once וַיִּצְטָקֵר 2 Sam. 6: 5 (edition of Stephanus). Manuscripts and editions differ greatly in this use of the compound Sh'vas; and the same word is differently written in the current text, e. g. בִּסְעָה ■ Kin. 2: 1, בִּסְעָה ver. 11.

PATTAHH FURTIVE.

§ 17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ע, ה, or the consonantal ו at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive —, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ *rū^ah*, שָׁמֹעַ *shāmō^a*, מַגְבִּיחַ *maghbī^ah*, שָׁמַעַתְּ *shāma^at*, יִיחַדְּ *yī^ahhd*.

a. Some grammarians deny that Pattahh furtive (גִּבּוֹר *stolen*) can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמַעַתְּ should accordingly be read *shāmaat*, and יִיחַדְּ *yihhad*. But both the Sh'va under the final letter, § 16, and the Daghesh-lene in it, § 21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, רָקִיעַ or רָקִיעַ for רָקִיעַ.

SYLLABLES.

§ 18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of ה occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by

a quiescent letter or not, are called simple, e. g. לְכָה *l'khā*, עֹלֶה *ō-lē*. (The first syllable of this second example begins, it will be perceived, with the consonant ע , though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קַמ־תֵּם *kam-tem*, הֶלַכְתָּ *hā-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זָרָע *z'rō^a*, מִנִּי *mī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אֲדָם	אֱלֹהִים	בָּרָא	בְּיוֹם	אֲדָם	הוֹלִדֹת	סֶפֶר	זֶה
<i>ā-dhām</i>	<i>ēlō-hīm</i>	<i>b'rō</i>	<i>b'yōm</i>	<i>ā-dhām</i>	<i>tō-l'dhōth</i>	<i>sé-pher</i>	<i>zé</i>

Gen. 5: 1. אָדָם עָשָׂה אֱלֹהִים בְּדִמְיוֹת
ō-thō *ā-sā* *ēlō-hīm* *bidh-mūth*

b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus קָטַלְתָּ *k* (1) + *ā* (2) = 3, *t* (1) + *a* (1) + *lt* (1) = 3. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system

was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*, p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are mostly due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, *הָשָׁא, הָרָא, הָלָא, הָנָה, הָצָה* and the like are formed after the analogy of *הָלָה*. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, *בִּלְשָׁטְסָר* *bēl-t'shatstsar*, though here, the syllable receives, if not the primary, yet the secondary accent. The same is the case when a long vowel is retained before Makkeph, e. g. *שֵׁת-לִי*; so also in the proper names *בְּרַחְמֵהוּ, שְׁלֹמֹהוּ*, in which the first member of the compound preserves its segholate form as though it were a separate word. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

3. When the consonant which concludes one syllable is at the same time attached to that which follows, the first syllable is in strictness neither simple nor mixed but may be denominated intermediate. The vowel in an intermediate syllable is short as though the following consonant belonged to it entirely, while yet this is likewise linked to a succeeding vowel or vocal *Sh'va*, thus *חֲרָבוֹת* *hhar'bhōth*.

a. Such syllables are often occasioned by the special characteristics of the guttural letters, thus *חֲזִית* in which *ע* belongs in a measure to both syllables is for *חֲזִיעַת*, *הַחֲזִי* *hakū* is for *hah-hū*, § 23. 3. a, *יַהֲרֹג* *yah^arōg* is for *yah-rōg*, *נֶחֱפָלִי* *neheph'khū* is for *neh-p'khū*. See also § 20. 2 and § 22. a.

AMBIGUOUS SIGNS.

§ 19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long, and in unaccented mixed syllables, short, e. g. *יִרַשׁ* or *יִרָשׁ* *yī-rash*, *יִבְחֵי* *yibh-nu*, *יִבְחֵלִי* or *יִבְחֵלִי*

g'bhū-lō, יֹלֶד or יִלְדֵּי *yul-ladh*, בָּלָם or כוֹלָם *kul-lām*, מְעוֹזֵי or מְעוֹזֵי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-hhīm*, לִי *lī*, גָּבֹל or גְּבִיל *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, זֵם, בֵּן, in בֵּן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. יָרַב, יָרָשׁ, יָרִיז. The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide.

a. The vowel is long or short as the grammatical form may require; thus in יִרְאֶה-רָעִי, יִרְאֶה-רָעִי Gen. 22: 8, which follow the analogy of יִרְאֶה, and in סִבְכִּי Isa. 10: 34, סִבְכִּי the first vowel is short; in גְּבִילָם, גְּבִילָם the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, § 44, which is added to the vowel-sign if it is long, but not if it is short; thus, יָרֵא *yī-r'ū*, from יָרֵא *to fear*, and יָשֵׁן *yī-sh'nū* from יָשֵׁן *to sleep*; but יָרֵא *yir-ū* from יָרֵא *to see*, and יָשֵׁן *yish-nū* from יָשֵׁן *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (ָ), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, חֶפְשִׁי *hhoph-shī*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, § 44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֶכְמָה *hhokh-mā*, חֶכְמָה *hhā-kh'mā*. Before a guttural with Hhatuph-Kamets or Kamets-Hhatuph it is frequently *ō*, though standing in a simple syllable and

accompanied by Methegh, e. g. בְּחִירִי *bo-hh^orī*, תֹּבְחָהֶם *to-obhdhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets.

a. Thus וְאֵלֶיךָ with the prefixed conjunction *voⁿnizyōth*, הָאֵלֶיךָ with the article *hāⁿnizyā*; רַעְמִי in the Hophal *yo^omadh*, וְהָאֵלֶיךָ Isa. 44: 13 in the Piel *y^thā^o-rēhū*. The first vowel is *ō* in צִחְרִים from צָחַר, קָרָשִׁים from קָרַשׁ, שְׂרָשִׁים from שָׂרַשׁ, עֲשָׂקְהֶיךָ Isa. 38: 14, קָבֵה־לִּי Num. 22: 11, אֲרִה־לִּי Num. 23: 7 and the like, and the first two vowels in such words as מַעֲלָם from מָעַל, מֵאֵסָם Isa. 30: 12 from מָאָס, קָרַבְתָּם Deut. 20: 2, קָשְׁתְּךָ Hos. 13: 14, קָשְׁלִי 2 Chron. 10: 10, קָבַל־עָם 2 Kin. 15: 10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שָׁחֲרִי Job 16: 19 from שָׁחַר, חָרַשׁ from חָרַשׁ, בָּמָה from בָּמָה. The word שְׁמִירָה is in Ps. 86: 2 the imperative *shomrā*, in Job 10: 12 the preterite *shām'rā*. The medial vowel is *ō* in the infinitive עָמַדְךָ Obad. ver. 11, and the future יַפְגִּישְׁךָ Gen. 32: 18, but *ā* in the preterite נָתַתְךָ 1 Sam. 24: 11. The best authorities decide that בָּתִּיר should be pronounced *bāttīm*, not *bōttīm*, as the rule would seem to require.

b. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: חָדְשִׁי Ps. 38: 21 (in some editions), קָל Ps. 35: 10, Prov. 19: 7, and in the judgment of Ewald סִינִי Judg. 19: 5 comp. ver. 8, and עָב Ezek. 41: 25; in Dan. 11: 12 the points belong to the marginal reading וִיר, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: מְנִיחַ Ps. 16: 5 (in some editions), קָרַב Ps. 55: 19. 22, סָבָה Ps. 74: 5; and a final unaccented Kamets is not affected by the insertion of Dagheshe-forte conjunctive, § 24, in the initial letter of the following word, e. g. מִשְׁתַּחֲוִיָּה Gen. 31: 13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ō*, e. g. וְנָגַף־וּ Ex. 21: 22 *v'nāgh'phū*, וְנָקַף־וּ Ex. 21: 35 *ūmāk'h'rū*, § 45. 5.

c. Inasmuch as מַחֲרִי is derived from מַחֲרִי *māhhār*, its first vowel might be suspected to be *ā*; but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ō*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in חָרַבְתָּ 1 Sam. 13: 21, חָרַבְתָּו Eccles. 12: 11 and חָלִי־נִי Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of חָרַבְתָּ Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *ā* in

their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhān*, etc. In יָסָפֶר *jasper*, and יָסָפֶר *emerald*, Ezek. 28:13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

d. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's *Rudimenta Hebraica*, Kamets-Hhatuph is denoted by (ֿ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as קָהֶלֶת Ezek. 26: ■ in some editions is an impossible one if (ֿ) have its ordinary meaning.

e. It is surprising that in so minute and careful a system of orthography as that of the Massorites, there should be no symbol for *ō* distinct from that for *ā*; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Massorites were intent simply on indicating sounds without concerning themselves with grammatical relations. This is further confirmed by the occasional selection of Hhateph-Kamets to accompany Kamets, as יְהוֹאֲחִיזָבֶד, בְּסַפְּרָהּ, וְצִלְפָּנֶס Jer. 22: 20, אֶפְסָלָהּ Isa. 27: 4, or to replace it, as תִּרְבֹּת from תָּרַב Ezek. 36:35,38, and by the fact that the article undergoes the same euphonic change before תָּ and תֿ § 231. 4.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זְכָרְתָּם *z'khartām*, זְכָרְתָּ *zākhart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented vowel, it is silent: זֹכְרֵי *zō-kh'rē*, תִּזְכְּרֵי *tiz-k'rū*, לִבְהֵנָּה *libh-ne*,

תִּקְטֹל־נָה *tiktōl-nā*. Sh'va under a letter doubled by Daghesheforte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הַזְּכָרִים = הַזְּכָרִים *haz-z'khārīm*. Inasmuch as no syllable can begin with more than two consonants, § 18.1, two vocal Sh'vas can never come together. And two silent Sh'vas can never come together except at the end of a word, since none but final syllables can close with two consonants. When two simple Sh'vas concur in the middle of a word, therefore, the first is necessarily silent and the second vocal: אֶזְכָּרָה *ez-k'rā*.

2. In addition to this it is to be remarked that Sh'va is vocal after intermediate syllables; that is to say, when the consonant under which it stands performs the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Daghesheforte has been omitted, וַיִּבְחַשׁוּ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הַלְלוּ *hal'lū*, קִלְלָה *kil'lath*, צִלְלוּ *tsil'lō*, אִלַּל *al'lay*, חִיקְקֵה *hhik'kē*, and in several other cases, which will be more particularly described in § 22.

a. Elias Levita ingeniously represented the rules for vocal Sh'va by the first five letters of the Hebrew Alphabet, thus א (=1) when it stands under the first letter of a word; ב (=2) after another Sh'va; ג (=long) after a long vowel; ד (=Daghesheforte) after Daghesheforte; ה (=the similar) under the first of two similar letters.

DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Dagheshe-lene, Dagheshe-forte, Mappik,

and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Daghesth-lene (דָּגֶשׁ לֶנֶה) is a point inserted in the six letters ב ג ד כ פ ת (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, כ *b*, etc. As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesth-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1: 1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וַיִּבְרָאֵהוּ בָּאֵר Ex. 1: 1, עֲתָהּ פֶּן Gen. 3: 22, or ending in a consonant, אֶל־בְּנֵי מִצְרָיִם דִּרְבִּי Gen. 24: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, הָיְתָה תְּהוֹ, פִּנְיָ תְּהוֹ Gen. 1: 2. The sacred name יְהוָה is followed by Daghesth-lene, even though it may have a conjunctive accent, Num. 10: 29, Deut. 3: 26, Josh. 10: 30, 11: 8, Ps. 18: 21, because in reading the Jews always substitute for it the word אֱלֹהֵי, which ends in a consonant. In three instances, however, e. g. אֲדֹנָי בָּם Ps. 68: 18, קִרְתָּהוּ Isa. 34: 11, שָׁלוֹ בָּהּ Ezek. 23: 42, Daghesth-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesth-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. נִסְתַּחֲרָהּ, שָׁמַעַת; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וַיִּבְרָאֵהוּ, עֲבָדָהֶם.

a. The primary signification of the name Daghesth is commonly explained from the Syriac דָּגֶשׁ (דָּגֶשׁ), to which Castellus in his lexicon

gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his *Chaldee Lexicon*, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12: 18, the passage quoted to prove the word, the true reading is ^{לִּפְּ}רִנְשָׁא (רִנְשָׁא). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܪܝܚܝܟܝܬ softness), being written beneath them when they were to be aspirated, and another called Kushoi (ܕܝܚܝܟܝܬ hardness), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Massoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ*, *τριχός*; *τρέφω*, *θρέψω*; *θύω*, *θύσθην*; *ὄκ* *ἔχω*, *ὄχ* *ἔξω*; *μέθ'* *ἔμιν*.

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, ^{לֵב}ב *l'bbabh* with the prefix ^{בֵּ} becomes ^{בֵּ}לֵבֵב *bi'lbbabh*, not ^{בֵּ}לֵבֵב *bi-lbabh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. ^{עָבְדִּי} *עָבְדִּי*, ^{עָבְדִּי} *עָבְדִּי*, ^{עָבְדִּי} *עָבְדִּי* from ^{עָבַד}; yet with occasional exceptions, as ^{בְּאֶסְתָּה} Lev. 23: 39, where ^ס necessarily closes the syllable, otherwise two successive letters would have vocal Sh'va, contrary to § 20. 1. (2) Those

forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. **הַעֲבֹדִים**, **הַעֲבָדִים** for **הַעֲבֹדִים**, **הַעֲבָדִים**. (3) The construct plural of nouns **עֲבָרִים** from **עָבַר** from **עָבַר**, though with occasional exceptions, as **רִשְׁפִּי** Cant. 8: 6, but **רִשְׁפִּי** Ps. 76: 4; **צִמְחִי** Isa. 5: 10, **חֲרָבוֹת** Ps. 69: 10, **בְּרִי** Gen. 50: 23, but **בְּרִיָּהֶם** Judg. 7: 6; **בְּגָדִי** from **בָּגַד** are peculiar in omitting Daghesh in the singular with suffixes. (4) Three feminine nouns ending in **יָה**, **מִלְכָּה** from **מָלַךְ**, **יָלִידָה** from **יָלַד** (only occurring with suffixes) from **עָבַד**, but not **מִרְדָּה**. Also a few other nouns of different forms, viz.: **אֲבָדָן**, **מִרְבֵּהִים**, **שְׂרָבִים**, **עָרְבִי**, **שִׁפְכָה**, **וִרְכָּתִים**, but **וִרְכָּתִי**. (5) After prefixes, as He interrogative, e. g. **הֲרִדְתָּם** Gen. 29: 5 from **רָדַתָּם**, and inseparable prepositions, e. g. **לְדִבְרִי** from **דִּבְרִי**, **בְּדָתָה** from **דָּתָה**, **בְּדָרָה** from **דָּרָה**. Usage is not uniform in the case of Kal infinitives following inseparable prepositions, e. g. **לְכַתּוֹב**, **לְכַתּוֹב**, **בְּנָפֵל**, **בְּנָפֵל**, **לְנָפֵל** Isa. 31: 4, **לְנָפֵל** Num. 4: 23, 8: 24; **לְפָדָה**, **לְפָדָה**. (6) The suffixes of the second person **ךָ**, **כֶּם**, **כֵּן** never receive Daghesh-lene, **בְּנִיָּהֶם**, **בְּנִיָּהֶם**, except once after Nun Epenthetic, § 101, 2 (5), **אֲהַנֶּנְךָ** Jer. 22: 24.

These rules are sometimes of importance in etymology; thus, **עֲזֹבוֹנָה** Ezek. 27: 12 must have as its ground form **עֲזֹבוֹן**, not **עֲזֹבִין**; and **אֲרָבָם** Hos. 7: 6, **רָהֳבָם** Ps. 90: 10 cannot be infinitives with suffixes, but must be from the segholates **אֲרָב**, **רָהַב**.

b. The omission of Daghesh-lene from the final letter of **הוֹסֵקָה** Prov. 30: 6, abbreviated from **הוֹסֵקָה** or **הוֹסֵקָה**, and from the aspirate in the proper names **יִרְמְיָהוּ** Josh. 15: 38, 2 Kin. 14: 7, and **יִרְמְיָהוּ** Josh. 15: 56 is exceptional. The Daghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is for the most part Daghesh-forte conjunctive, § 24, e. g. **אֲרָצָהּ** Gen. 11: 31 and elsewhere, **אֲרָצָהּ** Gen. 46: 28, **אֲרָצָהּ** Ex. 15: 1, 21, **אֲרָצָהּ** Ex. 15: 13, **אֲרָצָהּ** Deut. 16: 1 (comp. **אֲרָצָהּ** Gen. 20: 9), **אֲרָצָהּ** Deut. 31: 28 (comp. **אֲרָצָהּ** Isa. 8: 2), **אֲרָצָהּ** Gen. 35: 29, **אֲרָצָהּ** Isa. 40: 7, also Ex. 15: 11, 16, Isa. 54: 12, Jer. 20: 9. But Daghesh-lene may be inserted in the first of two similar aspirates, if it have no vowel, for greater distinctness of pronunciation; viz. in **בָּ** followed by **בָּ** Gen. 39: 12, Jer. 3: 25 or by **בָּ** Ex. 14: 4, 17, Lev. 25: 53, or by **בָּ** (in Baer's text) Gen. 32: 11, 40: 7; in **פָּ** followed by **פָּ** Josh. 8: 24, 10: 20, Isa. 10: 9; also in biblical Aramaic in **דָּ** followed by **דָּ** Dan. 3: 3 (in some copies) and in **כָּ** followed by **כָּ** Dan. 3: 3. The old strife as to the Daghesh in the word **שְׁתֵּי** two is not yet settled. Kimchi explained it as Daghesh-lene upon the supposition that the word was abridged from **שְׁתֵּי**; Schultens as Daghesh-forte arising from an assimilated **שְׁתֵּי**, contending that it was for **שְׁתֵּי** from **שְׁתֵּי**; Nordheimer as an anomalous Daghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated **דָּ** with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition **מִן** without the Daghesh, **מִן** Judg. 16: 28, and again with the same preposition with it, **מִן** Jon. 4: 11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Daghesh-forte has been omitted.

DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Massoretic punctuators have indicated by placing a point called Daghesh-forte (דָּגֶשׁ הָזֶה) in the bosom of a letter so affected, to show that it is to be doubled in the pronunciation; thus, וַיִּמָּל *vayyimāl*. Daghesh-forte may be found in any letter with the exception of the gutturals א ה ח ע, which on account of their weakness do not admit of reduplication. The letter ר, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. שָׂרָאֵשׁ Cant. 5: 2, מִלֵּחַ Prov. 14: 10.

a. For other examples of Resh with Daghesh-forte see Prov. 11: 21, 15: 1, Jer. 39: 12, Ezek. 16: 4, also § 24, *b*.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, יִפְקֹד *yippākēdh*. Daghesh-forte in these letters is readily distinguishable from Daghesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene.

3. Daghesh-forte in ר may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesh-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesh-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesh, which analogy would require them to receive.

b. The Arabs have a sign of reduplication, Teshdid (◌◌), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesh-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesh-forte which represents such a doubling is called compensative; e. g. פָּרְתִּי, formed by appending the syllable תִּי to the root פָּרַח; נָחַתִּי composed of the same syllable and the root נָחַן, whose last letter is changed to ת to conform with that which follows; סָבַב from סָבַב. 2. When the reduplication is indicative of a particular grammatical form the Daghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִתְעַלֵּץ, הִתְעַלֵּץ, and certain forms of nouns, as, גִּבּוֹרִים. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Daghesh-forte conservative; e. g. יָסַב for יָסַב. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesh-forte conjunctive; e. g. קָרַמוּ צִאִי, הִתְעַלֵּץ, מִתְעַלֵּץ. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Daghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. עִנְבִּי inn'bhē for

עֲבָדִי *in'bhē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. *a.*), for the sake of increased fullness and force of pronunciation, it is Daghesh-forte emphatic; e. g. חֲדָלְוּ for חָדְלוּ. 7. A letter following a guttural with silent Sh'va is in some manuscripts and in the edition of Baer and Delitzsch regularly doubled by what is called Daghesh-forte orthophonic to show that there is no hiatus after the guttural; e. g. רַעְמָה *rammā*, not *ra'mā* Gen. 10: 7, יַעֲזֶר *yazzēr* Isa. 16: 9. In the first three uses named above Daghesh-forte is said to be essential, in the last four it is euphonic (לְחַבְּאֵת הַקְרִיָּאָה).

a. Daghesh-forte conjunctive occurs regularly after the pronouns כָּה and הָ followed by Makkeph, e. g. מַחֲזִיב וּמַחֲנִיכִים Ps. 133: 1, וְהַיְיָהוּהָ Num. 34: 6. 7. 9; also in the initial letter of monosyllables and of words accented on the first syllable after a final Kamets or Seghol in words followed by Makkeph לְחַתְּחֵהוּזָה Gen. 2: 23, וּמִשְׁנֵה־פֶסֶסָה Gen. 43: 15, or having a conjunctive accent on the penult, נִשְׁתַּרְתָּהוּזָה Gen. 3: 14, אֵלֶּה לָּהּ Gen. 33: 5, provided this was originally the accented syllable, or, if the accent has been shifted from the ultimate, was the place of the secondary accent Methegh מִצָּדָה פִּתּוֹת (מִצָּדָה) Ps. 84: 4, but מִצָּדָה בָּהּ Deut. 24: 1, שְׂדֵה טוֹב Ezek. 17: 8; this proviso does not attach to the futures and participles of ל"ה verbs נִשְׁתָּה פָּרִי Gen. 1: 11, יַעֲשֶׂה לִּי Ex. 21: 31. Final Kamets before Makkeph is not followed by Daghesh-forte unless the syllable containing the Kamets begins with two consonants וְשֵׁה־נָּא Gen. 27: 26 or is immediately preceded by Methegh הִבֵּה־לִּי Gen. 30: 1, but וְנִקְוֶה־צָרְקָה Ps. 45: 5. Words having the secondary accent Methegh on the first syllable likewise admit Daghesh after a final unaccented Kamets or Seghol, unless they begin with an aspirate שְׁמֵה קְבָרִי Gen. 49: 31, but אֵלֶּה הוֹלְדוֹת Gen. 2: 4. The inseparable particles כִּי, כֵּן, לָּהּ, when prefixed without a vowel, do not admit Daghesh-forte conjunctive, except לָּהּ which follows the ordinary rule וְנִשְׁתַּרְתָּה לָּהּ Deut. 10: 1, and one additional instance וְנִלְלָה לְלִלָּה Ps. 19: 3. Sibilants and liquids may be doubled after an unaccented final *u* קִימוֹתָא Gen. 19: 14, וְיִאֲמְרוּ לָא Gen. 19: 2, 1 Sam. 8: 19. Daghesh-forte conjunctive is rarely found after an accented vowel, yet הִנֵּה נָא Gen. 19: 2, מִשְׁה לְאֲמִיר Ex. 6: 10, 29, 13: 1, 14: 1, Num. 31: 25. It also occurs in a few exceptional cases not embraced in the rules above given. See the preface to Baer's edition of Proverbs. In a few instances words thus united are written as one, e. g. מִיָּה Ex. 4: 2 for מִיָּה יָהּ, so מִלְּכָם Isa. 3: 15, מִתְּלָאָה Mal. 1: 13, בְּסִפְטָאָה Isa. 27: 8.

b. Daghesh-forte separative occurs only in the following examples:

אֶבְרָהָם Hos. 3: 2.	לִיקְרָהָ Prov. 30: 17.	עֶבְרִי Deut. 32: 32.
בִּיקְרוֹתָיָהּ Ps. 45: 10.	רִקְרוֹ 1 Sam. 28: 10.	עֶבְרָתִי 2 Sam. 23: 27.
הַנְּבִיָּהוּ Am. 5: 25.	כְּסִחוֹתֵיכֶם (?) Ezek. 13: 20.	Jer. 29: 27.
הַכְּצִנְקָהָ Gen. 18: 21.		עֶבְרָהִים Isa. 58: 3.
הַכְּתִנָּה Gen. 37: 32.	כְּלֹחֶהָ Isa. 33: 1.	עֶבְרִיָּהָ Am. 5: 21.
הַכֶּלֶךְ Gen. 17: 17.	מִמְגֵּרוֹת Joel 1: 17.	עֶבְרִיָּה Gen. 49: 17.
הַהָאִתָּהּ 1 Sam. 10: 24,	מִמְרָהִים Job 9: 18.	Judg. 5: 22.
17: 25. 2 Kin. 6: 32.	מִמְרָהָ Nah. 3: 17.	עֶבְרִיָּה Ps. 89: 52.
הַמְרוֹתָם Job 17: 2.	מִקְרָהָ Ex. 15: 17.	עֶבְרִיָּה Ps. 77: 20.
הַצִּפְרִינִי Ex. 2: 3.	מִקְרָהָ Deut. 23: 11.	עֶבְרִיָּה Prov. 27: 25.
הַדְּרוֹרִיָּה (?) Judg. 20: 43.	נִצְרָה Ps. 141: 3.	צִמְחָתֶיךָ Ps. 119: 139.
הַתְּנִמָּה 1 Sam. 1: 6.	נִצְרָה Prov. 4: 13.	צִמְחָתֶיךָ Ps. 88: 17.
הַתְּנִיָּה Isa. 57: 6.	נִחְנָהִי Judg. 20: 32.	קִשְׁחוֹתָם (?) Ps. 37: 15.
הַתְּנִיָּה Isa. 57: 6.	סִבְכֹּי Jer. 4: 7.	Isa. 5: 28.
הַתְּנִיָּה Gen. 49: 10.	סִבְכֹּי Isa. 9: 3, 10;	שְׁבֻלֹי Ps. 58: 9.
	27, 14: 25.	

This list is corrected and enlarged from Gesen. Lehrs. pp. 86 ff. Those words which are followed by ■ note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in תְּרַלֵּי Judg. 5: 7. 1 Sam. 2: 5; רָמֵי Job 22: 12 (Edit. Baer); וְיִרְחֵי Job 29: 21; יִרְחֵי or יִרְחֵי Job 21: 13; רָצֵהוּ Isa. 33: 12, Jer. 51: 58; מִרְצָה Ezek. 21: 15, 16; נִלְכֵּהוּ Ezek. 6: 9; נִשְׁתַּחֲוּהוּ Isa. 41: 17; נִלְכֵּהוּ Ezek. 27: 19; קִמְלֵי (?) Isa. 19: 6; and probably הִתְחַלְלֵי Job 13: 9 (not in pause).

d. Daghesh-forte orthophonic also occurs according to the Massora in the initial letter of a word, when the preceding word ends in the same letter; accordingly the edition of Baer and Delitzsch has אֶם-מִדְּוָהָ Gen. 14: 23, לֹא-לֵלֶם Gen. 31: 54, and some manuscripts have הַמֶּלֶךְ שְׁלִיחַ Gen. 5: 6. Occasional instances also occur of the doubling of an initial liquid after another final liquid, e. g. לֹא לֵאמֹר (suggesting the pronunciation *vayyōmel-lō*) 1 Kin. 11: 22 and in certain manuscripts לֹא לֵאמֹר Gen. 3: 17, כֹּל-מִלְאָכָה Ex. 20: 10, and even (in manuscripts) of an initial sibilant after a final ר, e. g. אֶרֶץ-שָׁמַיִם probably *esh-sh'mām* Gen. 5: 2, מִבְּכֹרוֹתֵי צִאֲנוֹ Gen. 4: 4, שְׁכֵנֵי-רָעָה Lev. 15: 32. See Gesenius' Lehrgebäude pp. 90. 91.

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words נָחָה, נָחָה, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is

neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלִי, קִלִּי; סָבִי, סִבִּי; abridged from נִיחַשָּׁה from נִיחַשָּׁה; נִיחַשָּׁה from נִיחַשָּׁה. In a medial letter with Sh'va Daghes may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *b.*; e. g. נִיחַשָּׁה for נִיחַשָּׁה, נִיחַשָּׁה for נִיחַשָּׁה, נִיחַשָּׁה for נִיחַשָּׁה, נִיחַשָּׁה for נִיחַשָּׁה. Judg. 16: 16, particularly after prefixes, as Vav Conversive, the article and preposition מִ, so נִיחַשָּׁה, נִיחַשָּׁה. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מִבְּצִיר Judg. 8: 2 for מִבְּצִיר, תִּחְצִי Isa. 22: 10 for תִּחְצִי, נִבְרִי from נִבְרִי. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תִּעֲגֶה Ruth 1: 13 for תִּעֲגֶה, so תִּעֲגֶה Isa. 60: 4.

MAPPİK.

§ 26. Mappik (מִפִּיק *bringing out or uttering*), is a point in one of the letters א ה ו י, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of א ו and י, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה

when it retains its consonantal power; e. g. אֲרָצָה *artsāh*, אֲרָצָה *artsā*, לֶקְחָהּ *l'kāhhāh*, לֶקְחָהּ *lāk'hhā*. The point four times found in אֲרָצָה Gen. 43: 26, Ezra 8: 18, תְּבִיאָה Lev. 23: 17, רָאָה Job 33: 21, though called a Daghesht in the Massoretic notes in the margin, is probably to be regarded as Mappik.

a. In some manuscripts and in the Hebrew Bible printed at Brescia in 1494 Mappik is placed not in the body of the letter He, but underneath it.

RAPHE.

§ 27. Rāphe (רָפֵה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesht-lene, Daghesht-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הִנֵּיכֶם Ex. 9: 18, וְשִׁעְרֶהּ Lev. 13: 4, בְּהִטָּהּ Num. 15: 28, לֵהּ Num. 32: 42, בְּשִׁמְמָהּ Job 31: 22 in some copies. In תִּנְשֶׁהֶךָ Ex. 20: 4, Deut. 5: 8, it is the opposite of Daghesht-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצָה Ex. 20: 13, Deut. 5: 17, it is the opposite of Daghesht-lene, and shows that the ת may either have its unaspirated sound, as the Daghesht indicates, or may be aspirated.

ACCENTS.

§ 28. The third class of Massōretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating

its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מַלְלִים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְגִילוֹת. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor

this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci Bibliotheca Magna Rabbinica, vol. iv. pp. 427—444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz:

CLASS I. *Emperors.*

*1. Sillūk	(₁)	סִלּוּק
*2. Athnāhh	(₂)	אַתְנַחַח

CLASS II. *Kings.*

3. S'ghōlta	(³)	סִגְּוֹלְתָּ postp.
4. Zākēph Kātōn	(⁴)	זָקַף קָטָן
5. Zākēph Gādhōl	(⁵)	זָקַף גָּדוֹל
*6. Tiphhhā	(₆)	טִפְחָה

CLASS III. *Dukes.*

*7. R'bhī ^a	(⁷)	רְבִיז
*8. Shalsheleth	(⁸)	שַׁלְשֵׁלֶת
*9. Zarkā	(⁹)	זָרְקָה postp.
10. Pashtā	(¹⁰)	פָּשְׁטָה postp.
11. Y'thībḥ	(₁₁)	יְתִיב prep.
12. T'bhūr	(₁₂)	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	(¹³)	פִּזֵּר
14. Karnē Phārā	(¹⁴)	קַרְנֵי פָרָה
15. T'līshā Gh'dhōlā	(¹⁵)	תְּלִישָׁה גְּדוֹלָה prep.
16. Geresh	(¹⁶)	גֵּרֶשׁ
17. G'rāshayim	(¹⁷)	גֵּרָשִׁים
*18. P'sīk	(₁₈)	פְּסִיק

The Conjunctive accents, or *Servants*, are the following, viz:

*19. Merkā	(₁₉)	מֶרְקָה
*20. Mūnāhh	(₂₀)	מוֹנַחַח

21. Merkā Kh'phūlā	()	מֶרְכָּא כְּפִיּוּלָא
*22. Mahpakh	(<)	מַחְפָּקַח
23. Dargā	()	דַּרְגָּא
*24. Kadh mā	()	קַדְמָא
*25. Yerahh ben Yōmō	(v)	יֶרַח בֶּן־יוֹמָי
26. T'lishā K'tannā	(^q)	תְּלִישָׁא קְטַנָּא <i>postp.</i>

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Daghesh-lene in the word following that on which it stands in Ex. 5: 15, Ezek. 14: 4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, *small and great, causing suspension*; Tiphha, *palm of the hand*; R'bhia, *square or reposing*; Shalsheth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, *great and small, shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, *(a trumpet) at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, *(a trumpet) inverted*; Darga, *progress*; Kadhma, *beginning*, Yerahh ben-Yomo, *moon a day old*.

§ 30. 1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. הָרִי Gen. 1: 2, or ends with two vowelless letters, e. g. וַיֵּשֶׁתִּי Ruth 3: 7, or if the last letter has Pattahh furtive, e. g. יָצָא Gen. 33: 13, and in some manuscripts and editions there is a like re-

petition of S'gholta, Zarka and T'lisha K'tanna. When this is not the case, there is nothing to mark the tone-syllable of the word unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. אֶשֶׁר Gen. 1: 7, מִלְאֲכֹה Gen. 24: 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. אֶשֶׁר Gen. 2: 19, where this chances to be a final letter the laws of consecution only can decide; thus, in וְיִצְחָק Gen. 26: 4, צִאֲתָהּ Deut. 16: 3, the accent is Pashta, but in וְיִלְוֶהָ Gen. 17: 8, צִאֲתָהּ 1 Sam. 29: 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. עֲשֵׂב Gen. 1: 11, בָּרָא Gen. 31: 6, Deut. 10: 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. הִנֵּה Gen. 2: 14, בָּרָא Gen. 32: 33, Deut. 4: 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in הָיָא the accent is Y'thibh in Gen. 3: 15, 44: 17; Deut. 10: 17; but Mahpakh in Josh. 17: 1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֲמָתִי. Here a different system of accentuation prevails. Thirteen of

the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhir of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Conjunctions. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

DISJUNCTIVE ACCENTS.

CLASS I.

1. Sillūk	(,)	סִלּוּק
2. Merkā-Mahpakh or Ölev'yörēdh	(, ^)	מֶרְקָה וְיֹרֶדֶת
3. Athnāhh	(, ^)	אַתְנַחֲחָה

CLASS II.

4. R'bhī ^a	(^)	רְבִיבִי
5. R'bhī ^a Mugarāsh	(^ ^)	רְבִיבִי מִגֻּרָשׁ
6. Zarka or Tsinnōr	(^)	צִנּוֹר <i>postp.</i>
7. Tiphhhā initial or D'hhī	(^)	דְּחִי <i>prep.</i>
8. Pāzēr	(^)	פָּזֵר
9. Great Shalshleth	()	שְׁלִשְׁלֵת
10. Azlā L'gharmēh	(^)	אֲזֵלָה לְגִרְמָה
11. Mahpakh L'gharmēh	(^)	מַחְפָּק לְגִרְמָה
12. P'sik	()	פְּסִיק

CONJUNCTIVE ACCENTS.

13. Merkā	(,)	מֶרְכָּא
14. Mūnāhh	(,)	מוֹנָחַ
15. Mūnāhh superior or Illūy	(,)	עֲלִי
16. Tiphhhā or Tarhhā	(,)	טִרְחָא
17. Yerahh ben Yōmō or Galgal	(,)	גַּלְגַּל
18. Mahpakh	(,)	מַחְפָּחַ
19. Kadh mā or Azlā	(,)	אֲזֵלָא
20. Shalshleeth	(,)	שַׁלְשֵׁלֶת

Tsinnōrīth (˘) is not a distinct accent, but is written over a simple syllable preceding Merka or Mahpakh in the same word, מֶרְכָּאִי, or in an antecedent monosyllable, in which case it supplies the place of Makkeph לֹא־יֵאֵל, בִּי־חָרָה for בִּי־חָרָה. The disjunctive Tsinnor has the same form but is written over the last letter of the word on which it stands, רַב־יֵאֵל.

a. Olev'yoredh has a compound sign, resembling in form a combination of Merka and Mahpakh, the former written under the tone syllable, the latter over the syllable next preceding, רֶשֶׁעִים; or (if the tone be on the initial syllable) over the last syllable or letter of the preceding word, פָּעַל־אֶנֶן (Wickes) or פָּעַל־אֶנֶן (Baer); or (if this word be accented on the ultimate) over the first letter of the word to which it properly belongs or between the two words, שָׁבִי־נָא (Wickes) or שָׁבִי־נָא (Baer). When the sign for Olev'yoredh is divided between two words, which should be united by Makkeph, Makkeph is not written אֶל־חֵק or חֵק־אֶל for אֶל־חֵק. The sign for R'bhī^a Muḡrāsh resembles a combination of R'bhī^a and Geresh, the former on the tone syllable, the latter on the initial letter of the word, פֶּלִי־וְאֶחָדָם. P'sīk is occasionally used as with the prose accents, § 38. 1. a. to indicate a slight pause without affecting the consecution; but it may likewise, when combined with three of the Conjunctives Shalshleeth, Kadh mā or Azla, and Mahpakh, convert them into weak Disjunctives, capable of governing small sections of their own.

b. The names of the accents occurring in prose are explained § 29. b. Olev'yoredh means *ascending and descending*; R'bhī^a Muḡrāsh, *Gereshed-R'bhī^a*; Tsinnor and Tsinnorith, *a water-course*; D'hhi, *thrust back*; L'gharmeh, *by itself*, i. e. *independent*; Illuy, *high*; Tarhhā, *toiling along*; Galgal, *wheel*; Azla, *going on*. Tiphhhā and Shalshleeth, though Disjunctives in prose, are Conjunctives in poetry, hence the absence of Daghesh-lene after the former in פִּתְחֵיהֶם Prov. 8: 3, and the presence of Daghesh-forte Conjunctive after the latter in וְשִׁיעָתָה לִּי Ps. 3: 3.

POSITION OF THE ACCENT.

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed *Milra* (מִלְרָא *from below*), and in the latter *Milēl* (מִלְעֵל *from above*).

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as effected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18.2, thus: וְתַשְׁמְרֶנָּה, יִצְחָק; יִרְבֵּ, טָוֶה. But the accent can never fall upon a vocal Sh'va, or upon a vowel which has arisen from Sh'va.

2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their nude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, פֶּקֶד, פִּקְדָּה, פִּקְדָּה, פִּקְדָּה, פִּקְדָּה, פִּקְדָּה; זָכָר, זָכָר, זָכָר; מִדְּבָר, מִדְּבָר, מִדְּבָר; בְּנֵי, בְּנֵי, בְּנֵי; אֲרָמָה, אֲרָמָה, אֲרָמָה.

3. The only exception is a class of words called *Segholates*, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these

are accented on the penultimate, as בֵּית, נֶזֶחַ, סֶפֶר, מִלָּה; יִשְׂרָאֵל, יִגְלַל, יִגְלַל, כְּאֶחָד, יִתְּרוֹ.

a. נִקְמָדָה Is. 50:8 is said to be the only instance of a word accented on the antepenult. The proper tone-syllable of this word is the ultimate, but upon the recession of the accent by § 35, the vowel next preceding, which has arisen from Sh'va and is unessential to the form, cannot receive it, so that it necessarily falls upon the one still further back. In נִקְרָמוֹ Ex. 15:8, ■ word of the same formation the accent takes the place of Methegh, § 45:5, comp. נִצְרָה Isa. 40:18, וְהִתְפַּחֵר Job 12:15; וְהִתְפַּחֵרָה and וְהִתְפַּחֵרָה are the only words in which the principal accent is followed by a compound Sh'va.

§ 33. The additions which words may receive at the beginning or end affect the accent in proportion to the respective weight accorded to them. Additions to the end of words are of two sorts, which may be distinguished as affixes and suffixes. Affixes are so welded to the word or merged in it that in the popular consciousness they have become an integral part of it, and their independent existence or separate origin is no longer thought of; such are the personal inflections of verbs and the terminations indicating gender and number in nouns and adjectives. Suffixes are not so intimately blended with the word to which they are attached as to have lost their individual identity and independent character, and consequently are of greater weight as respects the accent; such are the fragmentary pronouns appended to verbs, nouns, and prepositions.

1. If the appendage consists of a vowel (as הַ, הֵ, הִ, וַ, וֵ, וִ, יַ, יֵ, יִ), or begins with one (as הֶ, הִ, וֶ, וִ, יֶ, יִ), and can consequently only be pronounced by the aid of the final consonant of the word to which it is attached, it will attract the accent to itself or to its initial vowel from a noun, adjective, participle, or preposition, as דְּבַרְיִי, דְּבַרְיָךְ, דְּבַרְיָהּ, דְּבַרְיָם, דְּבַרְיָם, דְּבַרְיָם, דְּבַרְיָם, דְּבַרְיָם from דְּבַר; קָדְשִׁי, קָדְשֶׁךְ, קָדְשֶׁהּ, קָדְשֶׁם from קָדַשׁ. Such an appendage to a verb, if a suffix, will receive the accent, unless the verb be in the 3 fem. sing. of the preterite, when the accent will retain

ף follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. יִרְדֶּה, יִרְדֶּה, יִרְדֶּה, אֲבִירֶה. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. מִאֲחִיר, מִאֲחִיר, מִאֲחִיר, מִאֲחִיר, מִאֲחִיר, מִאֲחִיר.

3. A mixed syllable, whether an affix as הֵם, הֵן, or suffix as כֶּם, כֶּן, הֵם, הֵן, will attract the accent to itself, הֵלֵךְ from הֵלֵךְ; מִלְכֶם from מִלְכֶם; הֵמָּה from הֵמָּה. In the unusual form פִּלְגֶם 2 Sam. 23: 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, יִשָּׁב, יִשָּׁב, יִשָּׁב, יִשָּׁב; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, וַיִּשָּׁב, וַיִּשָּׁב, וַיִּשָּׁב, וַיִּשָּׁב.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily*, *inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson*, *pérsonate*, *pérsonally*, *pérsonify*, *pérsonálicity*, *pérsonificátion*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, מִתָּה Gen. 30: 1, בָּאָה Gen. 29: 6, are parti-

ciples, but בָּתָּה Gen. 35: 18, בָּתָּה Gen. 29: 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנִה *they built*, from בָּנָה, but בָּנִי *in us*; שָׁבִי *they carried captive* from שָׁבָה, but שָׁבִי *they returned* from שָׁוָב; אָחִז *he has seized*, but אָחִז Job 23: 9 *I shall see* from חָזָה; יָרַע *it shall be evil* from רָעַע, רָעַע *he shall feed* from רָעָה; מָרָה *he was rebellious*, מָרָה *it was bitter* from מָרָה; קִימִי *arise thou* (fem.), קִימִי *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz:

1. A Conjunctive is frequently removed from the ultimate to a simple penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לִילָה Gen. 1: 5, בָּנָה לֵירָא Gen. 4: 17, אָזְלָה לֵירָא Deut. 32: 36, וְהִתְאַבְּרוּ לֵירָא Ps. 2: 12. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, לִבְעֵר קֵטָן Num. 24: 22, נָבֵל צִיץ Isa. 40: 7, הִשְׁמַע עִם Deut. 4: 33.

a. But the accent will not be shifted from one of the so-called grave suffixes הֵם, הֵן, כֵּם, כֵּן, § 33. 3, אֲבִירָם הֵן Gen. 43: 7; nor to a penult which is a mixed syllable, וְיִקְרָא לָהּ Num. 32: 42; nor ordinarily from a mixed ultimate having a long vowel, § 32. 1, קָרִיב לִי Judg. 6: 31, יָקִינָם לִי Ps. 94: 16. A mutable Tsere or Hholem may, however, be shortened and the accent removed לִי רָבָב (רָבָב) Judg. 6: 31, Isa. 36: 8. In the preterite infinitive and participles of verbs Tsere in the ultimate cannot be shortened to Seghol, but the accent may still be shifted and the secondary accent Methegh, § 44, be placed on the original tone-syllable קָטָן לִבְעֵר Num. 24: 22, נָבֵל צִיץ Isa. 40: 7, 8, 49: 7, 66: 3, Ezek. 22: 25. Methegh will also stand on the ultimate after the removal of the accent, if the word ends with the same letter with which the next begins, in order that the stress of the voice may keep them distinct שָׁלַח הַשֶּׁשׁ Ps. 105: 28, הִשְׁמַע עִם Deut. 4: 33, Num. 17: 23, or if it ends with the weak letter ט preceded by Pattahh וַיִּשְׁבַּע לוֹ Gen. 24: 9.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. **עָתָה**, **אַתָּה**, **אַתָּה**; **עָתָה**, **אַתָּה**; **עָתָה**, **אַתָּה**; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future **וְהָיָה**, **וְהָיָה**; so **וְהָיָה**, **וְהָיָה**. The accent is in a few instances attracted to a short final syllable ending in a weak letter, e. g. **יָרָא** Gen. 41: 33 for **וְיָרָא**; so **יָרָא** Zech. 9: 5, Mic. 7: 10, **הָשִׁיעַ** Ps. 39: 14 for **וְהָשִׁיעַ**; or to a final ה followed by an initial guttural, when greater energy of voice is necessary to distinctness of utterance, thus **לָמָּה** becomes **לָמָּה** before **א** Gen. 27: 45, before **ה** Num. 20: 4, 5, 21: 5, before **ע** Judg. 12: 3, 15: 10; **רִיבָה** becomes **רִיבָה** before **ר** Ps. 74: 22; so **הָבָה** Gen. 29: 21, **סוּרָה** Judg. 4: 18, **שׁוּבָה** Isa. 44: 22.

a. **לָמָּה**, **קוּמָה**, **רִיבָה**, **שׁוּבָה** are accented on the ultimate before **וְהָיָה**, which the Jews read **וְהָיָה**. In like manner **הוֹסִיפִי** becomes **וְהוֹסִיפִי** before **וְהָיָה** Isa. 47: 1, 5, to prevent the confusion of similar sounds concurring at the end of one word and the beginning of the next. In **פָּהֲגָה אֶרֶם** Gen. 28: 2, 5, 6, 7 the accent cannot be shifted, § 32. 1, but the secondary accent Methegh is given to the final syllable; so frequently to a final guttural preceded by Patahh **וְהָיָה אִישׁ** Hos. 4: 4, or Patahh furtive, **וְהָיָה** Gen. 44: 2.

CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוף פסוק) (*end of the verse*). The next in power are Athnakh and S'gholta. When a verse was to be divided into two

clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26: 6, containing three words, to such as Jer. 13: 13 and 1 Chron. 28: 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1: 1 אֱלֹהִים...הָאָרֶץ; three clauses are much less frequent, Gen. 1: 7 ...הָרָקִיעַ הָרָקִיעַ . לָרֶגֶל . בָּי: 23: 16, 24: 30, 26: 28.

a. In Job 1: 8 (except in Baer's edition) S'gholta occurs in a verse of two clauses without Athnahh, probably because the accentuation is conformed to that of Job 2: 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1: 8 the clause of Athnahh is divided into five sections, בִּי . יָמוּשׁ . . . מִפִּיךָ . . . לֵילָה . . . לַעֲשׂוֹת . בִּי, in 2 Kin. 1: 6 into six, אֲלִיר . . . יְהוָה . . . בְּיִשְׂרָאֵל . שְׁלַח לְדָרֶשׁ . . . עֲקֶרְוֹן. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and

varies endlessly with the circumstances of the case. Athnahh in Gen. 1: 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27: 16 the separation indicated by R'bhī^a is wholly rhythmical.

a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table (p. 52).

a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma ^כ Pashta ^פ, Mahpakh ^מ, Y'thibh ^י.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1: 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1: 1; if two Conjunctives, which occurs but fourteen times,

Gen. 1: 12, or Merka, Gen. 1: 26; if by two, the second will be Kadhma, 1 Sam. 15: 33, or Munahh, Gen. 2: 4; and if by three, the third will be T'lisha K'tanna, Gen. 2: 19. The next Disjunctive before T'bhir, in the same section, will be Geresh, Gen. 26: 11, 27: 4, or G'rashayim, Ex. 23: 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24: 7, or Munahh, Isa. 60: 17; if by a second, it will be T'lisha K'tanna, Gen. 2: 5, or Munahh with P'sik, Gen. 28: 9; if by a third, it will be Munahh, 1 Sam. 14: 34; if by a fourth, it will also be Munahh, Deut. 1: 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1: 22; Gen. 1: 24, 26; Gen. 5: 17; Deut. 1: 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25: 8; Gen. 19: 35; 1 Kin. 19: 7; Deut. 1: 28; Gen. 19: 12; Eccl. 5: 7, unless T'lisha K'tanna precedes Gen. 2: 5. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16: 23, 36: 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalshleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16: 5, Munahh Gen. 22: 11, Mahpakh Ex. 30: 34, Kadhma Lev. 11: 32, Darga Gen. 42: 13, T'lisha K'tanna 1 Sam. 12: 3. It is frequently used to indicate a slight pause between closely related words, as where the same word is repeated, Gen. 22: 11, 46: 2, Ex. 16: 5, or before or after the name of God Gen. 1: 5, 10, 27.

2. *Train of Athnahh*.—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1: 1; if by a Disjunctive in its own section, it will be Tiphhha, Gen. 1: 1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta*.—The first Conjunctive before S'gholta will be Munahh, Gen. 3: 3; if there be two, the

second will be Munahh, Lev. 8: 31, or Merka, Gen. 3: 14. The first Disjunctive in its section will be Zarka, Gen. 1: 28; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1: 7, or Merka, 1 Chron. 5: 18; if by two, the second will be Kadhma, Gen. 30: 16, 31: 32, or Munahh Ex. 20: 9; if by three, the third will be T'lisha K'tanna Gen. 3: 14, or the second may be Munahh and the third Kadhma, Lev. 4: 35. The next Disjunctive before Zarka will be Geresh, Gen. 24: 7, or G'rashayim, Ex. 39: 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon*.—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1: 2, the second likewise Munahh, Gen. 3: 12, 27: 45. The first Disjunctive will be Pashta, Gen. 1: 2; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1: 11, 2: 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1: 9, or Merka, Gen. 1: 2; the second, Kadhma, Gen. 39: 19, or Munahh, Gen. 1: 12; the third will be T'lisha K'tanna, Ezr. 3: 11. The Disjunctive before Pashta will be Geresh, Gen. 1: 24, or G'rashayim, Gen. 1: 11; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Gen. 27: 37, Ex. 29: 20, Deut. 9: 6, Josh. 10: 11, 1 Sam. 14: 45, 2 Sam. 14: 7, 1 Kin. 18: 21, 2 Chron. 18: 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it.

6. *Train of R'bhī^a*.—The first Conjunctive before R'bhī^a will be Munahh, Gen. 1: 9; the second, Munahh commonly with P'sik, Gen. 2: 5, or Darga, Gen. 6: 15; the third, Munahh with P'sik, Gen. 7: 23, 19: 14, 31: 29, or Merka, Ex. 14: 10. The Disjunctive before R'bhī^a will

be Geresh, Ex. 16: 3, or G'rashayim, Deut. 1: 11, which are preceded as in 1.

7. *Train of Pazer*.—Pazer may be preceded by one Munahh, 1 Sam. 14: 34, by two, Ezek. 9: 2, by three, 1 Sam. 14: 34, or by four, Isa. 66: 20.

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive; thus, in Gen. 1: 12, Lev. 4: 7, 1 Sam. 17: 51, Isa. 9: 5, Neh. 5: 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim; in Gen. 13: 1, 21: 14, Deut. 26: 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close to require a Conjunctive, e. g. Gen. 19: 2, 1 Kin. 20: 28. That this is not always so appears, however, from examples like Gen. 7: 7, 37: 7, 1 Sam. 17: 51, 2 Sam. 14: 32, Isa. 66: 19, Jer. 39: 5. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27: 46, by two, Josh. 2: 1, by three, or by four, 1 Kin. 2: 5.

9. Shalsheth occurs but seven times, viz., Gen. 19: 16, 24: 12, 39: 8, Lev. 8: 23, Isa. 13: 8, Am. 1: 2, Ezr. 5: 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. *Ka'ne Phara* is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be

added one Munahh, Num. 35: 5, Neh. 5: 13, 13: 5, 2 Chron. 24: 5; two, 2 Kin. 10: 5, Jer. 38: 25, Est. 7: 9, Neh. 1: 6, 2 Chron. 35: 7; three, Josh. 19: 51, 2 Sam. 4: 2, Jer. 13: 13; four, 1 Chron. 28: 1; or five, Ezek. 48: 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Gen. 40: 16, Ex. 3: 4, 1 Sam. 17: 39, Isa. 48: 11. T'bhîr is preceded by four Conjunctives, Josh. 10: 11, 2 Chron. 22: 11, Isa. 66: 20; Pashta by four, Ex. 5: 8, 1 Sam. 15: 9, 2 Kin. 5: 1, and even by five, Jos. 19: 51, 1 Sam. 7: 10.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk: וְיָמֵת Gen. 5: 5; Athnahh וַיֵּאמֶר Gen. 24: 34; Zakeph Katon וַיִּכְנְפוּ Isa. 1: 30; R'bhî' וְיִהְיֶימָּ Gen. 7: 19; Pazer וַיֵּאמֶר Gen. 22: 2; T'lîsha Gh'dhola וַיִּקַּח Gen. 19: 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Con-

junctives upon successive words, e. g. Gen. 23: 11, 24: 7, and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1: 22, 1 Chron. 15: 18, or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3: 14. But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. **וַיֵּצֵא בָרָם** Gen. 9: 20, **וַיִּנְקְחוּ עֵינֵיהֶם** Gen. 3: 5, **וַיִּשְׁעֲבוּ** Gen. 19: 4.

a. Sometimes an excluded term of the series will take the place of the secondary accent Methegh, § 44. Tiphkha is thus five times written upon the same word with Silluk, e. g. Num. 15: 21, and eleven times with Athnahh. e. g. Num. 28: 26. Munahh, Gen. 21: 17, often stands upon the same word with Zakeph Katon; if the accent stands upon a mixed syllable and upon another than the initial letter Kadhma will take its place, Gen. 18: 20, 44: 24, 45: 14. Kadhma is also joined in this manner with Darga, Job 1: 15, Munahh, Lev. 10: 12, Merka, Judg. 21: 21, Neh. 12: 44, Mahpakh, Lev. 25: 46, and Geresh, Ex. 16: 15, 21: 22, 35. Mahpakh with Munahh, Lam. 4: 9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhira, Deut. 26: 2 **וְכָל יְמֵי חַיֶּיךָ**, so Deut. 30: 20, 1 Sam. 20: 21, 2 Kin. 17: 36. Zarka, 2 Kin. 1: 16 **וְכָל יְמֵי חַיֶּיךָ**, so ver. 6, Gen. 42: 21, Jer. 21: 4, Neh. 2: 12. Pashta, Gen. 24: 14, 42, 48, 65; 1 Kin. 20: 9. Pashta, Pashta and Y'thibh, 2 Kin. 10: 30, Ezr. 7: 25. Geresh and G'rashayim, Gen. 28: 9.

a. There is a double accentuation of a part of Gen. 35: 22, and of the entire decalogue, both in Ex. 20: 2-17, and Deut. 5: 6-21, which involves a double vocalization in certain words, e. g. **פָּנֶיךָ** Ex. 20: 3, i. e. either **פָּנֶיךָ** or **פָּנֶיךָ**. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lisha Gh'dhola **וְיָחַד** Gen. 5: 29, **וְיָחַד** Lev. 10: 4, **וְיָחַד** 2 Kin. 17: 13, **וְיָחַד** Ezek. 48: 10, **וְיָחַד** Zeph. 2: 15.

POETIC CONSECUTION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives.

a. The numerous errors in the poetical accents as found in ordinary Hebrew Bibles have been carefully corrected by Baer in his edition of Job, Psalms and Proverbs; and the laws of their consecution are elaborately stated by him in the Appendix to Delitzsch's Commentary on the Psalter (1860) and by Dr. William Wickes in his Treatise on the Accentuation of the three so-called Poetical Books of the Old Testament (1881).

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4: 1, 29: 7; if it contain two clauses, the division will be made by Athnahh, Ps. 1: 4, 5, 6, or by Olev'yoredh, Ps. 1: 2, 3: 3, upon the last word of the first clause; if it contain three, the last word of the first will have Olev'yoredh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1: 1, 2: 7, 3: 6. Clauses may consist of a single section when no subdivision of them is necessary; or they may consist of two or more sections, when the subdivision is effected by R'bhī^a, Pazer, Great Shalsheleth or L'gharmeh.

a. Thus the Silluk clause is subdivided by R'bhī^a and L'gharmeh in Ps. 18: 51, and by Pazer Ps. 18: 2; the Athnahh clause by R'bhī^a (twice),

Pazer, and L'gharmeh (3 times) in Prov. 30: 4; the Olev'yoredh clause by Pazer Ps. 5: 10 and by R'bhīa and L'gharmeh Ps. 5: 11. Great Shalsheth is rarely used and only to subdivide the clause of Silluk, Ps. 34: 8, Job 32: 6; except in Job 11: ■ it is only found on the fourth word from the end of the verse.

§ 41. The order of the accents in the various sections is exhibited in the following table:

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.
PRINCIPAL SECTIONS.	⋮ ⋮	⋮ { ⋮ } ()	⋮	⋮ ⋮
	⋮	⋮ } ()	⋮	⋮ { ⋮
	⋮	⋮ () }	⋮	⋮ } ⋮
SECONDARY SECTIONS.			⋮	⋮ } ⋮
			⋮	⋮ { ⋮
			⋮	⋮
			⋮	
			⋮	⋮ ⋮

Explanation of the Table.

The accents, which are disposed horizontally, exhibit the series by which any given Disjunctive may be preceded. Alternate accents are disposed vertically or inclosed in parentheses. Illuy is represented thus ⁴, in distinction from Munahh.

a. (1) *Train of Silluk*. If Silluk is preceded by a single Conjunctive, this is almost invariably Munahh, provided the tone is on the first syllable, Ps. 1: 1, 2: 10; otherwise it is Merka, Ps. 2: 7, 12, to which Tsinnorith will be added, if a simple syllable precede in the same word Ps. 3: 2, 4, or in an antecedent monosyllable, Ps. 18: 8, 20; if L'gharmeh precede, it will be Illuy, Ps. 3: 1, 10: 14. If it be preceded by two Conjunctives, they will be Munahh, Tarhha, Ps. 2: 9, 3: 6, or, (as Baer affirms, but Wickes, p. 71 denies) if they are on adjacent syllables, Merka, Tarhha, Ps. 12: 8, Job 15: 22; in the inscriptions to eight Psalms (36, 44, 47, 49, 61, 69, 81, 85) they are two Illuys, and in three exceptional instances they are Illuy and Azla, Ps. 109: 16, Prov. 8: 13 or Illuy and Mahpakh with Zinnorith Ps. 68: 20. If it be preceded by three Conjunctives, the first two will be Munahh and Tarhha, and the third Mahpakh, if the tone is on the first syllable, Ps. 24: 10, 39: 12, or Mahpakh with Tsinnorith, if the tone is preceded by a simple syllable in the same word, Ps. 3: 5, 28: 8, or in an antecedent monosyllable, Ps. 25: 15; otherwise it will be Azla, Ps. 25: 8, Prov. 3: 27; the occurrence of Illuy, Ps. 4: 8 is exceptional, and Wickes, p. 72, esteems it incorrect. Four Conjunctives only occur in the following instances, Ps. 3: 3, 32: 5, 42: 2, 47: 5, and in some editions 54: 5.

(2) *R'bhī^a Mugrash*. If Silluk be preceded by a Disjunctive in its own section, it will be R'bhī^a Mugrash. Silluk sections cannot have less than two, nor more than five words. If there be but one word before Silluk in its own section, this must have R'bhī^a Mugrash, however closely it may be connected with that which follows Ps. 4: 6, 7: 11; unless it have three vowels or two vowels and a vocal Sh'va, in which case it may have Merka, Ps. 9: 17, 11: 5, 19: 10, 21: 10. If there be two or more words before Silluk, these may according to the nature of the case all have Conjunctives, or R'bhī^a Mugrash may stand on the next before Silluk Ps. 5: 4, 8, or on the second with Munahh or Merka intervening Ps. 3: 7, 4: 4, or on the third with Illuy and Mahpakh L'gharmeh between Ps. 3: 1, 10: 14. Two Conjunctives never come between Silluk and R'bhī^a Mugrash; Baer excepts only Ps. 46: 8, 12, Wickes admits no exception. R'bhī^a Mugrash may be preceded by one Conjunctive, Merka Ps. 5: 4, with Tsinnorith on a previous simple syllable in the same word, Ps. 5: 7, or in an antecedent monosyllable, Ps. 12: 2; by two Conjunctives Merka, Tarhha Ps. 5: 8, 18: 3; or by three, Merka, Tarhha, Mahpakh, Ps. 47: 8, 66: 20, with Tsinnorith if there be a simple syllable before the tone Ps. 119: 52; Ps. 18: 1, 34: 8, 68: 15, 137: 9 are exceptional.

b. (1) *Train of Athnakh*. If Athnakh be preceded by a single Conjunctive this is commonly Munahh, if it come after D'hhi, Ps. 2: 7, 3: 2, other-

wise it is commonly Merka, Ps. 3: 9, 5: 9. 10. If it be preceded by two Conjunctives, these will both be Munahhs, Ps. 2: 4, 3: 8, or with P'sik they will be Merka, Tarhha, Ps. 5: 2, 18: 50. If by three, the first two will be as before, and the third will be Mahpakh Ps. 2: 5, with Tsinnorith if there be a simple syllable before the tone, whether in the same word, Prov. 17: 12, or in an antecedent monosyllable, 1's. 5: 5; if, however, there be two vowels or a vowel and a vocal Sh'va before the tone, the third Conjunctive will be Illuy, Ps. 32: 2, 40: 9. Ps. 72: 3, Prov. 1: 9, 6: 27 are exceptional. Athnabh is twice preceded by four Conjunctives, Ps. 65: 2, 96: 4; and once by five, Prov. 3: 12.

(2.) *D'hhi*. If Athnabh be preceded by a Disjunctive in its own section, this will be D'hhi. The section of Athnabh may consist of but a single word, if Olev'yoredh immediately precede Ps. 3: 6, 5: 13, 29: 9, otherwise of not less than two. In a section of two words Athnabh is sometimes preceded by D'hhi Ps. 7: 11, 11: 3, more commonly by Merka Ps. 4: 6, 10: 10, which with the sole exception of Job 33: 9 is always used after Olev'yoredh Ps. 10: 18, 14: 3. In sections of three or more words D'hhi may stand on the first word before Athnabh, Ps. 2: 8, 5: 11, or on the second, Ps. 2: 7, 3: 4, but never at a greater remove. D'hhi may be preceded by one Conjunctive, Munahh, Ps. 4: 4, 5: 6; or by two, when the first will be Munahh and the second will follow the same law as the third Conjunctive before Athnabh, thus it may be Mahpakh, Ps. 4: 3, 5: 3, with Tsinnorith, Ps. 6: 11, 32: 5, or it may be Illuy, Ps. 35: 15, 78: 45. It is once preceded by three Conjunctives, Job 34: 37; Baer finds two other examples Ps. 23: 6, 56: 1, which Wickes disputes. In a very few instances D'hhi occurs before Silluk in place of R'bhī^a Mugrash, Ps. 25: 4, 31: 17, 109: 16, Prov. 8: 13; more frequently before R'bhī^a Mugrash in verses which have no Athnabh clause, this being in a manner thus replaced, Ps. 4: 5, 6: 1, 7: 10, 11: 6, 22: 1.

c. (1.) *Train of Olev'yoredh*. Olev'yoredh may be preceded by one Conjunctive, and one only, which is almost always Galgal, Ps. 1: 1, 3: 3; but three times before P'sik it is Mahpakh, Ps. 68: 20, 85: 9, Prov. 30: 15, and three times Merka after Small R'bhī^a, Ps. 35: 10, 42: 5, Prov. 30: 9. The section of Olev'yoredh never has less than two words. If it has but two, the first must receive the Disjunctive Small R'bhī^a, Ps. 4: 5, 9: 21. If it has three or more, and a Disjunctive stand on the word next preceding Olev'yoredh, it will be Small R'bhī^a, Ps. 3: 6, 35: 20; if one stands on the second word before Olev'yoredh, whether followed by R'bhī^a or by Galgal, or on any previous word of the section, it will be Tsinnor Ps. 3: 3, 22: 15, 28: 7. Small R'bhī^a is in but three instances written on the second word before Olev'yoredh viz. those in which, as above stated, it is followed by Merka. Tsinnor is with like infrequency written immediately before Olev'yoredh, Ps. 55: 22, 106: 47, Prov. 8: 13.

(2.) *Small R'bhī^a*. R'bhī^a, when it immediately precedes Olev'yoredh and is included in its section, is called Small R'bhī^a in distinction from Great R'bhī^a or R'bhī^a proper, which, though it has the same sign, fulfils

quite a different function, viz. that of dividing the principal clauses of a verse, and governing a section of its own, § 40. 2. Small R'bhī^a may be preceded by one Conjunctive, Merka, Ps. 9: 7, 15, or by two, Merka, Mahpakh, Ps. 18: 1, Prov. 6: 26, to which Tsinnorith may be added, Prov. 23: 5.

(3.) *Tsinnor*. Tsinnor may be preceded by one Conjunctive, which will be Merka, if the tone is on the first syllable, Ps. 24: 8, 32: 9, or if the letter under which it stands has Daghes either lene or forte, Ps. 6: 3, 16: 4; otherwise it is Munahh, Ps. 12: 7, 18: 7. If it have two Conjunctives, the second will be Mahpakh, Ps. 24: 10, 27: 4.

d. *Train of R'bhī^a*. R'bhī^a, when governing an independent section of its own, i. e. Great R'bhī^a may be without any antecedent, its section consisting of but a single word, Ps. 4: 4, 5: 4, or it may have one Conjunctive, which is commonly Mahpakh, Ps. 2: 8, Prov. 7: 7, unless Pazer or L'gharmeh precede, when it is mostly Illuy, Ps. 2: 12, 17: 14, though if a simple syllable stand immediately before the tone it will be Mahpakh with Tsinnorith, Ps. 4: 2, 15: 5; the Conjunctive, however, is Merka, when another R'bhī^a precedes, Ps. 17: 1, Prov. 4: 4, and in a few other individual cases, Ps. 1: 1, 32: 2, Job 14: 19. It has two Conjunctives according to Baer in Ps. 55: 24, 86: 14; though Wickes points differently.

e. *Train of Pazer*. The section of Pazer may consist of but a single word, when it will have no antecedent, Ps. 17: 14, 18: 2. If it have one Conjunctive, this will be Galgal, Prov. 23: 29, except in a very few instances with P'sik, where it is Mahpakh, Ps. 50: 1, 59: 6. If it have two Conjunctives, the first will be as before, and the second Mahpakh if its place is on the initial letter of the word, Ps. 11: 2, 31: 11, otherwise it will be Azla, Ps. 13: 3, 31: 12. If it have three Conjunctives, the second and third will be Azla and Mahpakh, Ps. 22: 25, 23: 4, Prov. 6: 3, in all of which Wickes changes the pointing.

f. *Train of Great Shalsheth*. Shalsheth is preceded by Conjunctives in but three passages; it has Merka Ps. 89: 2, and Merka, Tarhha Job 32: 6, 37: 12.

g. *Train of L'gharmeh*. The section of Mahpakh L'gharmeh never consists of more than one word. The Conjunctive before Azla L'gharmeh follows the same rule as the third Conjunctive before Athnahh, see b (1); thus it may be Mahpakh, Ps. 8: 3, 12: 5, with Tsinnorith, Ps. 3: 8, 9: 21, or it may be Illuy, Ps. 7: 10, 9: 14. When it has two Conjunctives, the second is Merka; of this there are two examples, Ps. 117: 2, 143: 3.

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. " Ps. 14: 1 (in some editions), Ps.

17: 14, or their equivalents, e. g. D'hhi before " Ps. 7: 10, 9: 1 § 41. *b* (2). 3. Writing two accents upon the same word, בְּמִצְוֹתֵיהֶם Ps. 5: 11, הוֹרֵנִי Ps. 27: 11, וַיִּרְאֵהוּ Ps. 18: 16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Olev'yoredh אֶלֶל אֶנִּי Ps. 6: 3, Merka-Tsinnorith הִשָּׁעַן בִּי Ps. 22: 9, Mahpakh-Tsinnorith בָּאֵת בִּי Prov. 6: 3.

MAKKEPH.

§ 43. Makkeph (מִקֶּפֶה *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתְּחַשְׁדֶּה לְךָ, אֶתְּחַלֵּךְ Gen. 30: 31, יֵשׁ-לִי-כֹל Gen. 33: 11, עַל-כֵּן-דִּבַּר-פֶּשַׁע, וְאֶת-כָּל-אֲשֶׁר-לִי Gen. 12: 20, 25: 5, Ex. 20: 11, עַל-כֵּן-כִּי-שָׁחַץ Job 41: 26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22: 8 are in this manner reduced to eight. Monosyllables are frequently, and some almost constantly, linked with the succeeding or preceding word, to which they are closely related. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשֶׁה-עָלִים Deut. 19: 15, נֶפֶשׁ-יִחְלֶה 1 Kin. 17: 21, אֶמְרֵיהֶנָּה Isa. 31: 4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive

an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, its vowel, if mutable will, by the loss of the accent, be shortened, **אֶחָדְשִׁי**, **כָּל־עוֹף**, **הַתְּהֵלֶה־לֶּחֶם**, otherwise it will commonly receive the secondary accent Methegh, **שֵׁם־יוֹסֵף**, **הַעֲסִי־הָהוּא**, **כְּחַב־תְּהִיחַ**, **אֵין־יִרְאֶחַ**.

a. The particles **אֵל**, **אֶל**, **אִם**, **אֵת**, **כֵּן**, **עַל**, **פֶּן** are almost invariably followed by Makkeph, so are the nouns **בֶּן**, **בַּר** and **כָּל** when in the construct state; the particle **נָא** is commonly preceded by it. Before monosyllables or dissyllables accented on the penult Makkeph is inserted after the particles **אֵו**, **אִי**, **לֹא** and the pronoun **מִי**, as well as sometimes after larger words which do not admit of the retrocession of the accent, e. g. **אֵו־כֶּרֶם** Ex. 22:4, **מִי־אַתָּה** Gen. 27: 32, **וְשִׁלְחֵה־אֵשׁ** Hos. 8: 14, **נִיפְחֹה־לִי** Gen. 15: 10. The pronoun **כִּי** is followed by Makkeph before words whose initial letter admits Daghesh-forte Conjunctive, **כִּי־מַחֲטָט וּמַחֲזִיעִים** Ps. 133:1. **כִּי־אֵם** are joined together by Makkeph in Gen. 15: 4, Num. 35: 33, Neh. 2: 2; in all other passages **אֵם** is followed but not preceded by Makkeph, **כִּי אֵם־בְּחוּרִית** Ps. 1: 1. **אֲשֶׁר־לֹא** are joined by Makkeph but never **לֹא אֲשֶׁר**, the **לֹא** being always linked to the following word. **כִּי־לֹא** are united by Makkeph before a word bearing the disjunctive accent Tiphkha, provided it has Sh'va under its initial letter: otherwise the Makkeph follows **לֹא**, thus **כִּי־לֹא בָקָח** but **לֹא־בִאֲתָם**.

b. Tsere remains before Makkeph in **אֵשׁ**, **בֶּן**, **יָר**, **עֵר**, **עֵץ**; it sometimes remains and is sometimes shortened in **לֵב**, **שֵׁשׁ**, **שֵׁשׁ**, **שֵׁשׁ**, e. g. Gen. 16: 13 **שֵׁש־בְּנֵי**, but ver. 15 **שֵׁש־בְּנֵי**. It once remains according to some editions in **אֶת־** Job 41: 26, a word which is three times written **אֶת** without Makkeph, Ps. 47: 5, 60: 2, Prov. 3: 12. Methegh remains in the place of the accent on **וָקָח** and similar words ending in Pattahh and a guttural, when they are united by Makkeph to words having a disjunctive accent on the first syllable **וָקָח־לֵב** Gen. 34: 16, **וָשַׁב־לִי** Gen. 24: 7.

c. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. **וָפַח־פִּיָּה** Jer. 46: 20, and perhaps **פָּחֵה־יָקִיחַ** Isa. 61: 1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. **כִּי עָלִים** Lam. 4: 3, **בְּחֵר בְּחֵרָם** 2 Chron. 34: 6, and probably **חֲבִי חֲבִי** Hos. 4: 18, **אֶחָדְשִׁי חֲבִי** Isa. 2: 20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed **בְּחֵר בְּחֵרָם** and **כִּי עָלִים**.

METHEGH.

§ 44. Methegh (**מֶתֶחַ** *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it

belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. **בְּמִסְגְּרוֹתֵיהֶם, בְּיָמֵיהֶם, וּבְצִיאָתִי, יֵאָסֶה, הָאָדָם, וּמִתְקַנְנוֹת, וּמִתְקַנְנוֹת**. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. **וְרָאִהוּ לָךְ** Gen. 22: 8, **בְּיָאֵם-לָהֶם** 1 Sam. 21: 7.

a. When the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before Makkeph irrespective of the position of the accent upon the following word, **וְהָאִיִּירֵלִי** Num. 21: 35, **מִלְכָּה-בָּבֶל** Num. 21: 33, **מִלְכָּה-בָּבֶל** Jer. 34: 1.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. **וְהָאִיִּירֵלִי** Deut. 4: 26, **וְהָאִיִּירֵלִי** Josh. 22: 27, where the tone falls on the penult; **וְהָאִיִּירֵלִי** Jer. 26: 21, where the tone is upon the ultimate.

§ 45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. **וְהָאִיִּירֵלִי** 2 Sam. 22: 24, **וְהָאִיִּירֵלִי** Job 1: 7, **וְהָאִיִּירֵלִי** Ezek. 42: 5, **וְהָאִיִּירֵלִי** Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. **וְהָאִיִּירֵלִי** Jer. 33: 24, **וְהָאִיִּירֵלִי** 1 Kin. 21: 1, **וְהָאִיִּירֵלִי** Deut.

6: 25, except in certain cases which require it, e. g. **נְתַתְּנָהּ** Ex. 1: 10, **וְהַתְּלַכְתָּ** Lev. 26: 12.

a. Methegh regularly stands (see Baer in Merx Archiv for 1868):

(1) On a short vowel in a mixed syllable (except Kamets Hhatuph) in words having a disjunctive accent, provided it be separated from the accent or an antecedent Methegh by both a vowel and a vocal Sh'va (other than Hholem before a guttural with Hhateph Pattahh), **וַיִּשְׁמְעוּ** Gen. 3: 8, **הַקְדִּיחָהּ** Gen. 7: 2, **מִמִּסְגְּרוֹתֶיהֶם** Ps. 18: 46, **מִתְנוֹסְסוֹת** Zech. 9: 16, but **וְהָאֲבָת** Gen. 24: 11.

(2) On *ě*, *ĩ* or *ũ* in the first of two mixed syllables, immediately preceding a disjunctive accent, when the vowel of the second syllable is *ă* or *ĕ*, **הַמִּחְרָפָה** Gen. 3: 24, **רִפְרִיבֵן** Gen. 4: 26, **אֶתְנִיחָהּ** Gen. 30: 31. Initial *ă* followed by simple Sh'va is reckoned a short mixed syllable in the application of both the foregoing rules **וְלֹאֲבָלָהֶם** Gen. 47: 24, **וְתִכְסֶּנָּה** Jer. 3: 25.

(3) On the first syllable of the Kal future sing. of perfect verbs, when the second vowel is shortened to Kamets Hhatuph before Makkeph, **הַשְׁפִּיזְ-עָלָיו** Job 3: 5, but **וַיִּשְׁפֹּט-חֵבֶל** Ps. 9: 9.

(4) With the first syllable of **וְרַעְלָהּ** and **וְרַעְלָם**, when they have a disjunctive accent, as Gen. 3: 15, Lev. 26: 16; but **מִצְרַעָהּ** Gen. 17: 12, **וְאֶתְ-וְרַעְלָם** Gen. 9: 9, **וְכִוְרַעָהּ** Deut. 28: 46 and the like follow rule (1).

A very few isolated instances are not embraced in the preceding rules, e. g. **וְלִישְׁמַעֲלֹא** Gen. 17: 20, **מִן־הַשָּׂדֶה** Gen. 30: 16, **עֲלִיהֶמְזֻבָּח** Ex. 29: 21.

2. It is always given to a long vowel when followed by a vocal Sh'va, whether simple or compound; also to a short vowel followed by compound Sh'va or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, **וְיִבְהֶלִי**, **וְאֶמְרִי**, **לֹאֲשֶׁר**, **בְּשִׁחְרוֹת** Gen. 30: 38, **סִבְלִי** Isa. 9: 17, 10: 34, **יִיחַרְרֵהוּ**; sometimes to other intermediate syllables, § 20. 2, e. g. **מִשְׁכֹּו** Ex. 12: 21, **עֲרִבֹתִי** Num. 31: 12 (but **מִעֲרִבֹתִי** Deut. 34: 1, where a simple syllable precedes), **הַסְדִּי** Isa. 63: 7, **עֲמֻדָּךְ** Obad. ver. 11, particularly before the first radical of **הָיָה** to *be* and **חָיָה** to *live* when pointed with Sh'va **וְהָיָה**, **וְחָיָה**; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. **תִּדְרִשָּׂא** Gen. 1: 11, **הַבְּתָיִם** Ex. 12: 7, Zech. 14: 2, **אֶלֶה** Jon. 1: 14, 4: 2.

a. Monosyllables ending in a long vowel, when followed by Makkeph, take Methegh in the first place before the accent, provided a vocal Sh'va intervenes, מִרְיָקָה Gen. 19: 12, פִּרְיָהָ Gen. 22: 12, אֲבִירְטָם Gen. 34: 6: With dissyllables this is rare and exceptional וְמִרְיָא-וֹצֵאן 1 Kin. 1: 19, שְׁלֹחֵה-בְנֵי 1 Chron. 28: 9.

b. Methegh is regularly attached to intermediate syllables in the following cases (See Baer in Merx Archiv for 1868):

(1) To the article הַ or the inseparable prepositions ב, כ, ל with the vowel of the article, before a vowelless consonant (other than Yodh) from which Daghesht forte has been omitted, provided they stand in the second place before the accent, הַמִּכְסָּה Lev. 3: 3, לְמַנְצֵה Ps. 4: 1, but הַיָּלִיד Gen. 33: 5, לְתָרָב Ps. 144: 1.

(2) To He Interrogative pointed with Pattahh (except before Yodh or a dagheshed letter), provided it stands in the second place before the accent, the Methegh in this case preceding the vowel for the sake of distinction, הַמִּכְסָּה Gen. 18: 17, הַאֵלֶּה Ex. 2: 7, but הַיִּרְעָהָם Gen. 29: 5, הַמֶּשֶׁל Judg. 9: 2. In the books of Psalms, Proverbs and Job Methegh follows the vowel, as otherwise it might be confounded with D'hhi הַלְעֹלָם Ps. 85: 6. Before Daghesht-forte, which sufficiently shows the following Sh'va to be vocal, Methegh is omitted as unnecessary, הַכְּמִצֵּה Isa. 27: 7.

(3) To the first syllable of וְיָהִי or וְיָהִי before Makkeph or with the accent Pashta, וְיָהִי-אֵלֶיךָ Gen. 1: 3, וְיָהִי Gen. 4: 8, וְיָהִי-שָׁמַיִם Gen. 5: 6. If a simple syllable precedes Methegh will in all cases be transferred to it, בְּאֵה-הַמִּשְׁעָה 2 Kin. 9: 11.

c. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *ā*, *ī*, and *ū* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial *ū*, the unemphatic conjunction, is an exception with which it is not written, e. g. וְיָהִי Gen. 6: 19, וְיָלֵאָה Gen. 31: 4, unless the Sh'va be compound, e. g. וְיָהִי-בְנֵי Gen. 1: 18, וְיָהִי Judg. 5: 12, or it be required by the rules under 1. *a.* The absence of Methegh except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִתְנֶה Gen. 32: 22, וְיָעֵלֶה Gen. 45: 25; and even three occur upon successive syllables, e. g.

וְיִמְצְאוּ Isa. 22: 19 in some editions. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. לִישִׁיעָתָךְ, וְהִשְׁבֵּתָ, וְהִחַרְתָּךְ, מִתְּפִלָּהִים.

4. Methegh is sometimes written under an initial letter with Sh'va, e. g. יְעִירָאֵפוֹ Job 19: 6, נִתְתָּקָה Ps. 2: 3, כָּאֵפֶלֶת Jer. 49: 18.

a. A Methegh so situated is called *Gayā* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. The traditional rule was that the Sh'va, on which it stands, should be pronounced as a full vowel. Baer and others give the name of *Gayā* likewise to Methegh in mixed syllables. Methegh upon a short vowel before a compound Sh'va was called *Mā'īrkh* (מַאֲיֵרְךְ *prolonging*), with a short Hhirik it was called *Hhīrūk* (חִירֹוּק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. a., e. g. אֶחָדְכֶם Isa. 66: 13, לֹא־לֵהָיָה Deut. 12: 31, וְאֶחָדְכֶם Zech. 7: 14, וְעַל־צִבְאָה Num. 10: 23, וַיִּקְהָלוּ Josh. 22: 12.

a. Methegh with Sh'va occurs chiefly in connection with the poetic accents, and has relation to the intoning which it is one of their functions to direct. It indicates that the vowelless letter, upon which it stands, is to be dwelt upon and thus additional space gained for the various modulations of the voice that are prescribed. Baer gives the following rules:

(1) When Methegh would regularly fall upon an initial simple syllable beginning with two consonants, in words having a strong disjunctive accent not preceded by a Conjunctive, it is transferred from the vowel to the antecedent vocal Sh'va, נִסְחַדְעִלְיִנוּ Ps. 4: 7. If the Sh'va is compound, Methegh is interposed between its two constituents, אֶלְהֵיָהֶם Ps. 79: 10.

(2) The divine names רִהוּה, אֱלֹהִי, אֱלֹהִים, אֱלֹהֵי, when accented with R'bhī^a not preceded by a Conjunctive, take Methegh on the initial Sh'va, e. g. Ps. 2: 7, 25: 2, 68: 8, 90: 1.

(3) Words accented with Olev'yōrēdh, R'bhī^a or D'hhi^a not preceded by a Conjunctive take Methegh on initial Sh'va, provided there is at least one vowel between it and the accent, and this is without Methegh וַהֲרִיחַ Ps. 1: 3, לְהַשְׁמִירָם Ps. 106: 23. The Methegh necessarily due to a following

compound Sh'va is not reckoned in this and the subsequent rules, זָהָרִי-אֶל Ps. 36: 7, וַיֵּשְׁבוּ Ps. 91: 15.

(4) אֶתִּי with Munahh before D'hhī takes Methegh on the initial Sh'va, Ps. 17: 6, 116: 16.

Methegh falls on initial Sh'va with the prose accents

(1) When the word has G'rashayim or Pazer not preceded by a Conjunctive, provided there are at least two vowels before the tonesyllable and the first is without Methegh, (see rule (3) above), וַיֵּאֱתַר-פְּתָרִים Gen. 10: 14, וַיִּשְׁקָצוּ Ex. 25: 33.

(2) When the word has Darga as the second Conjunctive before R'bhi^a, or Kadhma as the second Conjunctive before Pashta or T'bhir, or Munahh as the third Conjunctive before T'lisha, provided a vowel precedes the tonesyllable and is without Methegh, (see rule (3) above), וַיִּלְכְּדוּם Gen. 34: 21.

Methegh in these cases requires a more vigorous pronunciation of the vowelless letter, which if slightly uttered might be inaudible.

K'RI AND K'THIBH.

§ 46. Various notes extracted from the Massora (מִסֹּרֶת *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'ri (קְרִי *read*), and K'thibh (כְּתִיב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֵּאמְרוּ Josh. 6: 7 is connected the marginal note וַיֵּאמְרוּ קְרִי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֵּאמְרוּ. The proper vowels for the pronunciation of the K'thibh are not written, but must

be supplied from a knowledge of the form indicated by the letters, which in this case is **קרי**. Again, in ver. 9, **קרי** in the text refers to **קרי** in the margin; the K'ri is here **קרי**, and the K'thibh, whose vowels are left to be determined by the reader, **קרי**. Jer. 42: 6 has **קרי** where the marginal note is **אנהו קרי**; the K'ri is accordingly **אנהו**, and the K'thibh **אנהו**. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the note **כתוב ולא קרי**, *written but not read*, placed in the margin, e. g. **המש** Ezek. 48: 16, **נא** 2 Kin. 5: 18, **ידוך** Jer. 51: 3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note **קרי ולא כתוב**, *read but not written*, e. g. **בני** Judg. 20: 13 in the text **בני**, and in the margin **בני**, to be read **בני**; so Jer. 31: 38 **באם**. In 1 Kin. 21: 8 the first letter of **הספריים** is left unpointed as superfluous, and in Job 2: 7 **ער** is explained by the margin to stand for **ער**: so Jer. 18: 23 **יהיה** for **יהיה**.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name **יהוה**, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were **אדני** Lord, whose points it accordingly receives, **יהוה**, unless these two names stand in immediate connection, when, to avoid repetition, it is

read אֱלֹהִים and pointed יְהוָה Gen. 15: 2, Hab. 3: 19. The antiquity of this superstition is attested by the *Kúpiot* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been drawn that it was יְהוָה *Yahve*. The common pronunciation Jehovah is manifestly founded upon the error of combining the consonants of this word with the vowels of another and an entirely different one. Other standing K'ris, unnoted in the margin, are הוּא, which is read הוּא, though the sound indicated by the letters is הוּא. So יְשׁוּעָה read יְשׁוּעָה, and יְרוּשָׁלַם read יְרוּשָׁלַם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as

the grammatical or exegetical comment of a steadfast tradition.

ACCURACY OF THE POINTS.

§ 49. 1. All the Massoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Massoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent know-

ledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also departed from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, *Lehrbuch*, p. 71. (1) An *ě* or *ĩ* derived from *ǣ* is written *ǣ*, as *תָּרַח* *Θαρα*, *בָּלָחָם* *Βαλααμ*, *גָּבַעוֹן* *Γαβαων*, *מָרְיָם* *Μαριαμ*; and on the other hand, *a* is sometimes written *ě*, *אֶחָדִיבְמָה* *Ολιβεμα*, *קֶנֶן* *Κενεζ*, *גֵּת* *Γεθ*, especially before *ח* as *קִיָּרָה* *Kope*, *זָרַח* *Zape*. (2) *ě* is written for *ĩ* and *ǝ* for *ũ*, *פָּתִיחַ* *Χετταιοι*, *גִּתְּנוֹם* *Γεεννα*, *גִּדְעוֹן* *Γεδεων*, *מִצְרַיִם* *Μεσραιμ*, *אֶחָדִיבְמָה* *Οχοζαθ*, *עֵזְרָה* *Οζια*. (3) For the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *קִיָּרָן* *Kanvan*, *נָבוֹ* *Naβau*. (4) The vowel letters are softened into their homogeneous vowels *וִיִּקְרָא* *συικρα*, *וִיִּרְבֵּר* *συδαραηρ*. (5) Vocal *Sh'va* is written as a full vowel, commonly *a*, or if an *o* follow, *o*, *צָבָאוֹח* *Σαβαωθ*, *רַעֲוָאֵל* *Ραγουηλ*, *פְּרוּבִירִם* *Χερουβιμ*, *סֹדֶם* *Σοδομα*; the final vowel of Segholates is also written *ǝ* if *o* precedes, *מִלְךָ* *Μολοχ*, *צִמְרָ* *γομορ*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Massorites is correct,

at least in all essential particulars, and that it is properly to be made the basis of all investigations into the phenomena of the language.

ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g.:

הָיָה *to be, exist*, חָיָה *to live*; נָבַע *to pour forth*, נָבֵא the same idea applied to words, *to prophesy*; עָנַק *to encircle the neck with an ornament*, חָנַק *to strangle*, אָנַק applied to sounds uttered in strangulation, *to groan*; רָגַל *to go about as a spy*, רָכַל *to go about as a merchant*; פָּנַס *to collect*, גִּנְזִים *treasures*; גִּבְרִיעַ a cup, פּוֹבֵעַ or קוֹבֵעַ a helmet (of similar shape); רָךְ *tender, delicate*, רַק *thin*; תָּקַן *to make straight*, תָּקֵן *to straighten the beam of the balance, to weigh*; בְּכוֹר *first born*, בְּכוֹר *first ripe*, בֶּקֶר the first portion of the day, *the morning*; תָּלָה *to suspend*, הֵלָה applied to a bucket, *to let down*; גָּזַר *to cut*, קָצַר *to reap*; זָהָב *gold*, צָהָב *yellow*; טָפַן *to conceal*, שָׁפַן and צָפַן *to hide away as treasures*, סָפַן *to cover with boards*; נָתַן *to destroy by tearing down*, נָחַשׁ *to destroy by uprooting*; טָבַח *to slay*, זָבַח *to sacrifice*; חָבַל *to bind*, גָּבַל *to bound*; בָּרַח *to break up, flee*, פָּרַח *to break out, blossom*, פָּרַק *to break in pieces*; קָצַב *to cut off*, תָּצַב *to hew stone*, חָטַב *to cut wood*; פָּתַר *to surround*, עָטַר *to encircle the head with a crown*; נָתַךְ *to pour out*, נָסַךְ *to pour in libation or in casting metals*; צָהַר *to shine*, טָהַר *to be pure*; חָרַת *to engrave*, תָּרַשׁ *to plough*; בָּהֵן *to prove*, בָּתַר *to approve, choose*; שָׁתָה *to drink*, its causative הִשְׁתָּה; חָתַר *to break through*, חָקַר *to investigate*; נָצַב *to place*, its reflexive נִתְּצַב.

2. By the transposition of letters, e. g.:

פָּרַץ *to deal violently*, פָּצַר *to urge*; קָצַר *to cut with the sickle, reap*, קָרַץ

to cut with the teeth, bite; נָשָׁהּ to blow, נֶפֶשׁ breath; כָּנַס to collect, נָכַס riches, חֲסִבְנוֹת storehouses.

3. By the addition of a letter:

Thus, from the letters צר, in which inheres the idea of compression are formed צָרַר to bind, צָרַר to press together, אָצַר to heap up, רָצַר to be straitened, נָצַר to guard, besiege, נָצַר to restrain, חָצַר an enclosure; from גז are formed גָּזַר to cut, גָּרַז to cut off, גָּזַז to cut loose, go away, גָּזַז to shear, גָּזַל to plunder, הָזִיתָ heven stone; פָּרַשׁ to unfold, make distinct, פָּרָשׁוּ to spread out; בָּרַח a vineyard, בָּרִיחַ a garden.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר to guard, נָצַר poetic; בְּרוֹשׁ cypress, בְּרוֹת once in poetry; סָגַר to shut, rarely סָכַר סְעָרָה storm, שְׁעָרָה rare and poetic; סָכַב to cover, once שָׁכַב; נָעַד to be quenched, once נָעַד; חָעַב to abhor, once חָאָב; סָכַל to be foolish, once עָלָה iniquity, once עָלָה.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16: 25 excepted) שָׂחַק; to cry out in the Pentateuch צָעַק, only once (Ex. 2: 23) זָעַק which is the more frequent form in other books; פָּשָׁב, פְּשֻׁבָּה a lamb, occur in the Pentateuch interchangeably with פָּבַשׁ, פְּבֻשָּׁה, which are the only forms found in other books; a sceptre שִׁבְטָה, but in the book of Esther שִׁבְטָה; Damascus דַּמָּשְׁקַי, in Chronicles דַּמָּשְׁקַי; how 1 Chron. 13: 12, Dan. 10: 17 אִיָּה, in earlier books אִיָּה.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the cognate dialects,

particularly the Biblical Aramæan and Syriac, in very many words regularly substitute **א** for the Hebrew final **ה**, and the corresponding linguals for the Hebrew sibilants, **צ** being sometimes still further weakened by the loss even of the lingual sound to that of the guttural **ז**, e. g.:

Heb. **הָצֵדָה** *to wander*, Aram. **צָצָה**, Syr. **ܥܙܚܐ**; Heb. **זָהָב** *gold*, Aram. **זָחַב**, Syr. **ܙܚܒܐ**; Heb. **שָׁלֹשׁ** *three*, Aram. **שָׁלַח**, Syr. **ܫܠܚܐ**, Arab. **ثَلَاثٌ**; Heb. **אֶרֶץ** *the earth*, Arab. **أَرْضٌ**, Aram. **אַרְצָה**, Syr. **ܐܪܥܐ**. Other consonant changes: Heb. **בֵּן** *a son*, Arab. **ابْنٌ**, Aram. **בֵּר**, Syr. **ܒܪܐ**; Heb. **קָטַל** *to kill*, Arab. **قَتَلَ**; Heb. **רָכַב**, Syr. **ܪܒܥܐ**; Heb. **כִּסֵּא** *a throne*, Aram. **כִּרְסֵי**, Syr. **ܕܡܥܬܐ**, Arab. **كُرْسِيٌّ**; Heb. **חֵלְקָה** *a field*, Aram. **חֶקְלָה**, Syr. **ܫܡܠܐ**, Eth. **ሐቋል**.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

צָבָר, **צָבָר** *purple*; **שָׂטָן** *to hate*; **לְשָׁכָה** *chamber*; **עָכָר**, **עָכָר** *Achan*; **נְבוּכַדְרֶזְצַר**, **נְבוּכַדְרֶזְצַר** *Nebuchadnezzar*; **דּוֹעַג**, **דּוֹעַג** *Doeg*; **אַלְמוּגִים**, **אַלְמוּגִים** *almug or alghum trees*; **מַלְחָמוֹת**, **מַלְחָמוֹת** *teeth*.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. **לָא** occasionally for **לֵא** and *vice versâ*, probably **לְאֵלֹהִים** for **לְאֵלֹהִים**, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26: 73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in

their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִתְקַטֵּל = הִתְקַטֵּל for תִּקְטֹל; הִתְקַטֵּל probably for תִּקְטֹל comp. Arab. *takattala*. In אֶזְכָּר Ezek. 14:3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. זְרֹעַ, אֶזְרֹעַ *arm*; הַיּוֹם, אֶחָד *yesterday*. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶזְכָּר, אֶזְכָּר, אֶזְכָּר. So in Chaldee אֶרֶם *blood*, Heb. דָּם; אֶרֶן *garden*, Heb. גֶּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek *χθής*, *ἐχθής*.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.

a. This occurs regularly in verbs whose first radical is ך or ך, and in nouns derived from such verbs, e. g. רָשָׁב for רָשַׁב, רָהַץ for רָהַץ, רָבִיז for רָבִיז, רָבִיז for רָבִיז, רָבִיז Ezek. 2: 10 for רָבִיז, רָבִיז Ezek. 1: 4 for רָבִיז, and perhaps רָבִיז Am. 8: 8 for רָבִיז.

א is thus dropped in רָבִיז for רָבִיז, אָשֶׁר for אָשֶׁר; also in a few instances from the beginning of the second syllable of words, e. g. רָבִיז Ezek. 28: 16 for רָבִיז Job 32: 11 for רָבִיז; רָבִיז Eccl. 4: 14 for רָבִיז; רָבִיז 2 Chron. 22: 5 for רָבִיז; רָבִיז Ezek. 20: 37 for רָבִיז; רָבִיז 1 Kin. 5: 25 with Dagheshe-forte conservative for רָבִיז Prov. 8: 17 for רָבִיז Prov. 17: 4 for רָבִיז; רָבִיז 1 Sam. 1: 17 for רָבִיז. These examples likewise admit of a different explanation; א may give up its consonantal power, losing its sound in that of the preceding vowel, agreeably to § 57. 2 (2), after which it may readily be dropped altogether.

מ is occasionally dropped from the participles of the Pual or fourth conjugation, as מְלָכָה for מְלָכָה, לָקַח in לָקַח, לָקַח in לָקַח Ex. 3: 2 for לָקַח; לָקַח Ex. 7: 22 for לָקַח Ex. 7: 11; and perhaps לָקַח Gen. 49: 11, which appears to be for לָקַח.

b. The rejection of a consonant from the beginning of a syllable, when not immediately followed by another consonant, is exceptional; as רָבִיז Judg. 9: 11 for רָבִיז; רָבִיז 2 Sam. 22: 41 for רָבִיז; רָבִיז Ezek. 33: 30 for רָבִיז; רָבִיז Neh. 3: 13 for רָבִיז Judg. 9: 9 for רָבִיז, and perhaps רָבִיז Jer. 42: 10, which seems to be for רָבִיז.

3. The second consonant is sometimes dropped, if it is a letter of feeble sound.

a. This is regularly the case with ה of the article and of verbal pre-fixes, and ך as the final radical of verbs, e. g. רָבִיז for רָבִיז, רָבִיז for רָבִיז.

It occurs besides in a few sporadic examples with these same letters, and more rarely still with א, ך, and ע, e. g. רָבִיז Ezek. 2: 10 for רָבִיז, רָבִיז for רָבִיז, רָבִיז with Dagheshe-forte conservative for רָבִיז and רָבִיז Lam. 3: 53 for רָבִיז Gen. 3: 16 for רָבִיז Job 35: 11 for רָבִיז Ex. 26: 24 for רָבִיז Isa. 13: 20 for רָבִיז 2 Sam. 22: 40 for רָבִיז Isa. 3: 24 for רָבִיז, רָבִיז for רָבִיז, רָבִיז as a particle of entreaty, probably for רָבִיז, רָבִיז Am. 8: 8 (K'thibh) for רָבִיז, רָבִיז the name of a Babylonish deity for רָבִיז is a foreign contraction. The conjecture that רָבִיז Mic. 1: 10 is for רָבִיז in *Accho* is ingenious and favoured by the occurrence of רָבִיז in *Gath* in the parallel clause; but it is at variance with the points, which, upon this hypothesis, should be רָבִיז.

b. In rare cases this rejection occurs even after a mixed syllable, whose final consonant is thus drawn forward, e. g. רָבִיז for רָבִיז, רָבִיז Job 29: 6

for תִּתְּנָהּ, תִּתְּנָהּ Ex. 2: 4 for תִּתְּנָהּ and probably תִּתְּנָהּ Ps. 139: 8 with Daghes-
forte conservative for תִּתְּנָהּ.

§ 54. When the concurrence takes place at the close of a syllable, whether the second consonant belongs to the same syllable with the first as at the end of words, or to a different syllable as in the middle of words, the following changes may be produced.

1. An aspirate following another consonant loses its aspiration, § 21; or if it be brought into juxtaposition with its like so as to form a doubled letter, the aspiration of both will be removed, § 23. 2, unless the combination occurs at the end of a word, where the reduplication is not expressed, § 25. Thus, מֶתֶחַ for מֶתֶחַ, הֶתֶחַם for הֶתֶחַם, לֶבֶתֶן for לֶבֶתֶן, but רֶבֶב from רֶבֶב, מֶשֶׁלַח 1 Kin. 1: 15 for מֶשֶׁלַח or מֶשֶׁלַח, מֶחֱבֵל Ezek. 4: 3 for מֶחֱבֵל, מֶשֶׁלַח Mal. 1: 14 for מֶשֶׁלַח.

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by Daghesh-forte, except at the end of words, § 25, where Daghesh disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid נ, rarely with ל and ר and only in particular words; so נ of the Hithpael of verbs before ר and ט, and in a few instances before sibilant and other letters, and ר at the end of a few words before ת. Thus, רִתֵּן for רִיתֵן, מִתַּחַת for מִיתַּחַת, יִלְכֶה for יִלְחֶה Ezek. 27: 23 for בִּלְכֶה Am. 6: 2; יִהְיֶה for יִהְיֶה, תִּשְׁמַע for יִשְׁמַע, תִּחַפּוּ for תִּחַפּוּ, תִּשְׁוִימֶם for תִּשְׁוִימֶם, תִּפְסֹה for תִּפְסֹה, לִדְתָּ for לִדְתָּ, אֶחָד for אֶחָד.

a. So perhaps כ in מִכָּה according to Gesenius for מִכָּה and כָּה for מִכָּה. Compare Greek συγγενής for συγγενής, τέτυμαι for τέτυμαι, and Eng. *il*-logical, *ir*-religion, *im*-mature formed by the negative prefix *in*.

3. A few isolated cases occur of the reverse process more common in Biblical Aramæic and Syriac, by which a doubled letter is resolved into two different consonants by the change of the first or the second member of the reduplication to a liquid ר or נ, e. g. מְרַבֵּל for מְרַבֵּל, דְּרַמְשִׁיק for דְּרַמְשִׁיק, מְעַדֶּה for מְעַדֶּה Isa. 23: 11 for מְעַדֶּה, קִנְיָ Job 18: 2 in the judgment of some for קִנְיָ *ends*, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that תַּמְנִי Ps. 64: 7, Lam. 3: 22 is for תַּמְנִי is unnecessary and unwarranted.

4. When ט of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and ש, and with צ it is in addition changed to ט. Thus, מְסַחֵר for מְסַחֵר, נְחַשֵּׁק for נְחַשֵּׁק, רְשָׁעִי for רְשָׁעִי, רְשָׁעִי for רְשָׁעִי.

a. In הִרְשָׁעִי Jer. 49: 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages ט is likewise transposed with י and changed to י: thus, Aram. הִרְשָׁעִי for הִרְשָׁעִי; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is י appearing in this conjugation is הִרְשָׁעִי Isa. 1: 16, where ט is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of ζ (= δσ) into δδ, as *σσιπιδω* for *σσιπιδω*.

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final ך has been assimilated to a following initial ך; viz. יְשׁוּעִים Isa. 35: 1 presumed to be for יְשׁוּעִים; פְּרִיִם Num. 3: 49 for פְּרִיִם Ex. 21: 30, Ps. 49: 9; סָפִים Gen. 28: 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in

Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of **u** letter, chiefly **u** and **u**, from the end of a word.

a. ך of the verbal endings ךֿ and ךֿ, is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. דַּעְךָ Deut. 8: 16, but mostly דַּעְךָ Gen. 32: 20, commonly דַּעְךָ Ruth 3: 4, commonly דַּעְךָ. So, too, in some proper nouns, כְּהֹנֵן Zech. 12: 11, כְּהֹנֵן Josh. 12: 21; ךֿי, whose original ךֿ is shown in the derivative ךֿי and is perpetuated in the modern name *Se'ân*.

b. In like manner ׀ is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, אֶזְרָא from אֶזְרָאִים, בְּרָא from בְּרָאִים.

c. If the feminine endings הַ and הָ have, as is probable, a common origin, this may be best explained by the assumption that הַ is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state חֲכָמִים, absolute חֻכָּמָה, but with a suffix חֲכָמַי; קִטְצָה (comp. קִטְצָתִי Deut. 32: 36). It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ה and ח, because ה in this case represents not *h* but the vowel *ā*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, יַעֲבֹלְהוּ Jer. 5: 22, or § 53. 3. *a* יַעֲבֹלְהוּ Isa. 33: 21 for יַעֲבֹלְהוּ, יִזְרְמֶלְהוּ Ex. 15: 2 for יִזְרְמֶלְהוּ. Comp. Gr. *ἀνέστος* and the English indefinite article *an*.

2. Vav at the beginning of words is changed to וָ, e. g. וָעַד for עַד, וָלֵךְ for לֵךְ, וָקָטַל for קָטַל. The only exceptions are the four words וַיְהִי, וַיֵּרָא Prov. 21: 8, וָלֵךְ Gen. 11: 30, וָלֵךְ 2 Sam. 6: 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. **וַוֵּי** is in most instances relieved from this necessity by the substitution of **ו**, or by doubling the following letter in its stead, e. g. **וַוֵּי** or **וַוֵּי** for **וַוֵּי**.

a. In one instance after such a change of ו to י, a following י suffers the contrary change to ו to prevent the triple recurrence of the same letter, אֶרְיָה Isa. 16: 9 for אֶרְיָה.

4. Yodh before the plural termination ים is in a few cases changed to א to prevent the conjunction of like sounds, תְּלִיִּים Hos. 11: 7 for תְּלִיָּים Josh. 10: 26; צְבוִּיִּים Hos. 11: 8 for צְבוִּיָּים Gen. 10: 19; הִדְרִיִּים from הִדְרִי (also צְבָאוֹת) for צְבוּיָּים; בְּלוּיָּי Jer. 38: 12 for בְּלוּיִ (or as some read, בְּלוּיִי) ver. 11.

a. In like manner ו is changed to א before וֹת in the word נְאוֹת for נְוֹת from נָוֹת; it is consequently unnecessary to assume, as Gesenius does, a singular נָאוֹת which never occurs.

CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, כּוֹכַב for כְּכָבֵב; טוֹטְפוֹת for טַטְפְּפוֹת; בָּבֶל for בְּבֶלֶל Gen. 11: 9; צִלְחוֹת 2 Chron. 35: 13 from צִלְחֹת Prov. 19: 24.

2. Much more frequently with the quiescents.

(1) A prefixed ה is softened to its homogeneous vowel *u* before other labials or vowelless letters, e. g. וְדָבָר, וְבֵית; the softening of an initial י to *i* only occurs in אִשִּׁי 1 Chron. 2: 13 for אִשִּׁי ver. 12, אִש 2 Sam. 14: 19, Mic. 6: 10 for יִש.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and י following their homogeneous vowels, e. g. הַדְרִי for הִדְרִי § 59, בִּיהִיָּה, unless they are doubled, as מִישְׁכֵּי, צִיָּה, and occasionally even then, e. g. מִיָּמִי for מִיָּמֵי. Final א always, and medial א frequently, gives up its consonant sound after any vowel whatever, e. g. מִצָּא, מִצָּא, מִצָּא for מִצָּא.

a. Medial **א** regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. **רָאָה** in **רָאָה** preceded by **ל**, thus **לֹאֲרָא**; in **לֹאֲרָא** and certain forms of **אָדָן** preceded by the prefixes **ב** **כ** **ל**, thus, **בִּלְרָא**, **כִּלְרָא**, **לִלְרָא**, but **לֹאֲרָא** but **לֹאֲרָא**; **לֹאֲרָא** but **לֹאֲרָא**. The following examples are of a more individual character, e. g. **נִצְּחָה** for **נִצְּחָה** 1 Kin. 11: 39 for **נִצְּחָה** Num. 11: 4, **בְּאִזְרִים** Jer. 40: 1, **נִצְּחָה** Isa. 14: 23. In a few cases this has led to a change of orthography, the **א** which is no longer heard being dropped, or another vowel letter substituted for it, e. g. **יִזְכֶּה** Ezek. 42: 5, and **אֲזַל** Hos. 11: 4 from **יִזְכֶּה** Job 8: 8 for **יִזְכֶּה** Deut. 32: 32 for **יִזְכֶּה**, and the examples cited § 53. 2, *a*.

b. The consonant **ה** never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter **ה** is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versâ*. The exceptions are apparent not real, as in the frequent abbreviation of the ending **יָהוּה** in proper names to **יָה**, thus **יְהוֹשֻׁעַ**, **יְהוֹנָדָה**. The change here does not consist in the rejection of the vowel **ו** and the softening of the consonant **ה**, but the syllable **הו** is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, *a*, just as **מִיכָה** after the rejection of **יָהוּה** becomes **מִיכָה**. So in those rare cases in which **ה** is substituted for the suffix **הו**, e. g. **שִׁעְרָה** Lev. 13: 4 for **שִׁעְרָה**. The proper name **פְּדֵהָאֵל** Num. 34: 28 is derived not from **פְּדָה** but **פְּדָה**, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial **א** often gives its vowel to a preceding vowelless letter and rests in its sound; **י** occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

a. Thus, **א**: **רָאָה** for **רָאָה**, **תִּשְׁאָה** for **תִּשְׁאָה** Ezek. 25: 6 from **שָׂאָה** ver. 1. ; **שָׂאָה** Ps. 139: 20 for **שָׂאָה**, so **יִשְׁאָה** Jer. 10: 5; **רָאָה** from **רָאָה** Neh. 6: 8 for **רָאָה**; **תִּשְׁאָה** Isa. 51: 20, **תִּשְׁאָה** Deut. 14: 5; **רָאָה** 1 Sam. 14: 33 for **רָאָה**; **תִּשְׁאָה** Isa. 10: 13 for **תִּשְׁאָה**; **תִּשְׁאָה** Zech. 11: 5 for **תִּשְׁאָה**; this even occurs after mixed syllables, e. g. **תִּשְׁאָה** for **תִּשְׁאָה**; **תִּשְׁאָה** for **תִּשְׁאָה**, particularly in proper nouns **יִשְׁאָה** for **יִשְׁאָה**; **יִשְׁאָה** for **יִשְׁאָה**. So, **יִשְׁאָה** Eccles. 2: 13 for **יִשְׁאָה**; **יִשְׁאָה** Jer. 25: 36 for **יִשְׁאָה**; **יִשְׁאָה** Prov. 30: 17 for **יִשְׁאָה**. There is no instance of this with **י**, on the contrary, **יִשְׁאָה** Cant. 5: 2, 12.

(4) At the end of words **י** and **י**, when without a vowel of their own and preceded by a vowelless letter, invariably quiesce in their homogeneous vowels, **י** in an unaccented *û*, **י** in *î*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, **יִשְׁאָה** for **יִשְׁאָה**, **יִשְׁאָה** for **יִשְׁאָה**; **יִשְׁאָה** for **יִשְׁאָה**, **יִשְׁאָה** for **יִשְׁאָה**; **יִשְׁאָה** for **יִשְׁאָה**; **יִשְׁאָה** for **יִשְׁאָה**.

the plural of the demonstrative in the Pentateuch לָאֵלֶּיךָ or לָאֵלֶיךָ, elsewhere, with a single exception, לָאֵלֶיךָ. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. לָאֵלֶיךָ *to kill*, Aram. לָאֵלֶיךָ, Syr. مَلِك, Arab. مَلِك, Ethiop. ቀተሎ.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. מִשְׁפָּחָה, מִדְּבָר. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ě*) and the reverse, these changes being confined, except in rare instances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ě* stands in relation to both *i* and *a*, it serves to mediate

panying vowel is frequently converted, e. g. שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח for שָׁלַח; שָׁלַח from שָׁלַח.

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁמַע in the imperative but not in the infinitive for שָׁמַע; שָׁמַע for שָׁמַע, but שָׁמַע not שָׁמַע for שָׁמַע. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. שָׁמַע always, but שָׁמַע and שָׁמַע; שָׁמַע but שָׁמַע; שָׁמַע but שָׁמַע. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. שָׁמַע but שָׁמַע; שָׁמַע but שָׁמַע. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. שָׁמַע for שָׁמַע; שָׁמַע which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ח, e. g. שָׁמַע from שָׁמַע, Job 31:24 (in most copies) from שָׁמַע, שָׁמַע from שָׁמַע. (5) א in many cases prefers the diphthongal vowels *e* and *o*, thus שָׁמַע, שָׁמַע, שָׁמַע but שָׁמַע, שָׁמַע. (6) ר partakes of this preference for *ā* to a limited extent, e. g. שָׁמַע for שָׁמַע or שָׁמַע; שָׁמַע from שָׁמַע.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. שָׁמַע, שָׁמַע, שָׁמַע.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. שָׁמַע and שָׁמַע, or with a slight distinction, as שָׁמַע, in pause: שָׁמַע; שָׁמַע, construct שָׁמַע. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. שָׁמַע 1 Kin. 14:3, and in most editions שָׁמַע Jer. 13:25. As final א is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable שָׁמַע Ps. 7:6, which is probably to be read *yiraddōph*; though it might be pronounced *yiraddōph*, which some conceive to be an anomalous form for שָׁמַע, after the analogy of שָׁמַע Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Dagshesh, as in the related words שָׁמַע Isa. 1:6, and שָׁמַע Isa. 53:5, while others adopt the explanation of the old Jewish Grammarians, that it is a peculiar combination of the Kal שָׁמַע and the Piel שָׁמַע.

3. A preference for compound rather than simple Sh'va, § 16. 3, whether silent or vocal, inasmuch as the

אָהֲלִים for אֲהֲלִים, אֲרֻחָיו, אָבִים for אֲבִים, אָזֹר for אֲזֹר, אָסֶר for אֲסֶר. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. זָרַע for זֶרַע (זָרַע), הָשִׁיב, קָטַע, קָרָאן, קָרָאן Ex. 2: 20 for קָרָאן, בָּאֵר, בָּאֵשׁ for בָּאֵר, 2 Kin. 12: 9, קָטַע Ruth 1: 20, הָאֲחֻבִּי Prov. 1: 22 for הָאֲחֻבִּי, הָאֲבִלָּה Job 20: 26 see § 111.2. e, וְאֲסַעֲלֶם Zech. 7: 14 for וְאֲסַעֲלֶם, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מִצָּאִי for מִצָּאִי from מִצָּא, חֲקָאִי, מִצָּעִי, מִצָּעִי Deut. 32: 10; מִצָּעִי, מִצָּעִי.

4. An incapacity for being doubled, whence they never receive Dagghesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ă* to *ā*, *ĭ* to *ē*, *ũ* to *ō*, e. g. מִיָּאֵן for מִיָּאֵן, מִיָּאֵן for מִיָּאֵן, מִיָּאֵן for מִיָּאֵן.

a. Sometimes an intermediate syllable, § 18. 3, is formed, and the vowel remains short. (1) This is commonly the case before ח, frequently before ה, less often before ע, rarely before א, never before ר, e. g. נָחַם, נָחַם, נָחַם, נָחַם. (2) It is more likely to occur in the body of a word than after a prefix, e. g. חָלַל Ps. 119: 43 from חָלַל, but חָלַל Job 38: 24 from חָלַל. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. חָלַל Prov. 22: 24 from חָלַל, חָלַל Ps. 141: 8 from חָלַל but חָלַל Deut. 2: 9. There are a very few instances in which Dagghesh-forte is found in ר, e. g. כָּלַת Ezek. 16: 4, מָלַח Prov. 14: 10, מָלַח Prov. 15: 1 (in some editions), מָלַח Cant. 5: 2, see also § 24. b.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz.:

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g. דְּבָרִי for דְּבָרִי, בְּדָבָר for בְּדָבָר, חֻקִּי for חֻקִּי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלֵּי for מִלֵּי from מִלֵּי (מִלֵּי); מִלֵּי from מִלֵּי; מִלֵּי from מִלֵּי; מִלֵּי from מִלֵּי. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va,

which it has or might have, e. g. יְחִזְקִי, עֲבָדִי for יְחִזְקִי, יְחִזְקִי for יְחִזְקִי, לְחַפֵּר for לְחַפֵּר, פָּעַל for פָּעַל.

a. Vav before a guttural follows the rule just given; before י, and sometimes before ה or ח followed by י, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus וְעָבַדְוּ, וְחָדָו, וְחָדָו and וְחָדָו, וְחָדָו.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. בָּתָּה for בָּתָּה construct of בָּתָּה, מְמַלְכָּה for מְמַלְכָּה, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מְשַׁפְּחָה for מְשַׁפְּחָה.

c. In מְצַאֲהֶם Gen. 32: 20 for מְצַאֲהֶם the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. יָרָב for יָרָב, לָכֶה for לָכֶה. If either letter is a guttural, Pattahh is mostly used instead, e. g. נָצַח, פָּעַל, יָדָן. If either letter is י, its homogeneous vowel Hhirik is used; if the second letter is י, it will rest in Shurek, § 57. 2. (4.), e. g. בָּיִת, מִיָּת, but מִיָּת, מִיָּת.

a. The only instances in which two vowelless consonants concur at the end of a word are the pron. אָה, the 2 fem. sing. pret. of verbs קָשָׁה, certain jussive and Vav Conversive forms of לָ"ה verbs §§ 174. 4, 177. 3, חוֹסֶה § 153. 2, the nouns קָשָׁה, קָשָׁה and forms with otiant Aleph.

b. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אָהָל, בָּהָל, גָּהָל. When the final letter is א, it either remains otiant, § 16. 1, or requires Seghol, שָׂאָה, נָחָה, נָחָה; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, נָחָה, נָחָה or נָחָה, נָחָה. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. יָסָב for יָסָב, יָסָב for יָסָב (Daghesh-forte disappearing at the end of the word), לָב for לָב, יְכוּנָה for יְכוּנָה Job 31: 15 for יְכוּנָה.

in the absolute; and all of them to the feminine ending **ת**. Examples of **י**: **בנו** Num. 23: 18, 24: 3, 15, **תִּירוּ** several times, **מִירוּ** Ps. 114: 8. Examples of **י**: **אֶתְּחִי** Hos. 10: 11, **אֶסְרִי** Gen. 49: 11, **בְּנִי** *ibid.*, **גִּנְבִּחִי** Gen. 31: 39, **כִּשְׂרִילִי** Ps. 110: 4, **הַשִּׁבִּי** Ps. 114: 8, **הַשִּׁבִּי** Ps. 123: 1, **מִגְבִּחִי** Ps. 113: 5, **כִּשְׂרִילִי** ver. 6, **מִקְרִי** ver. 7, **הַשִּׁבִּי** ver. 8, **מִשְׁרִי** ver. 9, **מִלְּאִי** Isa. 1: 21, **נֶאֱרָרִי** Ex. 15: 6, **עֲזָרִי** Zech. 11: 17, **רַבִּי** Lam. 1: 1, **שָׁרִי** *ibid.*, **שָׁבִילִי** Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. **מִלְכִּי-שָׁדַי**, to certain particles, as **בְּלִי**, **זוּלָּתִי**, **בְּלִי**, **מִלְכִּי**, and perhaps to such participial forms as **יִשְׁבְּחִי** Jer. 22: 23. Of **הָ**: **אִמְרָהּ** Ex. 15: 16, **אִרְצָהּ** Isa. 8: 23, Job 34: 13, 37: 12, **יִשְׁבְּחָהּ** Judg. 14: 18, **יִשְׁבְּחָהּ** Ps. 3: 3, 80: 3, Jon. 2: 10, **לִיָּהּ** almost constantly, **מִיָּהּ** Ps. 116: 15, **נִחַמָּהּ** Num. 34: 5, Ps. 124: 4, **עֲלֶיהָ** Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, **עֲלֶיהָ** Job 5: 16, **עֲזָרָהּ** Ps. 44: 27, 63: 8, 94: 17, **עֲצָרָהּ** Job 10: 22, **הַגִּבִּיָּהּ** Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of **ל"ה** verbs. In modern Persian *ī* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link. And in Hebrew they seem to be traces of forms once current but which became obsolete § 201. *e*.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. **הַשְּׁפֹת** Neh. 3: 13 from **הַאֲשְׁפֹת** after the rejection of **א** by § 53. 2. *b*; **בִּית** after the softening of **י** to *i* becomes **בֵּית**; **קָטְלָהּ** by the rejection of **ה** becomes **קָטְלָהּ**; **יָהּ** prefixed to proper names is from **יָהוּ** for **יָהוּ**, § 57. 2 (4), an abbreviation of **יְהוָה**, § 47.

2. One of them may be hardened into its corresponding semi-vowel; **י** with **י** may form **יֵי**, or the first **י** may be changed to *ŷy*, which, upon the reduplication of the **י** to preserve the brevity of the antecedent vowel, § 24. 3, becomes **יֵי**, e. g. **עָבְרִי** with **יֵם** becomes **עָבְרִים** or **עָבְרִים**. So, **י** before **ה** forms **יָהּ**, and before **ו** forms **יָו**, e. g. **עָבְרִיָּהּ**; in like manner **ו** is changed before **ו** into *ŷw*, forming **וָו**, which, by § 56. 3, becomes **וָו**, e. g. **מִלְכִּיָּהּ**, by the substitution of **וָו** for **וָו**. **י** followed by **ו** forms **יָו**, **קָטְלָהּ**, **קָטְלָהּ**, **פִּיָּהּ**, **פִּיָּהּ**, **הַמִּסִּי** Josh. 14: 8. **י** before **י** or **ו** is resolved

into *ay*, which, joined with the appropriate semi-vowels, becomes י and יי, the virtual reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סוּסִי with י becomes סוּסִי, and with הוּ, סוּסִיו. The same resolution of י occurs before final ה, forming יְהִי, and by § 61. 2 יְהִי, thus נְעוּרֵי with ה becomes נְעוּרֵיהֶּ.

a. Grammarians have disputed whether in such words as עֲבְרִיִּים, מַלְכֻיּוֹת the point in י is Daghesth-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyim*, *malckhuyyōth*, or *ibhriyīm*, *malckhūyōth*. If the explanation given above be correct, it is Daghesth-forte Conservative. Comp. מָלַם, מָלַם.

b. Such forms as פָּרִי, פָּרִי, פָּרִי from פָּרִי are only apparent exceptions to the above rules. The word is properly פָּרִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In עֲרִבִיָּאִים 2 Chron. 17: 11 from עֲרִבִי and ים, the vowels are kept separate by an interposed א.

c. In words of לִי formation, such as עֲשֵׂה, עֲשֵׂה, עֲשֵׂה from עֲשֵׂה and ה, י, י, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עֲשֵׂה, עֲשֵׂה, עֲשֵׂה (like קִנְיָאִים) from which י is rejected by § 53. 3. In the same way עֲשֵׂה, עֲשֵׂה, etc., from עֲשֵׂה are for עֲשֵׂה. In such alternate forms as פָּרִי from פָּרִי, the radical י is retained by preserving the antecedent vowel, which, before Daghesth-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz.:

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following:

a. When () stands before a guttural with () always before ה, e. g. הָחָהּ for הָחָהּ Prov. 21: 22, הָחָהּ (also when ה has Hhateph Kamets, e. g. הָחָהּ Judg. 9: 9), often before ה and ו, particularly if it receives the secondary accent, e. g. הָחָהּ for הָחָהּ but נָאֻחָהּ, rarely before א and ר, הָחָהּ Gen. 14: 10, נָאֻחָהּ Neh. 9: 18, 26 but נָאֻחָהּ Ezek. 35: 12.

b. When () before a guttural is followed by another consonant with () or () יְהִי but יְהִי, נָחָהּ but נָחָהּ, once before the liquid ל, e. g. אֲכָהּ Ex. 33: 3 for אֲכָהּ, and once before נ, e. g. לְחָהּ for לְחָהּ.

c. In וְאֶתְרָאָה 1 Sam. 28: 15 and the combination עִלָּם וְעַר ■ similit change takes place after a guttural to prevent the repetition of the vowel \bar{a} ; so in יִרְשְׁלָהּ Ps. 20: 4, and אָנָּה וְאָנָּה after the liquid נ.

2. Pattahh is sometimes assimilated to ■ following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (ֿ) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מִלֵּךְ for מֶלֶךְ, לִרְבּ for לָרֶב, אֶרֶץ for אָרֶץ, but בִּרְיָ, שְׁעִים, only before ר, which can combine with \bar{a} and not with \bar{e} , ■ is retained and lengthened to (ֿ) by § 59, אֶרֶץ, אֶרֶץ. Rarely in other cases רָדָם for רָדָם, where the change is facilitated by the preceding ר.

b. The assimilation to (ֿ) occurs in a few cases after a guttural with ה prefixed, e. g. הָעַם for הָעָם, הָהָר for הָהָר; and in אֶרֶץ (from אֶרֶץ) uniformly after Kamets, הָאֶרֶץ, בְּאֶרֶץ, וְאֶרֶץ.

c. The assimilation to (ֿ) occurs in the Kal future of Pe Yodh verbs where the alternate forms are רָשָׁב and רִשְׁבֵּן.

§ 64. The following vowel changes are due to the accent, viz.:

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַשְּׂמִיר, הַשְּׂמִיר; יַעֲזֹב, יַעֲזֹב; וְיָשָׁם, וְיָשָׁם; וְיָשָׁב, וְיָשָׁב.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pretonic vowel. This is commonly the simplest of the long vowels \bar{a} , e. g. קָטַל, קָטַל, לָקַח, לָקַח, occasionally \bar{e} , e. g. שָׁבִיחַ, שָׁבִיחַ, גִּלְדִּי, גִּלְדִּי, rarely \bar{o} , e. g. יִצְחָק, יִצְחָק. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מִלֵּךְ from מֶלֶךְ, מִלְכֹּת from מֶלֶכֶת.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. a.

These are (1) lengthening short vowels, viz., (ֿ) and not infrequently (ֿֿ) which has arisen from (ֿֿ) to (ֿֿֿ), e. g. אֶזְרָא, אֶזְרָא; פִּתְחָה, פִּתְחָה; אֶזְרָא, אֶזְרָא; אֶזְרָא, אֶזְרָא, and bringing back Kamets Hhatuph shortened from Hholem to its original length וַיִּמְחַד, וַיִּמְחַד. (2) Restoring vowels which have been dropped in the course of inflection, e. g. אֶזְרָא, אֶזְרָא; אֶזְרָא, אֶזְרָא. (3) Changing simple Sh'va in trilateral syllables and before the suffix הָ to Seghol, e. g. בִּיתְהָ, בִּיתְהָ; יְחִי, יְחִי; שָׁכֶם, שָׁכֶם. (4) Changing compound Sh'va to the corresponding long vowel, e. g. אֶזְרָא, אֶזְרָא; תִּלְי, תִּלְי; תִּצִּי, תִּצִּי; חֲצִי, חֲצִי; אֶזְרָא, אֶזְרָא.

a. Pattahh sometimes remains without change, פַּתַּח Ps. 132: 12, פַּתַּח 2 Sam. 2: 27, נִפְתַּח Jer. 7, 10, פִּתְּחִי Prov. 30: 9, פִּתְּחִי Job 34: 5, אֶפְתָּח Neh. 5: 14, and once restored in a simple syllable הִפְתִּי 2 Sam. 3: 34. Seghol more frequently, מִסְגָּל, מִסְגָּל, מִסְגָּל, מִסְגָּל and מִסְגָּל. Long vowels are mostly unaltered; only Tsere is in mixed syllables occasionally changed to Pattahh, הָחִי Isa. 18: 5 for הָחִי, so הָשִׁב Isa. 42: 22, הָפִי Gen. 17: 14, הִפְתָּח Gen. 21: 8, הִפְתָּח Gen. 25: 34; in one word of Segholate formation it is converted to Seghol, הָשִׁב, הָשִׁב, and in another to Kamets, הָשִׁב, הָשִׁב. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus הָפִי, הָפִי, הָפִי; הָשִׁב, הָשִׁב, הָשִׁב Gen. 43: 14; הָרָן, הָרָן, הָרָן 1 Sam. 13: 21; הָפִי, הָפִי, הָפִי Gen. 49: 3; הָשִׁב, הָשִׁב Lev. 26: 34, 35; הָשִׁב, הָשִׁב. Sometimes, instead of changing the Sh'va before הָ to Seghol, its vowel is shifted, thus הָפִי, הָפִי, הָפִי; הָפִי, הָפִי, הָפִי, and in Ex. 29: 35 הָפִי. The position of the pause accent, so far as it differs from that of the ordinary accent, has been explained § 35. 2.

b. Of the pause accents, or those which mark the limits of clauses and sections, the first class, viz., Silluk, Athnabh and Ole'yoredh almost always give rise to the vowel changes which have been described; the second and third classes, S'gholta, Zakeph Katon, Zakeph Gadhol, R'bhî and Shalsheleth, e. g. וְיִבְרָכֶם Isa. 13: 8, do so frequently; the fourth class, Pazer, e. g. 2 Kin. 3: 25, Prov. 30: 4, and T'lisha Gh'dhola, e. g. Ezek. 20: 21, but seldom. Pausal forms are occasionally found with other Disjunctives, thus, Tiphhhah וְהָיָה Deut. 13: 5, Pashta וְהָיָה ibid., Geresh וְהָיָה Ezek. 40: 4, and even with Conjunctives, e. g. וְהָיָה Isa. 49: 18, וְהָיָה Ezek. 17: 15, וְהָיָה 2 Chron. 29: 31.

§ 66. 1. The shortening and lengthening of words has an effect upon their vowels. The shortening may take place

(1) At the end of a word by the rejection of a vowel.

This occurs only with (ִ) or (ֵ) in certain forms of ל"ה verbs, e. g. הִנֵּחַ from הִנֵּחַ, הִנֵּחַ for הִנֵּחַ, 1 Sam. 21: 14 for הִנֵּחַ, הִנֵּחַ for הִנֵּחַ. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. הִנֵּחַ for הִנֵּחַ.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), הִנֵּחַ, הִנֵּחַ; הִנֵּחַ, הִנֵּחַ; הִנֵּחַ, הִנֵּחַ; הִנֵּחַ, הִנֵּחַ.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation, though *ā* and *ē* are in a very few instances attenuated to *ĕ*, הִנֵּחַ const. מִנֵּחַ, מִנֵּחַ const. מִנֵּחַ, מִנֵּחַ but הִנֵּחַ; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (הִנֵּחַ Prov. 30: 6 is an exception). And the vowel of a simple syllable, if short, must have the accent. § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. שָׁמַע, שָׁמַע; מָוֶה, מָוֶה; קָרָה, קָרָה.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of a quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. הִנֵּחַ, הִנֵּחַ; הִנֵּחַ, הִנֵּחַ; הִנֵּחַ, הִנֵּחַ; הִנֵּחַ, הִנֵּחַ.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation

follows if it is possible for one to be made, e. g. דָּבָר, דְּבָרִים, דְּבָרֶיְכֶם, דְּבָרֵיכֶם by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. תַּקְטִילָה from תַּקְטִיל; קָמְיָה from קָיָה; הַקְטִילָה from הַקְטִיל; קָטַל from קָטַל. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes:

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מָלְפוּ from מָלְפוּ, סָחָרוּ from סָחָרוּ.

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטַלָה and קָטַלָה from קָטַל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְּבָרָה 1 Kin. 19:15 from מִדְּבָר, הַשְׁמֵלָה Ezek. 8:2 from הַשְׁמֵל.

(c) If it be a long vowel, it may be rejected, as יָקָטְלוּ from יָקָטַל, יָשָׁמַי from יָשָׁם, or retained either unaltered, as הַקִּימוֹת from הַקִּיָּם, מִשְׁפָּחָה from מִשְׁפָּחָה, or with a change of quality from pure to diphthongal or the reverse, מִחוּקָה from מִחוּקָה, נָסוּגָה from נָסוּגָה, הַקִּמְלוּ from הַקִּיָּם, פָּלִיטָה from פָּלִיטָה.

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY.	
		Long.	Short.
Guttural, . . .	<i>pure</i>	\bar{a}	\breve{a}
Palatal, . . .	<i>diphthongal</i>	\bar{e}	\breve{e}
		\bar{i}	
	<i>pure</i>		\breve{i}
Labial, . . .	<i>diphthongal</i>	\bar{o}	\breve{o}
		\bar{u}	
	<i>pure</i>		\breve{u}

PART SECOND.

ETYMOLOGY.

ROOTS OF WORDS.

§ 67. ETYMOLOGY treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two

classes of roots, which may be denominated respectively pronominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, בָּיַלָהּ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. בָּרַסַם *to lay waste* comp. בָּרַסַם; וָלַעַה *to burn* comp. וָלַעַה; כִּרְצֵפָה *a branch* comp. סִפְפָה; שִׁרְעָפִים *thoughts* comp. טִרְעָפִים; שִׁרְבֵט *a sceptre*, comp. שִׁרְבֵט; שָׁלֵאֵן *tranquil* comp. שָׁלֵאֵן; פָּרַשׁ *to spread* comp. פָּרַשׁ; or by blending two different roots, e. g. רִנָּה *to be fresh* composed of רָנַח and נָשַׁח; פְּלִמְנִי *a certain one* = פְּלִמְנִי; אֶפְרַיִם *a frog* from אָפַר *to leap* רָחַץ (in Arabic) *a marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing bilaterals. Thus, the cognates גָּזַר, גָּזַל, גָּזַח, גָּזַח, גָּזַח, גָּזַח, have in common the two letters גז with the associated idea of cutting, § 50.3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. אָב *father*, אָח *brother*, אִם *mother*, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and

that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevalingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco*, *vocabam*, *vocat*, *vocabulum*, *vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco*, *in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve

their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְצֻדִּים *words*).

PRONOUNS.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

	SINGULAR.		PLURAL.
1. I	אֲנִי, אֲנִי	We	אֲנֵנוּ, אֲנֵנוּ, אֲנֵנוּ
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתֶּם
{ Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתֶּן
3. { He	הוא	They <i>m.</i>	הֵם, הֵם
{ She	היא	They <i>f.</i>	הֵנָּה, הֵנָּה

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33: 9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual

plural of this person is אֲנִי; אֲנִי occurs but six times, viz., Gen. 42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 3: 42; אֲנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַתָּה without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַתָּה without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַתְּ is occasionally written אַתְּ Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous ך, though it is probable that the original pronunciation proper to this orthography was אַתְּ. The feminine plural אַתְּ occurs only Ezek. 34: 31, where a few manuscripts read אַתְּ; the alternate form אַתְּ occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּ.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 11: 39, 13: 10, 21, 16: 31, 20: 17, 21: 9, Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hī* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi הִיא Ruth 1: 13 and הִיא 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is ום or ין §§ 85. 1. a (1), 201. e. In the first person the nasal is omitted אֲנִי, אֲנִי. The plurals of the second and third persons were originally אַתְּם, הֵם, which are still preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. קָטַלְתֶּם, קָטְלוּ. The vowel *ū* however, which in the plurals of masculine nouns has been converted into *ī*, has in the pronouns undergone a still further modification into the diphthongal *ē* הֵם or *ē* אֲנִי. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented ה, is often added by § 61. 6, to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called כְּנוּיִם *cognomina*; the first person is דַּבָּר *the speaker*, the second נִמְצָא *present*, the third נִסְתָּר *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given.

When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes: (See Paradigm I, at the end of the volume.)

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	י		נ
2. { <i>Masc.</i>		ך		כ
{ <i>Fem.</i>		ך		כן
3. { <i>Masc.</i>		ה	ם	הם
{ <i>Fem.</i>	ה	ה	ן	הן

In the first person singular י is attached to nouns, and י to verbs. In the second person the palatal כ is substituted for the lingual ת of the separate pronoun. For a similar change in the first person see § 85. *a.* (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 222. The third plural forms הם, הן are used with plural nouns; ם, ן with verbs and singular nouns.

The suffixes of the second and third persons plural כם, כן, הם, הן are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR,	זֶה	זֹאת	this.	PLURAL, אֵלֶּה
				these.

The poetic form זי is sometimes a demonstrative, Ps. 12: 8, Hab. 1: 11, but more frequently a relative (like the English *that*), in which case it is used without change

for both genders and numbers. The feminine is occasionally written without the final ך and with a different vowel letter ם or ם. The plural, coming from a different root, is sufficiently distinguished without the usual termination; ם occurs eight times in the books of Moses and once in 1 Chron. 20: 8; in all other places the consonantal termination is softened by an appended ך.

2. The singular of this pronoun is in a few instances compounded with ם either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ך prefixed)—

	Masc.	Fem.	Com.
SING. <i>this or that</i>	הַזֶּה	הַזֵּה	הַזֶּה

a. The first form occurs twice in Genesis (24: 65, 37: 19), the third six times in the post-Mosaic books as a masculine (Judg. 6: 20, 1 Sam. 14: 1, 17: 26, 2 Kin. 23: 17, Dan. 8: 16, Zech. 2: 8), and once as a feminine (2 Kin 4: 25), the second once in Ezekiel (36: 35).

3. The personal pronoun of the third person הִוא is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who, which* is הַזֶּה, which may be employed as a separate word, or may be shortened to a prefix ה with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix ה takes the vowel () followed by Daghesh-forte, Judg. 5: 7, Cant. 1: 7, Job 19: 29; once it has () before ם Judg. 6: 17, and twice () Eccl. 2: 22 (in some copies), 3: 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the

relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. *אֲשֶׁר שִׁלְחוֹ* *who he sent him*, i. e. whom he sent, *אֲשֶׁר זָרְעוֹ* *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb *שָׁם* *there*, e. g. *אֲשֶׁר—שָׁם* *where*, *אֲשֶׁר—שָׁמָּה* *whither*, *אֲשֶׁר—מִשָּׁם* *whence*.

a. The prefix *שֶׁ* occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5: 7, 6: 17, 7: 12, 8: 26, 2 Kin. 6: 11, 1 Chron. 5: 20, Job 19: 29, Ps. 122—124, 129, 133—137, 144, Lam. 2: 15, 16. The word *שֶׁשָּׁם* Gen. 6: 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition *שֶׁ*, the relative *שֶׁ* and the particle *שָׁם* *for that also*; but the most recent interpreters derive it from the verb *שָׁגַג* *to err*, and translate *in their erring*.

b. *אֲשֶׁר* or *שֶׁ* is also used for the conjunction *that*. Comp. Lat. *quod*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns *מִי* *who?* or *whoever* relating to persons, and *מָה* *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of *מָה* is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesch-forte it is pointed *מֶה* and the following letter is doubled, e. g. *מֶה־שָּׁמַיִל* Ex. 3: 13. Before the stronger gutturals *ה* and *ח* it also commonly receives (*־*), e. g. *מֶה־הָיָא* Ps. 39: 5, *מֶה־הָטָאֲרִי* Gen. 31: 36. Before the weaker gutturals *א*, *ע* and *ר*, it commonly takes (*־*), e. g. *מֶה־אָלֶהָ* Zech. 1: 9, *מֶה־עֲבִידְךָ* 2 Kin. 8: 13, *מֶה־רָאִיתָם* Judg. 9: 48. Before *ה*, *ח* and *ע* with Kamets it takes (*־*), § 63. 1. a, e. g. *מֶה־הָיָה לָּךְ* Ex. 32: 1, *מֶה־הָטָאֲרִי* Gen. 20: 9, *מֶה־עָשִׂיתָ* ib.; and occasionally before other letters especially when it has a disjunctive accent *מֶה קוֹל* 1 Sam. 4: 14,

מִשְׁפָּט 2 Kin. 1: 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִיָּדָה Ex. 4: 2, מִלְּכֶם Isa. 3: 15, מִתְּלָאָה Mal. 1: 13, מִיָּהם Ezek. 8: 6 K'thibh.

2. Another interrogative is formed by prefixing the particle **אֵי** to the pronoun **זֶה**, **זֹאת**, thus **אֵי זֶה** *which?* or *what?* 1 Kin. 13: 12, Eccles. 11: 6, **אֵי זֹאת** *for what? why?* Jer. 5: 7.

3. The words **פְּלִנִי** **אֶלְמִנִי** which are always used in combination, or contracted into one **פְּלִמִנִי**, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δεινός*; they are, however, derived not from pronominal but verbal roots.

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (**בְּנֵי־יָם** *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz.:

1.	קָל	Kal	Simple active.
2.	נִפְעַל	Niphal	„ passive.
3.	פִּעַל	Piël	Intensive active.
4.	פְּעַל	Pual	„ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעִל	Hophal	„ passive.
7.	הִתְפַּעֵל	Hithpaël	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not

infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כבד־ים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פֿ), or Pe Yodh (פֿי) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (עֿ); one in which He takes the place of the third radical, a Lamedh He (לֿה); one whose second and third radicals are alike an Ayin Doubled (עֿעֿ), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, שָׁלַב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflexive signification, חָבַט *to hide*, Ni. *to hide one's self*; שָׁמַר *to keep*, Ni. *to keep one's self*, φυλάττεσθαι; נָחַם Ni. *to repent*, lit. *to grieve one's self*, μεταμέλεσθαι; or expresses

reciprocal action, יָצַץ *to counsel*, Ni. *to take counsel together*; לָחֵם Ni. *to fight*, μᾶσθαι, lit. *to devour one another*. In some verbs it has both a passive and a reflexive sense, מָכַר Ni. *to be sold* and *to sell one's self*; רָאָה Ni. *to be seen* and *to let one's self be seen, to appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, קָרַב K. and Ni. *to approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, מָלֵא *to be full*, Ni. *to be filled*, הָיָה *to be*, Ni. *to become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, מְעַט *to be few*, Pi. *to be very few*; רָדַף *to follow*, Pi. *to follow ardently, to pursue*; פָּחַד *to fear*, Pi. *to fear constantly, to be timid*; שָׁאַל *to ask*, Pi. *to ask repeatedly and earnestly, to beg*; בָּרָא *to create*, as God, Pi. *to form* with pains and labour, as man; כָּתַב *to write*, Pi. *to write much* with the implication that it is to little purpose, *to scribble*; קָבַר *to bury*, Pi. *to bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, אָבַד *to perish*, Pi. *to make to perish, to destroy*; לָמַד *to learn*, Pi. *to teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, קָרַב Pi. *to be very near* and *to bring near*; שָׁדַח Pi. *to be very corrupt* and *to corrupt or destroy*.

a. If the action be directed to the removal of its object, the Piel becomes privative, *הִטָּל* to *sin*, Pi. to *free from sin*, *expiate*, *סָפַל* to *stone*, Pi. to *free from stones*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *יָרַד* to *descend*, Hi. to *cause to descend*, *bring down*; *בָּא* to *come*, Hi. to *bring*; *רָאָה* to *see*, Hi. to *show*.

a. The causative sense in both Piel and Hiphil is sometimes weakened into a simple permissive, *הֵיחָל* *permit to live* Ex. 22: 17, Deut. 20: 16, *סָפַח* perhaps *permit to suffer* Ex. 22: 21, *הִפְדָּה* *permit to be redeemed* Ex. 21: 8.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשַׁב* Hi. to *be attentive*, prop. to *make (one's ear) attend*; *רִיתַק* Hi. to *be sweet*, prop. to *cause sweetness*; *חָכַל* Hi. to *be wise*, prop. to *act wisely*, *exhibit wisdom*; *אַבִּיר* Hi. to *be brave*, prop. to *act bravely*; *זָקַן* Hi. to *grow old*, prop. to *acquire age*. In a few instances both senses are found united in the same verb, *פָּרַח* Hi. to *cause to bud* and to *put forth buds*; *אָרַךְ* Hi. to *prolong* and to *be long*; *עָשִׂיר* Hi. to *enrich* and to *grow rich*; *שָׂבַע* Hi. to *make fat* and to *become fat* (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, *נָתַח* K. to *extend* or to *bend*, trans. and intrans., Hi. *id.*, trans. In Job 23: 11, Ps. 125: 5, Isa. 30: 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, to *bend (the steps)*.

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel

species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, מִלֵּט Pi. *to deliver*, Hith. *to escape, deliver one's self*; צִדֵּק Pi. *to justify*, Hith. *to justify one's self*; הִפְשֵׁי Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִתֵּךְ Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; הִתְלַם Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פָּתַח Pi. *to open*, Hith. *to open for one's self*; נָחַל Hith. *to inherit (for one's self)*; הִתְנַחַּן Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, קָשַׁר Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; רָאָה *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten*; כָּפַר Pi. *to atone*, Hith. *to be atoned*; עִיָּדָה Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, מִכַּר Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, קָדַשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁלַח Pi. and Hi. (rare) *to send*, שָׁמַע Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, צָמַח Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, סָבַל Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁל Pi. *to cook (food)*, Hi. *to ripen (fruit)*; בִּלְהֵךְ Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), קָצַע Pi. *to break the bones* (קִצְעָם), Hi. *to render strong*; or by restricting them to special applications, קָטַר Pi. *to burn incense* (to idols), Hi. *to burn*

incense (to God); *הִנָּחֵל* Hi. *to change*, Pi. *to change* (the clothes); *הִנָּחֵל* Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, *הִשָּׁפַךְ* Ni. and Hith. *to be poured out*; *הִדְבֵּר* Ni. and Hith. *to talk with one another*; *הִבָּרַךְ* Ni. *to be blessed*, Hith. *to bless one's self*; *הִרְחַשׁ* Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; *הִקְשִׁיר* Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus *הִכָּלַח* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *הִפָּסַח* *to be pale*, *הִנָּשָׂא* *to draw near*, *הִנָּחַל* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *הִפָּטַל* *to stumble*, has a Kal preterite but future Niphal (Ni. pret. only in Daniel); *הִנָּחַל* *to lead* has the preterite and imperative Kal, but future and infinitive Hiphil (Hi. pret. twice); *הִקָּוָה* *to wait for* is used in the Piel except the participle which is Kal; *הִנָּסַח* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *הִבָּדַל* *to separate* and *הִשָּׁמַד* *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*) but the Niphal is retained as its passive; *הִרְחַץ* *to bathe* and *הִרְסַק* *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 trilateral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *הִבָּעַס* *to cleave asunder*, *הִגָּלַח* *to uncover*, *הִחָלַח* *to be sick*, *הִרָדַע* *to know*, *הִרָבַח* *to bring forth*, *הִבָּקַד* *to visit*, *הִרָם* *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, *הִנָּחַל* K. *to break the neck* (*נָחַל*); *הִנָּחַל* K. *to tithe* (*נָחַל*); *הִנָּחַל* *to make bricks* (*נָחַל*); *הִנָּחַל* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*נָחַל* heart); *הִנָּחַל* Pi. *to act as priest* (*נָחַל*); *הִנָּחַל* Pi. *to build a nest* (*נָחַל*); *הִנָּחַל* Pu. part. *square* (*נָחַל* four); *הִנָּחַל* Pu. *almond-shaped* (*נָחַל*); *הִנָּחַל* Pu. *dyed scarlet* (*נָחַל*); *הִנָּחַל* Hi. *to snow* (*נָחַל*); *הִנָּחַל* Hi. *to give ear* (*נָחַל*); *הִנָּחַל* Hi. *to snare* (*נָחַל*); *הִנָּחַל* Ho. *to be salted* (*נָחַל*); *הִנָּחַל* Hith. *to make one's self a Jew* (*נָחַל*); *הִנָּחַל* Hith. *to*

supply one's self with provision (צִידָה). A verbal form may occasionally arise even from an adverb, נִחָלָאָה Ni. part. *removed far away* (נִחָלָאָה), or an interjection, וַיִּחַס Hi. *and he stilled* (חַס hush!).

PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַד, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem or as they are technically called *middle ē* and *middle ō*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz.:

זָקֵן <i>to be old.</i>	הָעִב <i>to hew.</i>	טָמֵא <i>to be unclean.</i>
הִשָּׂי <i>to delight.</i>	טָהַר <i>to be clean.</i>	יָבֵשׁ <i>to be dry.</i>

יָרָא <i>to fear.</i>	מָלָא trans. or intrans. (Esth. 7:5) <i>to fill</i>	צָמָא <i>to thirst.</i>
כָּבֵד (Isa. 24: 20) <i>to be heavy.</i>	מָלָא trans. <i>to fill</i>	קָמַל (Isa. 33: 9) <i>to wither.</i>
פָּשַׁר <i>to be right.</i>	מָת <i>to die.</i>	שָׂנֵא <i>to hate.</i>
לָבַשׁ and לָבַשׁ <i>to put on.</i>	נָבַל <i>to fade.</i>	שָׁפַל <i>to be brought low.</i>

(2) The following have Tsere in pause, § 65, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אַהֵב <i>to love.</i>	חָסַר <i>to lack.</i>	קָדַשׁ <i>to be holy.</i>
אַשָׁם <i>to be guilty.</i>	חָפַר <i>to bluish</i> (distinguished from חָפַר <i>to dig</i>).	קָרַב <i>to come near.</i>
בָּצַק <i>to swell.</i>		רָעַב <i>to be hungry.</i>
גָּבַר <i>to prevail.</i>		שָׂבַע <i>to be sated.</i>
גָּלַל <i>to be or become great.</i>	רָעָה <i>to be weary.</i>	שָׂמַח <i>to rejoice.</i>
דָּבַק <i>to cleave to.</i>	רָשָׁה <i>to possess.</i>	שָׁכַח <i>to forget.</i>
הִשָּׁן <i>to grow fat.</i>	נָאֵם <i>to be pleasant.</i>	שָׁכַן <i>to dwell.</i>
חָלַל <i>to cease.</i>	עָצַם <i>to be strong.</i>	שָׁמַם <i>to be desolate.</i>
חֲמֵץ <i>to be leavened.</i>	צָחַק <i>to come upon, to prosper.</i>	שָׁמַע <i>to hear.</i>
חָנַף <i>to be profaned.</i>		

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אָר <i>to shine.</i>	רָבֵל <i>to be able.</i>	רַב (Ps. 18: 15) <i>to shoot.</i>
בוֹשׁ <i>to be ashamed.</i>	רָקַשׁ <i>to snare.</i>	
טוֹב <i>to be good.</i>	נָזַל (see § 86. a) <i>to flow.</i>	שָׁבַל (Gen. 43: 14) <i>to be bereaved.</i>
יָרַד <i>to dread.</i>	קָטַן <i>to be small.</i>	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1, becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטַל, הִקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ת of the prefixed syllable will be transposed with it, הִתְשַׁכַּח, הִתְשַׁכַּח. If the first radical be צ, the ת will be transposed,

and in addition changed to ט, e. g. הִצְטִיֵּק. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghesh-forte, הִצִּיֵּק, הִטִּיֵּק, הִתִּיֵּק.

a. In one instance הִשְׁמַטְנָה Jer. 49: 3 ת remains before ש without transposition, which would bring three linguals in close connection, and once it is assimilated to ש, Eccl. 7: 16 רִשְׁמִים, elsewhere רִשְׁמוֹת; ת is likewise assimilated to the sibilant י in the only Hithpael form in which that letter is the initial of the root הִנְיָה Isa. 1: 16; in the Aramæan הִנְיָה the ת is transposed and changed to י. In one instance מִתְּהַפְּקִים Judg. 19: 22 ת remains without assimilation before י. The ת may either be assimilated or not to the initial נ of two verbs נָשָׂא, נָבֵא, and the initial כ of two כָּפַר, כָּוֵן, which occurs but twice in the Hithpael, to the נ of נָאץ, which only occurs once and in one instance to י, viz. אִרְוִים Isa. 33: 10 but יִרְוִים Dan. 11: 36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ת (with ת prosthetic, § 53. 1. a) are probably in their origin fragmentary pronouns signifying *self*. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed תִּ have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, the weak letter ת merely supporting the vowel, like the corresponding נ in Aramæan and Arabic.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone. In Arabic all the active forms have the vowel *a*, *katala*, *kattala* etc., and the passives *u* and *i*, *kutīla*, *kuttīla* etc. So in Hebrew, as is obvious from their inflections, *a* was originally the vowel not of Kal only but of all the active species, קָטַל and

הִקְטִיל being modifications of *kattal* and *haktal*. When in Arabic *i* or *u*, as in Hebrew *ē* or *ō*, is the second vowel of the first or Kal species, it has an intransitive signification.

§ 83. If קָטַל *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קָטַל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13: 15, 24: 14, Ps. 139: 19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model קָטַל, § 76. 2, is objectionable on account of its weak letter ט, and on account of the twofold sound of its initial radical ט, which, with its Daghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is ■ needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them,

e. g. Pi. שִׁחַּת to uproot and שָׁחַת to take root; Pi. קָיָם to cause to stand, applied to covenants and oaths, to ratify, and קָיָם, in a physical sense, to raise up; Hi. הָלַךְ to cause to rest, to set down, and הָלַךְ to leave, to let alone. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species: thus, Niphal of Pual נִפְּלָה Isa. 59: 3, Lam. 4: 14, to be exceedingly defiled, stronger than the simple Niphal נִפְּלָה; Niphal of Hithpael הִתְפַּלֵּה Ezek. 23: 48, נִפְּלָה Deut. 21: 8, הִתְפַּלֵּה Prov. 27: 15.

§ 84. To each of these species belong a preterite or perfect and future or imperfect, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite or perfect of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטֵל, which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, נִקְטֵל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the *p* in order to give full effect to the reduplication; thus הִנְקֵטֵל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in

Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future or imperfect is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

a. As the preterite tense is in certain cases used of the present or the future, and the future of the present or the past, it has been supposed that primarily and radically they denote the mode of an action as complete or incomplete rather than the time of its occurrence. It has hence become customary to designate them as the Perfect and the Imperfect.

b. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regularly take Pattahh in the future; of the list given § 82. 1. *a.* (1) and (2) but three חָצַב, נָבַל, שָׁכַן take Hholem, and two חָפַץ and שָׁמַם take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three נָלַץ, קָטַן, שָׁבַל take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

אָבַל <i>to mourn.</i>	נָגַשׁ <i>to come near.</i>	*קָשַׁב <i>to be attentive.</i>
*אָלַם <i>to learn.</i>	נָשַׁל (intrans.) <i>to fall off.</i>	רָבַץ <i>to lie down.</i>
*אָמַץ <i>to be strong.</i>	נָשַׁק <i>to kiss.</i>	רָגַז <i>to rage or tremble.</i>
*אָמַץ <i>to be angry.</i>	*נָתַף <i>to be poured.</i>	*רָטַב <i>to be wet.</i>
*רָבַב <i>to become vain.</i>	רָבַח (§ 86. b.) <i>to ascend.</i>	רָכַב <i>to ride.</i>
חָזַק <i>to be strong.</i>	עָנַב <i>to love.</i>	*רָפַד <i>to spread.</i>
חָכַם <i>to be wise.</i>	עָשַׁן <i>to smoke.</i>	*רָאָב <i>to rot.</i>
חָשָׁךְ <i>to be dark.</i>	*עָרַק <i>to be removed.</i>	שָׁבַב <i>to lie down.</i>
*פָּסַל <i>to be foolish.</i>	*צָדַק <i>to be righteous.</i>	שָׁלַט <i>to rule.</i>
לָמַד <i>to learn.</i>	קָלַל <i>to be lightly esteemed.</i>	*שָׁלַם <i>to be complete.</i>
מָתַק <i>to be sweet.</i>		*שָׁמַן <i>to grow fat.</i>

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

בָּגַד to deal treacherously.	חָם to be hot.	נָשָׁה to bite.
זָרַח fut. \bar{o} , to tear, fut. a , to resolve.	חָנָן to be gracious.	פָּעַל to do.
הָלַךְ (mostly fut. \bar{e}) to go.	*חָרַשׁ fut. \bar{o} , to plough, fut. a , to be silent.	פָּשַׁט to strip off.
זָעַם to curse.	נָחַה to tear.	קָסַם to use divination.
*חָבַשׁ to bind.	רָצָה to form.	קָצַר fut. \bar{o} , to cut off, fut. a , to be short.
*חָלַשׁ fut. \bar{o} , to subdue, fut. a , to be weak.	רָעַל to trespass.	שָׁכַח to rest.
	נָרַח to flee.	תָּמַם to be finished.
	נָדַר to vow.	

c. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. יָחַד, נָשַׁב.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטַל and the passive קָטוּל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing נָ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite or Perfect (עָבַר).

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termi-

nation, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 *fem.* The original feminine termination is ךְּ, which, appended to the masculine, would give ךְּךְ, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. *b.* Commonly, however, in verbs as in nouns and adjectives, the final ךְּ is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, ךְּךְ.

2 *masc.* The appended ךְּ is derived from ךְּךְ.

2 *fem.* ךְּ from ךְּךְ.

1 *com.* ךְּ changed from ךְּ of ךְּךְ; compare the similar relation of the suffixes ךְּ, ךְּ to the pronouns ךְּךְ, ךְּךְ, § 72. The Ethiopic retains the *k* unaltered, *kataku*.

PLURAL. 2 *com.* The original plural termination § 71. *b.* is a nasal ךְּ or ךְּ preceded by the vowel ךְּ. The full ending ךְּךְ is still found in a very few instances, § 86. *b.* generally the ךְּ is dropped § 55. 2. *a.*

2 *masc.* ךְּךְ from ךְּךְךְ.

2 *fem.* ךְּךְ from ךְּךְךְ.

1 *com.* ךְּךְ from ךְּךְךְ.

Future or Imperfect (עֲתִיד).

(2) In the inflections of this tense the signs for person are prefixed, those for gender and number are mostly affixed; the fragmentary pronoun stands first as the subject and the verbal predicate assumes the appropriate forms of gender and number to agree with it.

SINGULAR. 3rd *pers. masc.* The prefixed ךְּ is from ךְּךְ; the vowel ךְּ, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ךְּ, and this at the beginning of words becomes ךְּ, § 56. 2.

3 *fem.* ךְּ, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ךְּ is from ךְּךְ, ךְּךְ, from the latter of which is derived the appended ךְּ of the feminine.

1 *com.* The prefixed ךְּ is from ךְּךְ.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns ךְּךְ, ךְּךְ, denoted by ךְּךְ appended to the singular, the 2 *fem. sing.* termination ךְּ being dropped as superfluous.

1 *com.* The prefixed ךְּ is from ךְּךְ.

Imperative (צִוְיָהּ), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ה, the sign of the second person, and restoring the ה in those cases in which it has been suppressed.

(4) The *Infinitive* (מְקוֹר מַעְיָן fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (פְּרִיזוֹן intermediate between the preterite and the future) shares the inflections of nouns and adjectives. The ה prefixed in several of the species is from the indefinite pronouns הָּ or הֵּהָּ.

2. The inflections of the perfect verb in all the species are shown by Paradigm II at the end of the volume.

a. In order to a better understanding of the paradigm, it should be observed that certain changes result, from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, § 53. 3, e. g. יִקְטֹל for יִקְטֹלְהוּ, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, § 61. 1, thus forming a new syllable to which the initial radical is attached, e. g. יִקְטֹל for יִקְטֹלְהוּ. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, § 60. 1. a (5), e. g. אֶקְטֹל, אֶקְטֹלְהוּ.

(2) Terminations consisting of a vowel, viz., ה, ו, and י, of the feminine singular and ו of the plural, occasion the rejection of the vowel in the ultimate, § 66. 2, which is no longer needed, except in the Hiphil whose long י is retained in the preterite and future, and takes the place of (..) in the imperative, e. g. הִקְטִילְהָ but הִקְטִילְהָּ. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, קְטֹלְהוּ, קְטֹלְהוּ from קְטֹלְהוּ, § 61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable ה, הִי, הֵי, הֵי occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (..) in the preterite, and from י, to (..) in the future, הִקְטִילְהָּ, הִקְטִילְהָּ, § 61. 4. But verbs with middle ו retain the Hholem in the Kal preterite, רָבְּלְהוּ.

(4) Terminations consisting of a mixed syllable הָּ, הָּ occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, § 33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, § 82. 1, קְטֹלְהוּ from קְטֹלְהוּ.

REMARKS ON THE PERFECT VERBS.

KAL.

§ 86. *a.* PRETERITE. Verbs with middle Tsere exchange this for Pattahh upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, *יָבֹלְתָהּ*, *יָגִרְתָּהּ*, *יָגִרְתָּהּ*, *יָגִרְתָּהּ*. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. *יָבֹלְתָהּ*; *יָגִרְתָּהּ*; *יָגִרְתָּהּ*. The words *נָזַלְתָּ* Judg. 5: 5; *נָזַלְתָּ* Isa. 63: 19, 64: 2, are by Kimchi, Mikhlol fol. 5 regarded as Kal preterites from *נָזַל* *flowed*, in which case the second must be added to the list of forms with Daghesh-forte emphatic, § 24. *c.*, by Gesenius as Niphal preterites from *נָזַל* *shook*, comp. *נָזַלְתָּ* Gen. 11: 7; *נָזַלְתָּ* Am. 3: 11 from *נָזַל*.

b. SING. 3 *fem.* The old form with *ו* is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, *אָזַלְתָּ* Deut. 32: 36 (with the accent on the penult because of a following monosyllable, § 35. 1), and *שָׁזַלְתָּ* Ezek. 46: 17 from *שָׁזַל*. The vowel letter *א* is once written in place of *ו*, *אָזַלְתָּ* Ezek. 31: 5 *K'thibh*, § 11. 1. *a.*

2 *masc.* The vowel letter *ו* is sometimes appended as in the pronoun *אָזַלְתָּ* from which the termination is taken, *אָזַלְתָּהּ* Mal. 2: 14, *אָזַלְתָּהּ* Jer. 17: 4; so in other species besides Kal, *נָכַסְתָּהּ* Gen. 31: 30, *נָכַסְתָּהּ* Job 38: 12 *K'thibh*, *נָכַסְתָּהּ* Ps. 73: 27. In the last example the *ו* of the root is united by Daghesh-forte with the *ו* of the personal affix; this union regularly occurs between roots ending with *ו* and affixes beginning with the same letter *נָכַסְתָּהּ* Job 23: 17, *נָכַסְתָּהּ* Ps. 89: 45, *נָכַסְתָּהּ* Isa. 16: 10, *נָכַסְתָּהּ* Ex. 5: 5; *נָכַסְתָּהּ* Ezek. 28: 8; *נָכַסְתָּהּ* Gen. 19: 19, *נָכַסְתָּהּ* Jer. 49: 37.

2 *fem.* The full termination *וּתָא* of *אָזַלְתָּהּ* is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, *אָזַלְתָּהּ* Ezek. 16: 22, and repeatedly in the same chapter, *אָזַלְתָּהּ* Ruth 3: 3; so in other species *אָזַלְתָּהּ* Jer. 3: 5, *אָזַלְתָּהּ* Jer. 13: 21. See also Jer. 4: 19, 22: 23, 46: 11.

1 *com.* The vowel letter *י* is, contrary to the ordinary rule, § 11. 1. *a.*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, *יָבֹלְתָהּ* Ps. 140: 13, Job 42: 2, *יָבֹלְתָהּ* 1 Kin. 8: 48, *יָבֹלְתָהּ* Ezek. 16: 59; and perhaps *יָבֹלְתָהּ* Ps. 16: 2 may in like manner be for *יָבֹלְתָהּ*.

PLUR. 3 *com.* The full ending *וּתָא* only occurs in *יָבֹלְתָא* Deut. 8: 3, 16, *יָבֹלְתָא* Isa. 26: 16, and *יָבֹלְתָא* Isa. 29: 21 from *יָבֹל*, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb *קִיַּשׁ* which nowhere else occurs. An otiant *א*, § 16. 1, is twice added to this person, as is regularly the case in Arabic, *הָלַכְתָּא* Josh. 10: 24, *אָבִיחָא* Isa. 28: 12. The forms of similar

appearance נָשָׂא Ps. 139: 20, רָשָׂה Jer. 10: 5, are in reality of different character as the *N* is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter ו from the K'thibh, e. g. אָמַר 1 Sam. 13: 19, קָבַל Esth. 9: 27, שָׁפַח Deut. 21: 7, הָיָה Josh. 18: 12. 14. 19, שָׁמַח Ezek. 35: 12 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָמַר etc. שָׁפַח etc.; the K'ri has substituted אָמַרְי, אָמַרְי etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

2 *masc. and fem.* There is no example of a verb middle *ō* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִשְׁלַכְתָּהּ Am. 4: 3, ה, is added to the 2 *fem.* as to the corresponding pronoun.

1 *com.* When the last radical is ך it combines with the ך of this person by Daghesh-forte, נָשָׂה Gen. 34: 16, נָשְׂעָה 2 Chron. 14: 10, לָנָה Judg. 19: 13.

§ 87. INFINITIVE. The Hholem of the construct is usually written without ו, בָּגַד Isa. 33: 1, though not invariably, שָׁבִי and שָׁבִינָה and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, קָבַל Gen. 36: 31, קָסַם Ezek. 21: 26. 28. 34, עָבַר Nah. 2: 1. The Hholem of the absolute infinitive is usually though not invariably written with ו, e. g. בָּגַד Isa. 48: 8 but שָׁכַב Lev. 15: 24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁכַב 1 Kin. 1: 21 *et passim* and שָׁפַח Eccles. 12: 4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. הִבְרָה Deut. 11: 22, מִשְׁחָה Ex. 29: 29, קָרְבָה Ex. 36: 2, מִרְסָה Ezek. 21: 16, רִבְעָה Lev. 20: 16, הִנְחָה, אֲחָה, וְהָאָה Jer. 31: 12, הִמָּחָה Ezek. 16: 5, הִנְחָה Lev. 15: 32. The prep. ל is invariably prefixed to infinitives of this description with the exception of הִנְחָה Hos. 5: 2. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it, מִלְכָּה and רָבָה, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, מִלְכָּה Isa. 32: 1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶחָיִב Hos. 8: 12; in רָבִיב Josh. 18: 20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, מִלְכָּה Prov. 8: 15, הִלְכָּה Jer. 10: 2; twice, however, instead of rejection Hholem is changed to Shurek הִשְׁפִּיטוּ Ex. 18: 26, תִּכְבְּרוּ Ruth 2: 8. A like form appears in the K'thibh, Prov. 4: 16 רַכְשׁוּלִי.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: תִּבְרָאָהּ Deut. 33: 16, תִּבְרָאָהּ Job 22: 21, paragoric הָ being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in תִּבְרָאָהּ 1 Sam. 25: 34 K'ri, where the K'thibh has the fuller ending תִּבְרָאָהּ, comp. §§ 168. 1, 171. 1.

2 fem. ך is sometimes added to the long vowel with which this person ends תַּרְבִּיחִין Ruth 2: 8, תַּעֲשִׂיךְ Ruth 3: 4, תַּשְׁתַּכְּרִיךְ 1 Sam. 1: 14, תַּחֲרִיבִיךְ Isa. 45: 10. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. תַּכְרִיר Isa. 57: 8.

1 com. אָסֶק Ps. 139: 8, though by some grammarians referred to נִסֵּק, is probably for אָסֶק from סָקַק, the liquid ל being excluded, and Daghesh-forte conservative inserted in the previous letter, § 53. 3.

PLUR. 2 masc. and 3 masc. The full plural termination ךִּן is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, תַּרְבִּיחִיךָ Ruth 2: 9, תַּעֲבֹדֶיךָ Josh. 24: 15, תַּחֲרִיבֶיךָ Ex. 9: 29, תַּשְׁמִדֶיךָ Josh. 4: 6, תַּשְׁבַּעֶיךָ Ps. 104: 28, תַּשְׁכַּחֶיךָ 1 Sam. 2: 22, Josh. 2: 8, תַּשְׁמִדֶיךָ Deut. 11: 22, תַּחֲרִיבֶיךָ Jer. 21: 3; so in other species, תַּרְבִּיחֶיךָ Job 19: 23, תַּרְבִּיחֶיךָ Job 21: 24, תַּרְבִּיחֶיךָ Gen. 32: 20 and תַּרְבִּיחֶיךָ Ps. 58: 2, תַּבְּרִיחֶיךָ 2 Kin. 6: 19, תַּבְּרִיחֶיךָ Mic. 2: 8, תַּרְבִּיחֶיךָ Job 9: 6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer תַּשְׁמִדֶיךָ Isa. 35: 1 preserves this ending in a still older form; Ewald thinks the final ךִּן has been assimilated to the initial ךִּ of the following word, § 55. 1; possibly however, ךִּ may here be, as it usually is, the 3 plur. suffix, and may be rendered as in the common English version *shall be glad for them*.

3 fem. In a very few cases the initial ךִּ of the masculine form is retained, the distinction of gender being sufficiently marked by the termination תַּרְבִּיחֶיךָ Dan. 8: 22, תַּרְבִּיחֶיךָ Gen. 30: 38, תַּרְבִּיחֶיךָ 1 Sam. 6: 12; or, on the other hand, the termination ךִּ of the masculine is retained, the gender being sufficiently indicated by the prefixed תַּ תַּבְּרִיחֶיךָ Jer. 49: 11, תַּבְּרִיחֶיךָ Ezek. 37: 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. תַּרְבִּיחֶיךָ Hos. 14: 1. The assumption that the 3 fem. plur. is used for the 3 fem. sing. in תַּרְבִּיחֶיךָ Ex. 1: 10, תַּרְבִּיחֶיךָ Job 17: 16, תַּרְבִּיחֶיךָ Isa. 28: 3, תַּרְבִּיחֶיךָ Isa. 27: 11, תַּרְבִּיחֶיךָ Judg. 5: 26, is unnecessary; in the first passage תַּרְבִּיחֶיךָ, the subject of the verb, is used in a collective sense, *Wars shall occur*. Comp. 1 Kin 5: 17; the others are to be similarly explained with the exception of the last, where תַּרְבִּיחֶיךָ may be the suffix with Nun epenthetic in place of the more usual form תַּרְבִּיחֶיךָ *her hand—she puts it forth*. Comp. Obad. ver. 13.

2 and 3 fem. The vowel letter ךִּ is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination תַּרְבִּיחֶיךָ, particularly when there are other vowel letters in the word, תַּרְבִּיחֶיךָ Gen. 27: 1, תַּרְבִּיחֶיךָ Gen. 30: 38, תַּרְבִּיחֶיךָ Gen. 33: 6, תַּרְבִּיחֶיךָ Ezek. 3: 20, תַּרְבִּיחֶיךָ nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ךִּ this is united by Daghesh-forte with the affix תַּרְבִּיחֶיךָ Ezek. 17: 23, תַּרְבִּיחֶיךָ Ezek. 32: 16, or without Daghesh, § 25, תַּרְבִּיחֶיךָ Ruth 1: 13, תַּרְבִּיחֶיךָ Isa. 60: 4, תַּרְבִּיחֶיךָ Ps. 71: 23 in most editions. So in the fem. plur. imperative, תַּרְבִּיחֶיךָ Gen. 4: 23.

§ 89. *IMPERATIVE. Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. בָּקֹר, yet not always, שִׁפֹּךְ and שִׁפְּךָ; before Makkeph it is shortened to Kamets Hhatuph מִלֵּךְ Judg. 9: 14. It may perhaps be similarly shortened without Makkeph in סִפֵּי Judg. 19: 5, comp. ver. 8, § 19. 2. *b*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. *b*.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, מִלֵּךְ Judg. 9: 10, מִשְׁכֵּה Ezek. 32: 20 (but מִשְׁכֵּה Ex. 12: 21, for the Methegh see § 45. 2), עֲלִיזָה Zeph. 3: 14, קָרָרָה Mic. 1: 16, and (with ו retained in the K'thibh) קָסִימָה 1 Sam. 28: 8, Judg. 9: 12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, שִׁפֹּשֶׁה Zech. 7: 9, עֲמִידָה Nah. 2: 9. When the third radical is an aspirate it rarely receives Dagheshe-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as הִשְׁפִּיחַ Isa. 47: 2, אֶסְפֵּי Jer. 10: 17, are exceptional.

Fem. plur. The final vowel ה is dropped in שִׁפְּעִין Gen. 4: 23, § 61. 2; occasionally ה is not written though the vowel remains, מִצָּאֵן Ruth 1: 9, קָרָאֵן Ruth 1: 20.

§ 90. *PARTICIPLES. Active.* The Hholem of the first syllable is written indifferently with or without Vav, בֹּאֵר and בּוֹאֵר, mostly without when additions are made to the word. In מוֹדֵדָה Prov. 25: 19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with ו omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without ו except סֹכֵר 2 Kin. 8: 21; it is shortened to Seghol in הוֹלֵךְ Isa. 41: 7, upon the recession of the accent, and to Pattahh in אֹבֵר Deut. 32: 28. הוֹמִיָּה Ps. 16: 5 and יוֹסֵף Isa. 29: 14, 38: 5, Eccles. 1: 18 have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb יָסַף, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of יָסַף, and the construction is elliptical, *I (am he who) will add*. Participles are rarely formed from neuter verbs, yet נִכָּל *fading*, שָׁמָה *desolate*, עֲצוּם *strong*; verbal adjectives of the same form with the preterites middle *e* and *o* being mostly used instead, מָלֵא *full*, זָקֵן *old*, יָרָא *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לְבָשׁ and לְבִישׁ *wearing*, שָׁכַן and שְׁכִינָה *dwelling*, בָּטַח and בְּטִיחָה *trusting*; there are occasional instances of the same thing in transitive verbs, זָכַר *remembering*, אָחַז *holding*. The last vowel is with few exceptions as קָלָם Deut. 32: 34, נָאֵם, נִאָּם written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Syriac and Palestine Aramaic, occurs in Hebrew only in the following examples.

2 *fem. sing.* יִצְרָה Gen. 16: 11, Judg. 13: 5. 7; and with the fuller ending יִשְׁבְּרִי, יִשְׁבְּרִי Jer. 22: 23, שִׁבְרִי Jer. 51: 13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יִצְרָה Gen. 17: 19, and with י paragogic אִשְׁבְּרִי Hos. 10: 11 or in the K'thibh יִשְׁבְּרִי Ezek. 27: 3.

2 *masc. plur.* מְשַׁחֲרִימִים Ezek. 8: 16, the Hithpael participle of שָׁחַח. The prophet instead of simply describing their act, may be supposed to repeat the language of the idolaters themselves regarding it, thus indicating their complacency in their iniquitous worship, *and they* (said to one another) *ye are worshipping*; the anomalous word, which is less surprising in Ezekiel than it would be elsewhere, being indicative, as Lightfoot and others suggest, of the anomalous character of the transaction. Such, however, is the abruptness and the difficulty of the construction that the greater number of interpreters assume an error of the text for מְשַׁחֲרִימִים the proper plural of the participle.

3 *plur.* מְקַלְלִינִי *they are cursing me*, Jer. 15: 10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and קָדַח *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle מְקַלְלִינִי and the preterite קָלַלְתִּי; and Ewald changes the text to מְקַלְלִינִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be מְקַלְלִינִי. It has been plausibly suggested that the initial נ belongs to the preceding word, comp. 2 Sam. 23: 6, and that the verb is a preterite.

NIPHAL.

§ 91. *a.* PRETERITE SING. 3 *masc.* Some copies have נִגְדַח Jer. 50: 23 with Seghol under the prefixed Nun for נִגְדַח.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִבְסַח Gen. 31: 30, נִבְלַח Judg. 11: 25, נִגְלַח 1 Sam. 2: 27, נִקְרַא 2 Sam. 1: 6; of the longer form given in the paradigm הִפְתִּין Jer. 32: 4, which once appears with prosthetic נ in place of ה Ezek. 14: 3 אֶנְרִישׁ, § 53. 1. *a.* The construct infinitive usually has Tsere הִשְׁפִּיחַ Ezek. 16: 36, but is in one instance הִנְדִּיחַ Ps. 68: 3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הִפְסִיחַ 1 Kin. 20: 39, הִשְׁפִּיחַ Deut. 4: 26. The prosthetic ה is commonly retained after prefixed prepositions הִכְפִּיחַ which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in הִבְשִׁיחִי Prov. 24: 17, comp. הִכְשִׁיחִי Dan. 11: 34, three times in הִקְרַאִיתִי Ex. 34: 24, Deut. 31: 11, Isa. 1: 12 (where some suspect that the infinitive is Kal and propose to point הִקְרַאִיתִי) but הִקְרַאִיתִי 2 Sam. 17: 17, and in הִנְדִּיחִי Ex. 10: 3. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent.

הָסִיר Job 34: 22, הָסִירָם Judg. 9: 38, הָסִירָה Eccles. 7: 26, rarely to Pattahh, הָסִירָה Job 18: 4. In the Imperative הָסִיר the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7: 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הָסִירָה Ezek. 21: 29, יִסְרֶהֱוֶה Ps. 37: 9.

c. FUTURE SING. 1 *com.* The prefixed א occasionally has Hhirik, אֶשְׁשֹׁט Ezek. 20: 36, 1 Sam. 12: 7, אֶשְׁחָט Ezek. 14: 3, אֶשְׁכַּח but אֶשְׁכֹּחַ.

PLUR. *fem.* Tsere rarely remains in the second syllable הִשְׁתַּחֲוִיתָ Ruth 1: 13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הִשְׁתַּחֲוִיתָ Jer. 24: 2, so with a pause accent, הִשְׁתַּחֲוִיתָ Isa. 13: 16 K'ri, Zech. 14: 2 K'ri, הִשְׁתַּחֲוִיתָ Isa. 28: 3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards נִקְבְּצֵה Isa. 43: 9, Joel 4: 11, נִלְוֵה Jer. 50: 5, as imperatives without the usual ה prosthetic; Böttcher as preterites used in a precativ sense; both assumptions appear to be needless and unwarranted.

e. PARTICIPLE. In 1 Sam. 15: 9 נִמְכְּרָה *contemptible*, is in form a Niphal participle from the noun נִמְכָּרָה *contempt*.

PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in נִקְבַּל Ezek. 28: 23, and the passive form אֶמְכַּל the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In אֶמְחַדְדֵּנִי Ps. 88: 17 both radicals are doubled; the entire second syllable is repeated in כִּתְּרֵהֶם Ps. 38: 11, הִמְדַּמְדַּמְהוּ Lam. 2: 11, 1: 20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. b (3), and in אֶחַבְּהֵבָהוּ Hos. 4: 18, which is probably to be read as one word, § 43. b; according to the division in the Massoretic text, אֶחַבְּהוּ is a separate word, and is the imperative of אֶחַב to *give*, though this is always elsewhere pointed אֶחַבְּהוּ. In אֶפְפִּיחֵהּ Ps. 45: 3, the first syllable might seem to be repeated; but as such a formation would be unexampled, it is more probably a passive (hence ם under the first letter) of אֶפְפִּיחֵהּ, which reduplicates the last syllable of אֶפְפִּיחֵהּ = אֶפְפִּיחֵהּ § 170.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* יוֹדְדֵהֶם 1 Sam. 21: 3, שָׁחַח Isa. 40: 24, אֶחַח Ps. 77: 18, שִׁוְוֵהֶם Isa. 10: 13 *fut.* יִשְׁוֹוֶה Hos. 13: 3 *inf. abs.* חִוְוֵה and חִוְוֵה Isa. 59: 13, *inf. const.* בּוֹשְׁשִׁים Am. 5: 11, *part.* מְשַׁשֵּׁי Job 9: 15, מְלוֹשֵׁי Ps. 101: 5 K'thibh. These are called Poel forms, and those in the preceding paragraph Piel, Pulal, Pealal, etc. to denote their peculiar formation. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 *mas.* The original Pattahh of the first syllable § 82. 5. b (3) is preserved in נִשְׁפֵּי Gen. 41: 51. The second syllable has

Seghol in **הָלַךְ** (in pause **הִלְכָּה**), **בָּרַח** (twice **בָּרַח**), Pattahh in **אָבַד** (**אָבַד** in pause), **שָׁמַר** (in pause: **שָׁמַר** Isa. 19: 21), and before Makkeph in **מָלַךְ** (**מָלַךְ** in pause); *a* appears likewise in the pausal form **קָבַץ** Mic. 1: 7. The Tsere is always retained in the infinitive construct and future, and with the exception of **פָּגַע** Ps. 55: 10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, **קָבַץ** Deut. 30: 3, **קָטַע** Ex. 13: 2, **רָשָׁע** Deut. 7: 10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. **יָרַר** Ps. 118: 18, **קָנָא** 1 Kin. 19: 10, **רָפָא** Ex. 21: 19, **בָּרוּךְ** Josh. 24: 10. Most commonly it has Tsere in the second syllable like the infinitive construct, **אָבַד** Jer. 12: 17, **לָמַד** Jer. 32: 33, **מָלַךְ** Jer. 39: 18, **קָבַץ** Mic. 2: 12, **שָׁמַר** Ex. 21: 36; and in one instance it has Hhirik in the first syllable like the preterite **נָאֵץ** 2 Sam. 12: 14. There is no need of assuming a similar form for the infinitive construct in **הָלַךְ** Lev. 14: 43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, **הָלַךְ** Isa. 59: 13, or on the recession of the accent **צָהָק** Gen. 39: 14, 17, and in one instance besides, **לָחַם** Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, **רָסְרָה** Lev. 26: 18, **זָמְרָה** Ps. 147: 1, **שָׁקְרָה** Isa. 6: 13, **צָדִיקָה** Ezek. 16: 52.

e. FUTURE SING. 1 *com.* *ā* is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in **אָזָרָה** Lev. 26: 33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding *ı*, in **וְאֶסְעִיבָהּ** Zech. 7: 14 for **וְאֶסְעִיבָהּ**, § 60. 3. *c*.

PLUR. 2 and 3 *fem.* Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, **הָרַשְׁתִּיהָ** Isa. 13: 18, but **הָרַשְׁתִּיהָ** Job 27: 4, and in pause Prov. 24: 2.

PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3), Pual ordinarily has *ā*, which is preferred before a doubled consonant **שָׁשַׁב**, § 61. 5, and Hophal *ō* before concurrent consonants **הָשַׁבֵּר**. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, **בָּלַח** Ezek. 16: 4, **שָׁהֲרָה** Nah. 3: 7, **בָּעַי** Ps. 72: 20, **בָּסַע** Ps. 80: 11, Prov. 24: 31, **הָבִירָהּ** Ps. 94: 20, **מָאֲדָם** *passim*. This seems to furnish the best explanation of the disputed words **הָרַצְתִּיהָ** or **הָרַצְתִּיהָ** Ps. 62: 4, **מָלַשְׁתִּי** Ps. 101: 5 K'ri, **הָאֲבַלְתִּיהָ** Job 20: 26. Gesenius regards these as Piel forms with () lengthened to () on the omission of Dagghesh forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ō* not *ā*. Others think that **הָאֲבַלְתִּיהָ** is the Kal future for **הָאֲבַלְתִּיהָ**, the vowel being attracted to the guttural from the previous letter, § 60. 3. *c*. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62: 4 the reading of Ben Naphtali **הָרַצְתִּיהָ** is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and

has an active sense: (how long) *will ye slay or murder?* In Ps. 101: 5 the K'thibh is מְלוֹשִׁי' an active Poel form, *slandering*.

b. The vowel *ū* of the first syllable is occasionally written with Vav, הוֹלֵךְ Ezek. 16: 34, הוֹלֵכֶה Ps. 78: 63, יוֹדֵךְ Judg. 18: 29, 13: 8, Job 5: 7, מוֹאֲזֵל Ezek. 27: 19, but mostly without it.

c. PRETERITE SING. 3 *masc.* An instance of paragogic ה appended to the preterite is found in עָלְמָה Ezek. 31: 15, unless it may better be regarded as a verbal adjective.

d. INFINITIVE. The absolute form occurs in גָּלַב Gen. 40: 15; there is no example of the construct.

e. PARTICIPLE. As מִשְׁכֵּן, מִשְׁכָּה, מִשְׁכֵּן; in a few instances the initial מ is omitted, אָסַף Ex. 3: 2 for מִאֲסַף, 2 Kin. 2: 10 for מִלָּקַח (with Daghesh-forte euphonic) Ezek. 21: 15, 16, מִיִּקְשֶׁר Eccles. 9: 12 for מִיִּקְשָׁרִים, § 59. *a.* Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§ 94. *a.* PRETERITE. The first vowel is usually Hhirik but occasionally Seghol, e. g. הִכְלִמְנוּ 1 Sam. 25: 7, particularly in Pe guttural and a few Lamedh He verbs. Once נ is prefixed instead of ה, אֶנְאֶלְהֵם Isa. 63: 3; in Isa. 19: 6 הֶאֱנִילֵהוּ is not a double Hiphil with both נ and ה prefixed, but is a denominative from אָנַל, a derivative of נָלַח, which does not indeed occur in its simple form but is justified by the analogy of אֶנְאֶל from נָאָב. ה takes the place of ה in הִרְגֵּלְתִּי Hos. 11: 3; so likewise the future הִרְגֵּלְתָּ Jer. 12: 5, and participle מִהִרְגֵּלְתָּ Jer. 22: 15, though the corresponding preterite is הִרְגֵּלְתָּ Neh. 3: 20.

SING. 3 *masc.* The *i* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִגָּלַל 1 Sam. 12: 24, but in every other place הִגִּיל. So inf. const. הִרְגֵּמָה 1 Sam. 1: 6; fut. יִקְרָשׁ Lev. 27: 14, נִמְלָה 2 Kin. 10: 5, תִּכְבֶּסֶנָּה 1 Sam. 1: 7; part. מִגִּיל Ps. 18: 51, מִכֶּלֶם Job 11: 3.

b. INFINITIVE. *Absolute.* The Tsere of the second syllable which before Makkeph is shortened to Seghol הִכַּר Prov. 24: 23, 28: 21, is mostly written without י, thus הִבְדִּיל, הִכְבִּיר, הִלָּבַשׁ, הִמְשִׁיל, הִסְבִּיחַ, הִקְדִּישׁ, הִשְׁלַב, הִשְׁלַח, though sometimes with it הִשְׁמִיר Am. 9: 8 but הִשְׁמִיר Isa. 14: 23, הִשְׁפִּיל and הִשְׁפִּיל, twice הִשְׁלִיחַ, nine times הִשְׁלִיחַ, הִקְדִּישׁ, הִשְׁמִיר. Hhirik in this syllable is rare and exceptional, הִשְׁפִּיל Ezek. 21: 31, הִשְׁבִּיר Josh. 7: 7. נ is prefixed instead of ה in אֶנְשִׁים Jer. 25: 3 and אֶבְלָה Gen. 41: 43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with י, הִקְדִּישׁ rarely and as an exception without י, לִשְׁמֹר Isa. 23: 11, or with Tsere הִנְחִיל Deut. 32: 8, לִשְׁמֹר Deut. 26: 12, Neh. 10: 39, הִסָּךְ Jer. 44: 19, לִשְׁבֹּךְ Dan. 11: 35. In a few instances the first vowel is Hhirik as in the preterite הִשְׁמִיר Deut. 7: 24, 28: 48, Joh. 11: 14, 1 Kin. 15: 29, הִרְגִּי Jer. 50: 34, הִרְרִיכָה Jer. 51: 33, הִקְצֹרַח Lev. 14: 43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as

לְשִׁבִּית Am. 8: 4 but לְהִשְׁבִּית Ps. 8: 3, לְשִׁבִּית once but לְהִשְׁבִּית fifteen times, לְמִדּוֹת Isa. 3: 8.

c. FUTURE SING. Tsere is substituted for Hhirik in הִגִּיד Ex. 19: 3, יִקְרָא 2 Chron. 5: 2, and without Yodh יִקְרָא 1 Kin. 8: 1, יִסֵּךְ Num. 22: 19, נִשְׁאָר 1 Sam. 14: 36, אֶחָד Isa. 42: 6.

PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination יָדְרִבְכִּי 1 Sam. 14: 22, 31: 2, יִדְרִבְכִּי Jer. 9: 2. There is no example of this without the presence of Vav conversive unless it be הִקְרִידוֹ Job 19: 3, which may be regarded as Kal.

d. IMPERATIVE SING. masc. The second syllable usually has Tsere without Yodh הִשְׁלֵךְ, הִשְׁלֵךְ, and before Makkeph, Seghol הִסְקֵךְ Job 22: 21, הִגִּדְרָה 1 Sam. 23: 11, הִסְבֵּה Isa. 64: 8. There are a very few examples with Hhirik in pause, הוֹפִיעֵי Ps. 94: 1, to which some would add הוֹפִיעֵי Isa. 43: 8, but see Alexander, הוֹפִיעֵי Prov. 19: 25, הִבִּירָה Jer. 17: 18.

e. PARTICIPLE. In מוֹצֵא Ps. 135: 7, Tsere is taken in place of Hhirik upon the recession of the accent; מִסְתַּחֵר Isa. 53: 3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in the later books, rejected in the plural, מְהַלְכִּים Zech. 3: 7 for מְהַלְכִּים, מְהַלְכִּים Jer. 29: 8, מְהַלְכִּים 2 Chron. 28: 23, מְהַלְכִּים 1 Chron. 15: 24 K'ri, 2 Chron. 7: 6 K'ri. Comp. Chald. מְהַלְכִּין Dan. 3: 25.

HOPHAL.

§ 95. a. The first vowel, though mostly Kamets Hhatuph הִמְלֵךְ, הִמְלֵכָה, is occasionally Kibbutz, both vowels even appearing in the same verb, הִשְׁלֵכָה Ezek. 32: 32, הִשְׁלֵכָה ver. 19, מִשְׁלָכָה 2 Kin. 4: 32; הִשְׁלֵכָה Dan. 8: 11, הִשְׁלֵכָה Isa. 14: 19, הִשְׁלֵכָה Ezek. 16: 5, מִשְׁלָכָה 2 Sam. 20: 21; הִקְטִירָה Lev. 6: 15, מִקְטֵר Mal. 1: 11, הִקְטִירָה, מִקְטֵרִים, מִקְטֵרִים Ezek. 29: 18.

b. PRETERITE. In הִתְחַלְלָה *am I obliged to leave?* Judg. 9: 9. 11. 13, the characteristic הִ is rejected after הִ interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הִתְחַלֵּל Ezek. 16: 4, הִיָּד Josh. 9: 24. The construct has Pattahh, הִיָּד Ezr. 3: 11.

d. IMPERATIVE. This mood occurs twice, הִשְׁכֵּבָה Ezek. 32: 19, הִפְנוּ Jer. 49: 8.

e. PARTICIPLE. In מְהַקְצֵעוֹת Ezek. 46: 22 הִ remains after the preformative מ.

HITHPAEL.

§ 96. a. PRETERITE. In two instances הִ is prefixed instead of הִ, viz., הִתְחַלֵּל 2 Chron. 20: 35, אֶשְׁחַלֵּל Ps. 76: 6. In the verb חָלַל Daghesh-forte is omitted in the second radical and the previous vowel lengthened § 59. a. הִתְחַלֵּל Judg. 20: 15. 17, הִתְחַלֵּל Judg. 21: 9, in addition to which the vowel of the prefixed syllable is חִ in הִתְחַלֵּל Num. 1: 47, 2: 33, 26: 62, 1 Kin. 20: 27. In three verbs upon the assimilation of הִ to the first radical,

the prefix takes *u*, § 61. 5, הָשִׁיבָה (the accentuation is unusual) Isa. 34: 6, הַשְׁמִיטָה Deut. 24: 4 (but in the future always הַשְׁמִיטָה Lev. 21: 1 and repeatedly elsewhere), הַשְׁבִּיטָה (*inf. const.*) Lev. 13: 55. 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in פָּקַד and נָקַד, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b.* (3). In הִתְחַנֵּף Jer. 25: 16, הִתְחַנֵּף Jer. 46: 8 (elsewhere הִתְחַנֵּף), and הִתְחַנֵּף Isa. 52: 5, *o* prolonged from *u* on account of the absence of Daghesh-forte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, which before Makkeph is shortened to Seghol, הִתְחַנֵּף Isa. 30: 29, הִתְחַנֵּף Gen. 6: 9, הִתְחַנֵּם Job 6: 16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הִתְחַנֵּם *pret.*, הִתְחַנֵּם *pret.* and *imper.* (but *inf. const.* and *part.* with *e*, fut. *a* and *e*), הִתְחַנֵּם, הִתְחַנֵּם, הִתְחַנֵּם Isa. 52: 5. Pattahh is also sometimes found in the feminine plural of the future, הִתְחַנֵּם Zech. 6: 7 but הִתְחַנֵּם Lam. 4: 1, where some copies have הִתְחַנֵּם. Hhirik occurs instead of Pattahh in the preterites, הִתְחַנֵּם Ezek. 38: 23, הִתְחַנֵּם Lev. 11: 44, 20: 7, each of which has Vav conversive, throwing the accent more strongly on the final syllable.

c. There is no example of the infinitive absolute. The infinitive construct once has a feminine ending הִתְחַנֵּם Dan. 11: 23, comp. § 128.

PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE.

§ 97. The paucity of moods in Hebrew is partially compensated by modifications of the future, known as the paragogic and apocopated futures.

1. The paragogic or intentional is formed from the ordinary future by appending the termination הָ to the first person singular or plural, and in a very few instances to the third person singular, thus converting it from a simple declaration of futurity to an expression of desire or determination, אֲשָׁמֵר I shall keep, אֲשָׁמְרָה I will surely keep or let me keep, Ps. 39: 2; נִתְחַקֵּה let us break, נִתְחַקֵּה let us cast away, Ps. 2: 3; יִרְחֶשֶׁה let him hasten, Isa. 5: 19.

a. The name "intentional" proposed by Böttcher seems more appropriate than "cohortative", which though commonly adopted is only applicable to the plural forms. The third person of the paragogic future occurs

besides the example just given, in *תְּבוֹאָה* *let it come* Isa. 5: 19, *בְּהַחֲטָדָה* *be it dark* (by some explained as a noun, *darkness*) Job 11: 17, *יִדְשָׁלָה* *may he accept* (as fat), or, according to Kimchi, *may he reduce to ashes*, Ps. 20: 4, *הִרְצָה* Prov. 1: 20, 8: 3, and after Vav conversive *וַיִּתְעַצֵּב* Ezek. 23: 20, and ver. 16 K'ri. It has also been suspected in *יִקְרָחָה* Lev. 21: 5 K'thibh.

b. Instead of *הָ*, *הַ* is appended in *וַיִּקְרָאָה* 1 Sam. 28: 15, *וַיִּדְשָׁלָה* Ps. 20: 4, § 63. 1. c; so in the imperative *הִרְצֵה* or *הִרְצֵהּ* Prov. 24: 14.

2. The apocopated or jussive future is an abbreviation of the second or third person singular and expresses a wish or command, or with a negative, dissuasion or prohibition. In the perfect verb it has a separate form only in the Hiphil species, the *י* of the ultimate being changed to (*..*), or before Makkeph to (*..*), *יִרְבֵּץ* *he will cause to cleave*, *יִרְבֵּץ* *may he or let him cause to cleave*; *תִּשְׁבֹּל* *thou wilt understand*, *תִּשְׁבֹּל* *thou mayest understand* or *understand thou*, Dan. 9: 25, *אַל-תִּשְׁלַט* *may it not or let it not rule*, Ps. 119: 133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The 2nd. pers. of the Jussive is rare except with *אַל*. The 1st. pers. of the future is abbreviated in a very few instances, 1 Sam. 14: 36, 2 Sam. 17: 12, Job 23: 9. 11, Isa. 41: 23 K'thibh, 28.

b. The paragogic and apocopated futures, which have been aptly designated voluntatives, may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final *ן*. See Ruth 2: 8 and comp. Deut. 20: 3 with 1: 29. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in *ל'ו* verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended *הַ* may perhaps be identical with a like

termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic ה is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שִׁמַּע *hear* (thou), שְׁמִיעָה *oh, hear!* or *pray, hear!* הִקְשִׁיב *listen*, הִקְשִׁיבָה *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. *a.* (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where י remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hholem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, עֲזֹב *Jer. 49: 11*; זָכֹר *2 Chron. 6: 42*, שָׁכַח *Gen. 39: 7. 12*. When the vowel of the second radical is restored by a pause accent the inserted vowel falls away: יִרְשָׁה *Deut. 33: 23*, סִנְעָה *1 Kin. 13: 7*; so in the ל"א form רָפְאָה *Ps. 41: 5*. In the Hiphil הִקְשִׁיל becomes הִקְשִׁילָה.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צִרְפָּה K'thibh, צִרְפָּה K'ri *Ps. 26: 2*, מְלוּכָה K'thibh, מְלוּכָה K'ri *Judg. 9: 8*; וּשְׁקוּלָה K'thibh, וּשְׁקוּלָה K'ri *Ezr. 8: 25*; אֲשִׁקוּשָׁה K'thibh, אֲשִׁקוּשָׁה K'ri *Isa. 18: 4*. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a.*, which is likewise attested by the occasional appearance of Hhatuph Kamets, אֲשִׁקְהָ *1 Kin. 19: 20*, וּשְׁמִיעָה *Dan. 8: 13* (in some copies) or Hhatuph Pattahh וּשְׁמִיעָה *Ezr. 8: 26*, *Jer. 32: 9*, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a.* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, קָלַב *Lev. 9: 7*, קָרְבָּה *Ps. 69: 19*, and on the contrary, מְבַרַּח *Gen. 25: 31*, *fut.* רָמַלְר *Ex. 21: 7*, נִצְרָה (with Daghes separative) *Ps. 141: 3*, though Delitzsch regards it as a noun.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, how-

ever, suffers apocopation of the final ה of the feminine plural, שְׁבִיעָה Gen. 4: 23 for שְׁבִיעָה, § 61. 2, קָרָאָה Ex. 2: 20 for קָרְאָה, § 60. 3. *c*, and in Lamedh He verbs of final ה of the masculine singular, הָיָה 2 Kin. 6: 18 for הָיָה Ezek. 6: 11, בָּל Ps. 119: 18 for בָּלָה; הָרָה Deut. 9: 14 for הָרָה Judg. 11: 37, but without any evident change of meaning.

VAV CONVERSIVE OR CONSECUTIVE.

§ 99. 1. The primary tenses the preterite and the future are supplemented by two secondary tenses, formed in a peculiar manner by what is called Vav Conversive (וְהַפְּתִיחַ) or Vav Consecutive. This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Consecutive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the standpoint is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh

and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Consecutive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Consecutive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says or will say*, his speaking being future to the state of things previously described. This fixes a new standpoint from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Consecutive, ver. 4, וַיִּרְא *and he saw*; and so on, וַיְבָרֵל *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix is more precisely expressed by calling it Vav Consecutive, as Ewald and others propose. But as Vav Consecutive is the name in common use, and as this sufficiently characterizes its most striking effect, there is no impropriety in retaining it. There have been various conjectures respecting its origin. Some have fancied that וַ is an abbreviation of the verb הָיָה *was*, hence וַיֹּאמֶר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but וַ evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others have regarded it as an abbreviation of וְהָיָה *and he was*; Ewald of וְאַזְּ *and then*. Schultens, *Instit.* p. 424, conjectured that וַיֹּאמֶר may be for וְהָיָה וַיֹּאמֶר, by § 53. 3; וַ prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case might be to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix would upon this hypothesis be analogous both in its origin and its effects to the augment ε in Greek, or a in Sanskrit, by which a preterite is formed from a present or a future, τῦπτω, ἔτυπτον; τύψω, ἔτυψα, and which is traced by Bopp to

curs also in the Niphal of a few verbs, which form the exception, however, not the rule, *וַיִּלְכְּדוּ*, *וַיִּלְכְּדוּם*, *וַיִּלְכְּדוּם* or *וַיִּלְכְּדוּם* but *וַיִּלְכְּדוּ*, *וַיִּלְכְּדוּ*, *וַיִּלְכְּדוּ*, etc. The first person singular is mostly exempted from shortening or change of accent, *וָאֶשָׁב*, *וָאֶקְוִים* or *וָאֶקְוִים*, though it sometimes suffers apocopation in ל' verbs *וָאֶרְאֶה*, *וָאֶחָדִי*. The prolonged plural ending וִן is very rarely used after Vav Consecutive; it does, however, occur, e. g. *וַתִּקְרְבוּן* Deut. 1: 22, *וַתִּשְׁמְרוּן* Deut. 4: 11, *וַיִּהְיוּן* Judg. 11: 18.

b. In a very few instances Vav Consecutive takes Pattah before א, its vowel being conformed to the compound Sh'va, which follows, e. g. *וַיִּהְיוּ* Judg. 6: 9, *וַיִּמְתְּחוּ* 2 Sam. 1: 10, *וַיִּכְסְפוּ* Ezek. 16: 10 but *וַיִּכְסְפוּ* ver. 8, *וַיִּהְיוּ* Job 30: 26, *וַיִּהְיוּ* Ps. 73: 16.

§ 100. 1. Vav Consecutive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction וַ and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Consecutive. Thus, in Samuel's recital, 1 Sam. 10: 1—8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, *וַיִּלְכְּדוּ* upon thy departing, and then proceeds with preterites with Vav prefixed, *וַיִּמְצְאוּ* thou shalt find, *וַיִּאמְרוּ* and they shall say, ver. 3, *וַיִּחַלְפוּ* and thou shalt pass on, etc. etc. In like manner in junctions begun in the imperative are continued in the preterite with Vav Consecutive. Thus the Lord directed Elijah, 1 Kin. 17: 3 *לֵךְ* (imper.) go, *וַיִּפְּלוּ* (pret.) and turn, *וַיִּכְתְּבוּ* (pret.) and hide, *וַיִּהְיוּ* (pret.) and it shall be.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, *וַיִּכְלְמוּ*.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, הָלַכְתָּ *thou hast gone*, וְהָלַכְתָּ *and thou shalt go*, וְהָלַכְתִּי *and I will go*, so וְדַבַּרְתָּ , וְהִשְׁבַּחְתָּ , וְהִתְחַלַּכְתָּ , though וְהִצַּלְתִּי Zeph. 1: 17, except in לֵא and לִי verbs, where the accent usually remains in its original position although the usage is not uniform, וּפָגַדְתִּי Lev. 26: 9, וּבִאֲתִי 1 Kin. 18: 12, וְהִרְבֵּיתָ 1 Chron. 4: 10, $\text{וְהִשְׁתַּחֲוִיתִי}$ 1 Sam. 15: 30, וְהִלֵּיתִי Isa. 8: 17 but וְאֶפְרַח Lev. 24: 5, וּבִאֲתָא Gen. 6: 18, וְהִרְבִּיתִי וְהִפְרִיתִי Lev. 26: 9, וְהִבְאֵתִי Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, וְיִזְכְּרוּ Ex. 8: 23, וְיִלְכְּדוּ Gen. 34: 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, וְהִבְרִיחָהּ Ex. 26: 33, וְהִבְרִיחָהּ Lev. 15: 29, וְנָחָהּ Isa. 11: 2, וְקָסָהּ , וְחָדָהּ Hab. 1: 8 but וְהִשְׁלִיכוּ Ezek. 43: 24, וְפָשְׁוּ Hab. 1: 8,

VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes:

Preterite.

SING. 3 *fem.* The old ending הָ , § 85. 1. *a* (1), takes the place of הָ .

2 *masc.* תָּ sometimes shortens its final vowel before the suffix נִי of the first person.

2 *fem.* The old ending תִּי , § 86. *b*, instead of תָּ .

PLUR. 2 *masc.* יָזִי from the old pronominal ending יָזִים , § 71. *b*, takes the place of יָזִים . The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 and 3 fem. The distinctive feminine termination is dropped, and that of the masculine assumed, *תִּקְטְלֵי* for *תִּקְטְלֵהָ*.

a. In several of these cases it would be more correct to say that it is the uncompounded state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. (1) Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. *כֶּם, כֶּן*, and the second masc. sing. *הּ*, a vocal *Sh'va*, and before remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

(2) The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes *הּ, הָ*, there is frequently an elision of *הּ*, requiring Daghash-forte conservative in the verbal ending *ת* to preserve the quantity of the previous short vowel, *קְטַלְתִּי* for *קְטַלְתְּהוּ*, *קְטַלְתְּהָ* for *קְטַלְתְּהָ*, see § 57. 2. b.

(3) When the third masc. sing. suffix *הּ* is preceded by (*ַ*), the *הּ* may be elided and the vowels coalesce into *י, קְטַלְי* for *קְטַלְהּ*; when it is preceded by *י*, Shurek may be hardened to its corresponding semi-vowel *ו, קְטַלְוּ* for *קְטַלְהּ* § 62. 2.

(4) When the third fem. suffix *הּ* is preceded by (*ַ*), final Kamets is omitted to prevent the recurrence of the same sound, *קְטַלְהָ* for *קְטַלְהָ*.

(5) When *הּ, הָ* of the third pers. singular are preceded by (*..*), the vowel of union for the future, a *נ*, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (*..*) being at the same time shortened to

(.); ה is then commonly elided and a euphonic Daghash-forte inserted in the Nun, יִקְטֹלְהוּ for יִקְטֹלוּ. The same shortening of the (.) and insertion of Daghash may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כָּם, כֵּן, may be relics of old forms of the verb still represented in the Arabic, where the preterite ends in *a*, and one mode of the future has an appended Nun. Daghash-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יִקְטֹלְהוּ for יִקְטֹלוּ; or it may be Daghash-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghash, § 54.3, instead of the Daghash having arisen from the assimilation of Nun, so that יִקְטֹלְהוּ may be for יִקְטֹלוּ instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, § 20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, יִקְטֹלוּ but יִקְטֹלוּ, § 22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, יִקְטֹלוּ but יִקְטֹלוּ, יִקְטֹלוּ but יִקְטֹלוּ.

3. Changes in the body of the verb:

(1) Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, יִקְטֹלוּ, יִקְטֹלוּ, יִקְטֹלוּ, but יִקְטֹלוּ of the Hiphil species is almost always preserved, יִקְטֹלוּ, יִקְטֹלוּ.

(2) In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

(3) In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטַלְתָּ, קָטַלְתָּ but קָטַלְתָּ, קָטַלְתָּ. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

a. Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כָּם, כָּן, הָ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כָּם and כָּן, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before הָ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, נִהְיֶה, נִהְיֶה, נִהְיֶה, אֶהְיֶה, אֶהְיֶה, אֶהְיֶה but תִּהְיֶה, תִּהְיֶה, תִּהְיֶה.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נַפְשׁ *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, הֵיטֵאֵרְתִּי *I have made for me*, Ezek. 29: 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, *יָצַתְיָהּ* *ye fasted for me* Zech. 7: 5, *תִּשְׁכַּחַנִּי* *thou shalt be forgotten by me*, Isa. 44: 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, *מִדְּבַרִּי* *my speaking*, *שְׁלֹחִי* *my sending*, *הַרְגֵנִי* *to kill me*, *נִחְמְנִי* *to comfort me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֵהִי* *seeing me* Isa. 47: 10, *שֹׂנְאִי* *hating me*, lit. *my haters*, Ps. 35: 19.

a. In a few exceptional cases a verbal suffix with the infinitive represents the subject *בָּשׁוּבִי* *at my returning* Ezek. 47: 7, or a nominal suffix the object *תִּתֵּן* *to permit me* Num. 22: 13, *רִבְבִּי* Deut. 25: 7, *עָצָבִי* 1 Chron. 4: 10.

§ 103. Paradigm III. exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation and are therefore not included in this table.

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are a few examples of (..) as the union vowel of the preterite, יִסְלִי Isa. 8: 11, שָׁאַלְךָ 4: 20, 1 Sam. 25: 32, Ezek. 27: 26, Daghes-forte euphonic is twice inserted in the suffix of the first pers. sing., יִסְלִי Ps. 118: 18, הִנֵּי Gen. 30: 6.

b. The suffix of the second masc. sing. is occasionally הָ, in pause פָּאֲרָה Isa. 55: 5, so with the infinitive, הַשְׁמִדָּה Deut. 28: 24. 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4: 6 אֲמַסְאֲךָ, § 11. 1. *a*, where the K'ri has אֲמַסְיָךָ. With לִ"א and לִ"ה verbs this form of the suffix is of frequent occurrence, עָנָךְ Isa. 30: 19, Jer. 23: 37, הִבְרָאָךְ Ezek. 28: 15. In a few instances with the future and infinitive the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, הִמְצִיאָכָה 1 Kin. 18: 10. 44, Prov. 2: 11, Ps. 145: 10, Jer. 7: 27, Ezek. 40: 4.

c. The suffix of the second fem. sing. is commonly הָ, קָרָאָךְ Isa. 54: 6, פָּאֲלָךְ Isa. 60: 9, except after the third fem. sing. of the verb, when it is הָ, אֶהְיֶה Ruth 4: 15, שִׁוְבָהָךְ Isa. 47: 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אַתָּה אֶזְכָּרְכִּי, אֶתְּחַבֵּלְכִּי Ps. 103: 4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פָּרְעָה Ex. 32: 25, קָבָה Num. 28: 8, and in some copies אָבָה 1 Sam. 1: 9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, שָׁמְרָה (with the accent on the penult because followed by an accented syllable) Am. 1: 11, so with the infinitive, הִוְסָה Ex. 9: 18, הִנְצָה Jer. 44: 19, and the future, וְהִתְחַמָּה Ex. 2: 3.

f. The suffix of the third masc. plur. receives a paragogic ו once in prose, גִּרְשָׁמוֹ Ex. 23: 31, and repeatedly in poetry, הִמְלִאֲמוֹ Ex. 15: 9; once ו is appended, רִכְסִיָּם Ex. 15: 5; הֵם is used but once as a verbal suffix, אֶפְיָהֶם Deut. 32: 26.

g. The suffix of the third fem. plur. י is seldom used, יִדְעָתִי Isa. 48: 7, 34: 16, Hab. 2: 17, Zech. 11: 5; more frequently the masculine ה is substituted for it, סִתְּמִים Gen. 26: 15, 18, וְהִגְרֵשִׁים Ex. 2: 17, וַיִּצְרִים 1 Sam. 6: 10, so Num. 17: 3, 4, Josh. 4: 8, 2 Kin. 18: 13, Hos. 2: 14, Prov. 6: 21; הֵן is never used with verbs. When attached to infinitives a paragogic ה is sometimes added to ה, בּוֹאָה Ruth 1: 19, לִקְחָה Job 39: 2.

h. Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אָהַבְךָ Deut. 7: 13, לִבְשָׁם Lev. 16: 4, שָׁנְאָה Deut. 24: 3, רָאִיתִי Job 37: 24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is רִכְלָתִי Ps. 13: 5 from רָכַלְתִּי.

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ה, כה, קבצו, Deut. 30: 3, קבצו ver. 4, but occasionally to Hhirik, אֶחָדָם (the Methegh in most editions is explained by § 45. 2) Job 16: 5, אֶחָדָם Isa. 25: 1, מִן־הַשָּׁמַיִם Ex. 31: 13, פָּרִיָּם Isa. 1: 15; before the Seghol introduced by a pause accent it is rejected, יִרְדּוּ־הָרָבִּיּוֹת Gen. 49: 25, אֲשֶׁלֶּה 2 Sam. 11: 12. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, יִשְׁתַּחֲוֶה 1 Sam. 17: 25, Ps. 65: 10; in יִגְדֹּל Deut. 32: 7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, מִן־הַשָּׁמַיִם Prov. 31: 12, Ezek. 15: 5, so in pause אֶחָדָם 1 Sam. 18: 28, אֶחָדָם Gen. 37: 20, מִן־הַשָּׁמַיִם Isa. 59: 16, and sometimes contracted by the exclusion of ה, מִן־הַשָּׁמַיִם 1 Sam. 1: 24, יִלְדֶּה Ruth 4: 15, מְנַבֶּה Job 21: 18. The third fem. suffix is always contracted, אֶחָדָם Jer. 49: 24, מִן־הַשָּׁמַיִם Isa. 34: 17, מִן־הַשָּׁמַיִם 1 Sam. 1: 6. The suffix of the third masc. plural is ׁ, not ׁ, with this person of the verb, the accent falling on the penult, מִן־הַשָּׁמַיִם Gen. 31: 32, מִן־הַשָּׁמַיִם Ex. 18: 8, מִן־הַשָּׁמַיִם Ps. 119: 129, מִן־הַשָּׁמַיִם Isa. 47: 14. In the intermediate syllable before ה the vowel is usually short in this person, יִלְדֶּה Jer. 22: 26, אֶחָדָם Ezek. 28: 18, though it is sometimes long, מִן־הַשָּׁמַיִם Cant. 8: 5, as it regularly is in pause יִלְדֶּה; *ibid.*; so before נִי and נָה of the first person, מִן־הַשָּׁמַיִם Ps. 69: 10, מִן־הַשָּׁמַיִם Num. 20: 14.

j. The second masc. sing. preterite usually takes Pattahh before נִי except in pause, מִן־הַשָּׁמַיִם Ps. 139: 1, מִן־הַשָּׁמַיִם Job 7: 14, מִן־הַשָּׁמַיִם Ps. 22: 2. It takes the third masc. sing. suffix either in its full form, מִן־הַשָּׁמַיִם Ezek. 43: 20, or contracted, מִן־הַשָּׁמַיִם 2 Kin. 5: 6, שָׁחַד Hab. 1: 12, קָבַח (accent thrown back by § 35. 1) Num. 23: 27, מִן־הַשָּׁמַיִם Ps. 89: 44.

k. The second fem. sing. preterite assumes (), commonly without Yodh, § 11. 1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, יִלְדֶּה Jer. 15: 10, מִן־הַשָּׁמַיִם Ex. 2: 10, Judg. 11: 35, 1 Sam. 19: 17, Cant. 4: 9, Jer. 2: 34, Ezek. 16: 19. 58; once it takes (), הוֹרֶה Josh. 2: 18, and in a few instances the masculine form is adopted in its stead, הִשְׁמַע Josh. 2: 17, 20, Cant. 5: 9, יִלְדֶּה Jer. 2: 27 K'ri, הִבְאִחַ 2 Sam. 14: 10.

l. The plural endings of the verb may be written fully וּ or defectively (), thus, in the third person, סָבְבוּ Ps. 18: 6, סָבְבוּ Hos. 12: 1; the second צָמְחוּ Zech. 7: 5, הִעֲלִיחוּ Num. 20: 5, 21: 5; and the first הִשְׁלִיחוּ 1 Chron. 13: 3.

FUTURE.

§ 105. a. The union vowel *a* is sometimes attached to the future, thus יִנֵּי Gen. 19: 19, יִאָּחַז Gen. 29: 32, Ex. 33: 20, Num. 22: 33, Isa. 56: 3, Job 9: 18; יִנֵּי יִבְרָאָה Isa. 63: 16; וּ (for הִי) Hos. 8: 3, Ps. 35: 8, Eccles. 4: 12, 1 Sam. 21: 14, so in the K'thibh, 1 Sam. 18: 1 יִיאָחַז, where the K'ri has יִבְרָאָה; וּ (for הִי) Gen. 37: 33, 2 Chron. 20: 7, Isa. 26: 5; וּ, יִלְבָּשׁ Ex. 29: 30, Deut. 7: 15, Num. 21: 30, Ps. 74: 8.

Ps. 118: 10; יוֹשִׁיעַן Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has יוֹשִׁיעַי, while the K'thibh has the vowel letter י representing the ordinary *e*, יוֹשִׁיעַי. The union vowel *a* is also occasionally found with the imperative, גִּאֲלֶה Ps. 69: 19, Deut. 31: 19, Isa. 30: 8, Am. 9: 1.

b. The suffixes with Daghesth inserted occur chiefly in pause; thus יוֹשִׁיעַי Jer. 50: 44; יוֹשִׁיעַי Gen. 27: 19, Job 7: 14, 9: 34; יוֹשִׁיעַי (1st plur.), Job 31: 15; יוֹשִׁיעַי Isa. 43: 5, 44: 2, Ps. 30: 13; יוֹשִׁיעַי (3 masc. sing.), Job 7: 18, 41: 2 K'ri, Hos. 12: 5; יוֹשִׁיעַי Ps. 65: 10, (once with an infinitive יוֹשִׁיעַי Gen. 30: 41), or without Daghesth, יוֹשִׁיעַי Judg. 5: 26, Obad. ver. 13; the unemphatic form of the suffix and that with Daghesth occur in conjunction, יוֹשִׁיעַי Isa. 26: 5. There are a very few examples, found only in poetry of י inserted between the verb and the suffix without further change, יוֹשִׁיעַי Ps. 50: 23, יוֹשִׁיעַי Jer. 22: 24, יוֹשִׁיעַי Jer. 5: 22, יוֹשִׁיעַי Ps. 72: 15, יוֹשִׁיעַי Deut. 32: 10, יוֹשִׁיעַי Ex. 15: 2.

c. The plural ending יוֹ is in a few instances found before suffixes, chiefly in pause, יוֹשִׁיעַי יוֹשִׁיעַי יוֹשִׁיעַי Prov. 1: 28; יוֹשִׁיעַי Ps. 63: 4, יוֹשִׁיעַי Ps. 91: 12, יוֹשִׁיעַי Isa. 60: 7, 10, יוֹשִׁיעַי Jer. 5: 22, יוֹשִׁיעַי Jer. 2: 24: twice it has the union vowel *a*, יוֹשִׁיעַי Job 19: 2, יוֹשִׁיעַי Prov. 5: 22.

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, אֶסְרָם Hos. 10: 10, יוֹשִׁיעַי Num. 35: 20, יוֹשִׁיעַי Isa. 27: 3, יוֹשִׁיעַי Isa. 62: 2, יוֹשִׁיעַי Ezek. 35: 6, יוֹשִׁיעַי Jer. 31: 33; once the vowel remains, but is changed to Shurek, יוֹשִׁיעַי Prov. 14: 3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2, יוֹשִׁיעַי Job 29: 14, יוֹשִׁיעַי Ex. 29: 30, Cant. 5: 3, Gen. 19: 19; and even restored, where it is dropped in the regular inflection, יוֹשִׁיעַי Isa. 62: 5, יוֹשִׁיעַי Gen. 37: 24, Job 3: 5, Jer. 13: 17; so in the Imperative יוֹשִׁיעַי Gen. 23: 11, Ps. 6: 3, יוֹשִׁיעַי Gen. 23: 8, 1 Chron. 28: 2. Hholem is shortened before יוֹ, כֵּן, though the vowel letter י is occasionally written in the K'thibh, יוֹשִׁיעַי Jer. 1: 5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* יוֹשִׁיעַי Cant. 1: 6, 3 *fem. plur.* יוֹשִׁיעַי Job 19: 15, יוֹשִׁיעַי Jer. 2: 19. The masculine form is sometimes substituted for the feminine, יוֹשִׁיעַי Cant. 6: 9.

INFINITIVE AND IMPERATIVE.

§ 106. *a. Kal infinitive.* Before יוֹ, כֵּן, Hholem is shortened to Kamets Hhatuph, יוֹשִׁיעַי Gen. 2: 17, יוֹשִׁיעַי (Methegh by § 45. 2) Obad. ver. 11, יוֹשִׁיעַי Gen. 3: 5, יוֹשִׁיעַי Mal. 1: 7. Pattahh remains in the single example, יוֹשִׁיעַי Isa. 30: 18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, יוֹשִׁיעַי Deut. 29: 11, יוֹשִׁיעַי 1 Kin. 22: 19, יוֹשִׁיעַי Deut. 27: 4, rarely Kibbuts, יוֹשִׁיעַי Lev. 19: 9, 23: 22, sometimes Hhirik, יוֹשִׁיעַי Gen. 19: 33. 35 but יוֹשִׁיעַי Ruth 3: 4, יוֹשִׁיעַי Zech. 3: 1, יוֹשִׁיעַי 2 Sam. 1: 10, יוֹשִׁיעַי Neh. 8: 5, and occasionally Pattahh, יוֹשִׁיעַי

Ezek. 25: 6. In the feminine form of the infinitive, as in nouns the old feminine ending ה is substituted for ה, שָׁמְעָהוּ Isa. 30: 19, הִשְׁמָעָהוּ Hos. 7: 4, Ex. 30: 32. The Niphal infinitive retains its pretonic Kamets before suffixes, הִשְׁמָעוּהָם Ezek. 21: 29, Dent. 28: 20, Ps. 37: 33. Hhirik of the Hiphil Infinitive becomes Pattahh before Resh in הִשְׁמָעוּהָם Ezek. 21: 29.

b. *Kal Imperative*. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, וְהִשְׁמָעוּ Jer. 15: 15, but occasionally it takes Hhirik, וְהִשְׁמָעוּ (with Daghesh-forte euphonic) Prov. 4: 13. In the Hiph. imp. 2 masc. sing. Hhirik is restored before suffixes הִשְׁמָעוּהָם Isa. 43: 26.

IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs:

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which a quiescent He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only; the first division of the contracted verbs differ only in the consonants; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz.:

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghesht-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz.:

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, **יַעֲמֹד** for **יִעֲמֹד**; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *i* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, **יִהְיֶה**, **יִהְיֶה**, **יִהְיֶה**. Seghol accompanying *א* of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbuts of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, **עֲמֹד**, **עֲמֹד**.

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in **יִהְיֶה**, apocopated future of **יִהְיֶה**, and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especi-

ally if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil, infinitives, future, imperative, and participle, **יַעֲמֹד, עֲמֹדָתֶם**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, **יַחֲמֹד, יַחֲמֹדֶיךָ**, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, **הַעֲמֹד**. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (ִ) becomes (ֶ) in the second feminine singular and the second and third masculine plural of the Kal future; (ִ) becomes (ֶ) in the third feminine singular and the third plural of the Niphal preterite; and (ִ) becomes (ֶ) in the corresponding persons of the preterite and future Hophal, **הַעֲמֹדָה, יַעֲמֹדָה, תַּעֲמֹדִי**.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus **יַעֲמֹדוּ** *yaam'dhū*, not **יַעֲמֹדוּ** *yaamdū*, § 22. *a.* In like manner the Kal imperative has **עֲמֹדִי**, **עֲמֹדוּ** not **יַעֲמֹדִי**, **יַעֲמֹדוּ**, showing that even in the perfect verb **קִטְלִי**, **קִטְלֹו** were pronounced *kit'lī*, *kit'lū*, not *kitlī*, *kitlū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, **הַעֲמֹד** for **יַעֲמֹד**.

§ 110. 1. The verb **עָמַד** *to stand*, whose inflections are shown in Paradigm IV, may serve as a representative of

Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of עָמַד is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by הִיָּץ *to be strong* in the same Paradigm.

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (א"פ) mode.

FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יֵאָכֵל	תֵּאָכֵל	תֵּאָכֵל	תֵּאָכְלִי	אֵכֵל
PLUR.	יֵאָכְלוּ	תֵּאָכְלֶנָּה	תֵּאָכְלוּ	תֵּאָכְלֶנָּה	נֵאָכֵל

Five verbs uniformly adopt this mode of inflection, viz.: אָבַד *to perish*, אָבַדָּה *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפַק *to bake*; a few others indifferently follow this or the ordinary Pe guttural mode, אָהַב *to love*, אָרַח *to take hold*, אָסַף *to gather*.

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (א) in one instance, הִתְעַבֵּב Ezek. 23: 5. That of the Kal future *ō* has (א) in יִהְיֶה Prov. 10: 3, רָחֵם Ps. 29: 9. Three verbs with future *ō*, הָלַם, הָלַס, הָלַח have Pattahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, יִהְיֶה Job 12: 14, יִהְיֶה 2 Kin. 3: 25 but יִהְרָסָה Ex. 19: 21, 24; so with suffixes, יִהְלֹמֶנִי Ps. 141: 5, יִהְרָסֶנָּה Isa. 22: 19, יִתְחַדְּדֶנָּה Isa. 53: 2. יִתְפַּרֵּץ has יִתְפַּרְצִי but יִתְפַּרְצוּ.

2. *a*. If the first radical be א, the preformative takes Seghol in most verbs in the Kal future, whether *a* or *ō*, יֵאָכֵל, יֵאָסֵף, יֵאָמַר, יֵאָחֵז, יֵאָחֵז as well as יֵאָמַר, יֵאָסֵף, יֵאָחֵז; in a few with future *a*, § 110. 3, it takes Hholem, the (א) of the second syllable usually becoming (א) in pause, and in a few

instances without a pause accent, רָאָה, רָאָה, רָאָה, but רָאָה; in two verbs it becomes (,) after Vav conversive, וַיִּרְאֶה, וַיִּרְאֶה, but with a pause accent וַיִּרְאֶה, or in the first verses of several chapters of Job: וַיִּרְאֶה. Hholem in these verbs is probably modified from *ā*, so that רָאָה is for רָאָה from רָאָה, § 201. e.

b. As *ā* is always quiescent after Hholem in this latter form of the future, § 57. 2. (2) a, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as *ā* has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances *ā* gives up its consonantal character after (,) which is then lengthened to (,) תִּהְיֶה Mic. 4: 8. When thus quiescent after either Tsere or Hholem, *ā* is always omitted in the first person singular after the preformative א, אֶהְיֶה Gen. 32: 5 for אֶהְיֶה, אֶהְיֶה Prov. 8: 17 for אֶהְיֶה, אֶהְיֶה Gen. 24: 33 for אֶהְיֶה, and occasionally in other persons, תִּהְיֶה Jer. 2: 36 for תִּהְיֶה; so תִּהְיֶה Deut. 33: 21, תִּהְיֶה Prov. 1: 10, תִּהְיֶה Ps. 104: 29, תִּהְיֶה 2 Sam. 19: 14, תִּהְיֶה 2 Sam. 20: 9, תִּהְיֶה 1 Sam. 28: 24; in a few instances the vowel letter ו is substituted for it, וְיִהְיֶה Ezek. 42: 5 for וְיִהְיֶה, וְיִהְיֶה Neh. 2: 7, Ps. 42: 10.

c. A like quiescence or omission of א occurs in וַיִּרְאֶה Num. 11: 25 Hi. fut. for וַיִּרְאֶה, וַיִּרְאֶה Ezek. 21: 33 Hi. inf. for וַיִּרְאֶה, וַיִּרְאֶה Job 32: 11 Hi. fut. for וַיִּרְאֶה, וַיִּרְאֶה Prov. 17: 4 Hi. part. for וַיִּרְאֶה, § 53. 2. a, מִלְּפָנָיו Job 35: 11 Pi. part. for מִלְּפָנָיו, § 53. 3, מִלְּפָנָיו 2 Sam. 22: 40 Pi. fut. for מִלְּפָנָיו, וַיִּרְאֶה 1 Sam. 15: 5 Hi. fut. for וַיִּרְאֶה, וַיִּרְאֶה Isa. 21: 14 Hi. pret. for וַיִּרְאֶה, וַיִּרְאֶה Isa. 13: 20 Pi. fut. for וַיִּרְאֶה, and after prefixes לִאמֹר for לִאמֹר, the Kal infinitive of אָמַר with the preposition ל, וַיִּרְאֶה Ezek. 28: 16 Pi. fut. with Vav conversive for וַיִּרְאֶה, וַיִּרְאֶה Zech. 11: 5 Hi. fut. with Vav conjunctive for וַיִּרְאֶה, וַיִּרְאֶה Eccles. 4: 14 Kal pass. part. with the article for וַיִּרְאֶה.

d. Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, וַיִּרְאֶה Num. 32: 30 for וַיִּרְאֶה, and five times in the Hiphil future, וַיִּרְאֶה Jer. 46: 8 for וַיִּרְאֶה, וַיִּרְאֶה Hos. 11: 4 for וַיִּרְאֶה, וַיִּרְאֶה Neh. 13: 13 for וַיִּרְאֶה, וַיִּרְאֶה 1 Sam. 14: 24 abbreviated from וַיִּרְאֶה for וַיִּרְאֶה, וַיִּרְאֶה 2 Sam. 20: 5 K'ri for וַיִּרְאֶה.

e. א draws the vowel to itself from the preformative in וַיִּרְאֶה Prov. 1: 22 Kal fut. for וַיִּרְאֶה in pause וַיִּרְאֶה Zech. 8: 17, Ps. 4: 3, § 60. 3. c. Some so explain וַיִּרְאֶה Job 20: 26, regarding it as a Kal future for וַיִּרְאֶה with the vowel attracted to the א from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbuts, § 93. a, as וַיִּרְאֶה Nah. 2: 4, וַיִּרְאֶה Ps. 94: 20.

3. a. Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes or added vowels, as וַיִּרְאֶה, וַיִּרְאֶה, being rarely changed to Pattahh, as in וַיִּרְאֶה Prov. 20: 16, or Seghol, as וַיִּרְאֶה Num. 11: 16, וַיִּרְאֶה Job 33: 5. In the inflected imperative Seghol occurs

once instead of Hhirik, חִירִיק Isa. 47: 2, and Kamets Hhatuph twice in compensation for the omitted Hholem, עָלָיו Zeph. 3: 14 but עָלָיו l's. 68: 5, חִירִי Jer. 2: 12 but חִירִי Jer. 50: 27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חִירִי Isa. 44: 27. Ewald explains חִירִי Ex. 20: 5, 23: 24, Deut. 5: 9, and נִצְבָּחִים Deut. 13: 3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (,) חֲמִצָּה Ezek. 16: 5, חֲמִצָּה Hos. 7: 4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal preterite and participle and of the Hiphil preterite, נִבְּשָׁה, נִבְּשָׁה, נִבְּשָׁה but נִבְּשָׁה נִבְּשָׁה Ps. 89: 8, נִבְּשָׁה Judg. 8: 19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (,). In חִירִיִּים 2 plur. pret., חִירִי inf., חִירִי imper., חִירִי the initial ה has (,) under the influence of the following ר; א receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבָרְחָם, אֲבָרְחָם, אֲבָרְחָם, but commonly (,) in the imperative and infinitive, § 60. 3. b, אֲבָרְחָ imper., אֲבָרְחָ inf. and אֲבָרְחָ inf., אֲבָרְחָ imper., אֲבָרְחָ inf. and imper. (but אֲבָרְחָ Job 34: 18 with ה interrogative), אֲבָרְחָ (with ה paragogic אֲבָרְחָ), and in a very few instances the long vowel (,) § 60. 3. c, אֲבָרְחָ Ex. 16: 23 for אֲבָרְחָ, אֲבָרְחָ Isa. 21: 12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (,) (,) or (,). In a very few instances this correspondence is neglected; thus, in חִירִי 3 fem. fut. of חִירִי to go (comp. חִירִי from חִירִי to laugh) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in חִירִי (once, viz., Hab. 1: 15 for חִירִי) and חִירִי Hiphil and Hophal preterites of חִירִי to go up, and חִירִי (once, viz., Josh 7: 7 for חִירִי) Hi. pret. of חִירִי to pass over, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms חִירִי, חִירִי, חִירִי, חִירִי from חִירִי to be, and like forms from חִירִי to live, are peculiar in having simple vocal Sh'va.

3. Where (,) or (,) are proper to the form these are frequently changed to (,) or (,) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, חִירִי 2 Kin. 5: 3, חִירִי Ex. 4: 29, חִירִי Ps. 27: 10, חִירִי Josh. 2: 18; חִירִי Isa. 59: 5, חִירִי Judg. 16: 13; the Niphal, חִירִי 1 Kin. 10: 3, חִירִי Nah. 3: 11, חִירִי Ps. 26: 4;

and especially in the Hiphil preterite with Vav conversive, *וַיִּצְבֹּרְהוּ* Job 14: 19, *וַיִּצְבֹּרְהוּ* Deut. 7: 24, *וַיִּצְבֹּרְהוּ* Deut. 9: 3 (comp. *וַיִּצְבֹּרְהוּ* Ps. 80: 6), *וַיִּצְבֹּרְהוּ* Lev. 23: 30; *וַיִּצְבֹּרְהוּ* Isa. 49: 26; *וַיִּצְבֹּרְהוּ* Neh. 5: 16, *וַיִּצְבֹּרְהוּ* Ezek. 30: 25; *וַיִּצְבֹּרְהוּ* Isa. 43: 23, *וַיִּצְבֹּרְהוּ* Jer. 17: 4; *וַיִּצְבֹּרְהוּ* Deut. 1: 45, *וַיִּצְבֹּרְהוּ* Ex. 15: 26, *וַיִּצְבֹּרְהוּ* Jer. 49: 37; after Vav conjunctive, however, the vowels remain unchanged, *וַיִּצְבֹּרְהוּ* 1 Sam. 17: 35, *וַיִּצְבֹּרְהוּ* Ps. 50: 21, *וַיִּצְבֹּרְהוּ* Neh. 10: 33, *וַיִּצְבֹּרְהוּ* Ezek. 37: 2. The change from (וַיִּצְבֹּרְהוּ) to (וַיִּצְבֹּרְהוּ) after Vav conversive occurs once in the third person of the Hiphil preterite, *וַיִּצְבֹּרְהוּ* Ps. 77: 2, but is not usual, e. g. *וַיִּצְבֹּרְהוּ* . . . *וַיִּצְבֹּרְהוּ* Lev. 27: 8. There is one instance of (וַיִּצְבֹּרְהוּ) instead of (וַיִּצְבֹּרְהוּ) in the Hiphil infinitive, *וַיִּצְבֹּרְהוּ* Jer. 31: 32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, *וַיִּצְבֹּרְהוּ*; *וַיִּצְבֹּרְהוּ*; *וַיִּצְבֹּרְהוּ*.

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ה, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

<i>אָלַם</i> Hi. to be red.	* <i>חָבַר</i> K. to injure, wound.	<i>חָמַל</i> K. to spare.
<i>אָלַר</i> Ni. Hi. to be ill- trious.	<i>חָבַא</i> Ni. Hi. Ho. to hide.	<i>חָמַס</i> K. Ni. to do vio- lence to.
<i>אָשַׁם</i> Hi. to close.	<i>חָבַר</i> Hi. to join together.	<i>חָמַץ</i> K. to be leavened.
* <i>אָשַׁר</i> K. to shut.	<i>חָפַר</i> K. to gird.	<i>חָמַר</i> K. to ferment.
<i>אָנַה</i> K. to learn.	<i>חָלַל</i> K. (not Ho.) to	<i>חָנַן</i> K. to dedicate.
<i>אָפַד</i> K. to gird on.	cease.	<i>חָסַל</i> K. to devour.
<i>אָשַׁם</i> K. Ni. (not Hi.) to be guilty.	<i>חָטַב</i> K. to cut.	<i>חָסַם</i> K. to muzzle.
<i>חָבַל</i> K. Hi. to be vain.	<i>חָיָה</i> K. (not Hi.) to live.	<i>חָסַר</i> K. Hi. to lack.
<i>חָהַה</i> K. Hi. to meditate.	<i>חָכַם</i> K. Hi. to be wise.	<i>חָפַה</i> Ni. to cover.
<i>חָהַה</i> K. to thrust.	* <i>חָלַט</i> K. meaning doubt- ful.	<i>חָפַו</i> K. Ni. to be panic- struck.
<i>חָהַר</i> K. Ni. to honour.		<i>חָהַץ</i> K. to delight.
<i>חָהַר</i> K. Ni. to be.	<i>חָהַר</i> K. Ni. to desire.	<i>חָהַר</i> K. to dig.

* *ἀπαξ λεγόμενον.*

חָפַץ K. Hi. to blush.	חָתַם K. Ni. Hi. to seal.	עָשָׂל Hi. to be presumptuous.
חָפַשׁ K. Ni. to search.	חָתַח K. to seize.	
חָצַב K. (not Hi.) to hew.	חָתַר K. to break through.	עָשָׂה K. Ni. to pervert.
חָתַר K. Ni. to investigate.	עָנַב K. to love, dote.	עָשָׂר K. Hi. to tithe.
*חָרַג K. to tremble.	עָרָה K. to put on as an ornament.	*עָרַם Ni. to be burnt up.
חָתַח K. to take up.	עָרַח Hi. to gather much.	עָרַח K. Hi. to be removed.
חָתַל Ni. to be destined.	עָרַר Ni. to be wanting.	עָרַר K. Ni. Hi. to entertain.
חָתַל Ho. to be swaddled.	עָרַר K. Ni. to trouble.	

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz.:

אָסַר to bind.	חָסַח to trust.	עָשָׂה to wear.
הָפַח to turn.	חָשָׂה to withhold.	עָשָׂה to encircle.
חָבַל to take in pledge.	חָשַׁח to uncover.	עָלַם to conceal.
חָבַשׁ to bind.	חָשַׁב to think.	עָצַר to shut up, restrain.
חָזַק to be strong.	חָשָׁךְ to be dark.	עָקַב to supplant.
חָלַהּ to be sick.	עָבַר to pass over.	עָשָׂן to smoke.
חָלַק to divide.	עָזַר to help.	עָשָׂה to be rich.

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz.:

אָהַב 2 Chr. 19: 2, Pr. 15: 9, to love.	חָרַר Ezek. 26: 18, to tremble.
אָזַר Ps. 65: 7, to gird.	חָשָׂה Hi. part. to be silent.
אָסַח Ps. 47: 10, to gather.	חָתַח Jer. 49: 37, to be dismayed.
חָלַח Ps. 109: 23, to go.	עָבַר Eccl. 5: 8, to serve.
חָרַג 2 Kin. 10: 9, to slay.	עָלַז Jer. 15: 17, Ps. 149: 5, and
חָלַם Job 39: 4, Jer. 29: 8, to dream.	עָלַץ Ps. 5: 12, to exult.
חָלַח Job 20: 24, to change, pierce.	עָרַח Isa. 44: 7, to set in order.

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Daghesh-forte in the first radical, רָאָה, רָאָה, Isa. 23: 18, יָהֲרֹס (the retrocession of the accent by § 35. 1) Isa. 28: 27, יָהֲלֹךְ Job 38: 22, נִהְלֹךְ Num.

* ἀπαξ λεγόμενον.

† Except Ps. 44: 22.

32: 17, וַיִּחַיֵּן 2 Sam. 17: 23, which is in one instance expressed by the vowel letter י, תִּרְעָשׁוּ Ex. 25: 31. The only exception is בִּהְרִיג (two accents explained by § 42. a) Ezek. 26: 15 for בִּהְרִיג; Baer's edition has בִּהְרִיג. According to some copies, which differ in this from the received text, Seghol likewise occurs in אֶצְנֶה Job 19: 7, הִנְשׂוּתוֹ Ezek. 43: 18, וַיִּהְיֶינָם 1 Chron. 24: 3, בִּנְשָׁה Lam. 2: 11. In Job 34: 31 הַאֲמִיר is neither the infin. nor the imper. Niph., as it has sometimes been explained, but the Kal pret. אָמַר with He Interrogative, § 232. 4.

2. The initial ה of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as לְהַחֲלִיךְ Jer. 37: 12 for לְהַחֲלִיךְ לְהַחֲרִיב Eccles. 5: 5, לְעִבְרִי 2 Sam. 19: 19, לְעִשְׂרִי Deut. 26: 12, בִּנְשָׁה Neh. 10: 39, לְעִזִּי 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphal infinitive, בִּנְשָׁה Lam. 2: 11 for בִּנְשָׁה בִּהְרִיג Ezek. 26: 15.

§ 114. The letter ר resembles the other gutturals in not admitting Daghesh-forte, and in requiring the previous vowel to be lengthened instead, וַיִּרְדֵּם Jon. 1: 5, וַיִּרְדֵּם Ps. 106: 25. In other cases, however, it causes no change in an antecedent Hhirik, וַיִּרְדֵּם Deut. 19: 6, וַיִּרְדֵּם 2 Sam. 7: 10, וַיִּרְדֵּם Ps. 66: 12, except in certain forms of the verb רָאָה to see, viz., וַיִּרְאָה Kal future with Vav conversive, shortened from וַיִּרְאָה, וַיִּרְאָה which alternates with וַיִּרְאָה as Hiphil preterite, and once with Vav conversive preterite, וַיִּרְאָה Nah. 3: 5. It is in two instances preceded by Hhirik in the Hiphil infinitive, וַיִּרְדֵּם, וַיִּרְדֵּם Jer. 50: 34. In the Hophal species the participles מְרַאֵה Isa. 14: 6, מְרַאֵה Lev. 6: 14 take Kibbutz in the first syllable, but רָאָה, רָאָה have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal רָאָה Gen. 44: 4, רָאָה Ps. 129: 86, except in one instance, וַיִּרְדֵּם Ps. 7: 6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word § 60. 2. a.

§ 115. The verb אָמַר reduplicates its last instead of its second radical in the Pual, אָמַר; אָמַר reduplicates its last syllable, אָמַר Lam. 2: 11, § 92. a.

הָחַל is a secondary root, based upon the Hiphil of הָחַל. See עָצַע verbs. For the peculiar forms of אָמַר and הָחַל see the עָצַע verbs, הָחַל and הָחַל.

AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal,

and the feminine plural of the future and imperative Niphal, Piel, and Hithpael, where the like change sometimes occurs even without the presence of a guttural רָגַל for רָגַל ; תִּבְּאֵלְנָה for תִּבְּאֵלְנָה .

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, בָּאֵלִי for בָּאֵלִי .

4. Dagghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, בָּאֵלִי , בָּאֵלִי .

§ 117. The inflections of Ayin guttural verbs may be shown by the example of בָּאֵל , (Paradigm V.) which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר , the Kal future and imperative commonly have Hholem; but the following take Pattahh, בָּרַךְ *to be long*, בָּרַךְ *to kneel*, תָּרַב *to be dried or desolate*, תָּרַב *to tremble*, תָּרַב *to reproach*, to

winter, חָרַץ to sharpen, עֲרֵב (עֵרֵב) to be sweet, קָרַב to come near, כָּרַם to cover; טָרַף to tear in pieces, has either Hholem or Pattahh; תָּרַשׁ to plough has fut. *ō*, to be silent has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָהַם to roar, and רָחַם to love, have Hholem, וָעַם to curse, מָעַל to trespass, and פָּעַל to do, have either Pattahh or Hholem; the future of אָחַז to grasp, is רָאָח or יָאָחַז.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָהָרָה Prov. 4: 6, רָשָׁעִים 2 Kin. 10: 14, אָשְׁחָקֶם 2 Sam. 22: 43, שָׁאֲלֹנִי Isa. 45: 11, יָאָחַזֵנִי Gen. 29: 32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, תִּפְחֲלֶנָּה Ezek. 7: 27, תִּשְׁוֹפְנֶנָּה Prov. 6: 27, תִּחְלֹנֶנָּה Ezek. 16: 6, תִּנְאָפְנֶנָּה Hos. 4: 13, but Tsere occasionally in pause, תִּפְחֲלֶינָה Jer. 9: 17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē* אָהָב: Gen. 27: 9, אָהָבָה Deut. 15: 16; infinitive וָעָם 1 Sam. 7: 8, סָלַב Jer. 15: 3, with Makkeph, פָּרַר 1 Kin. 5: 20; Niphal infinitive, הִלָּחֵם Ex. 17: 10, with suffixes, הִשְׁעִנֵּה 2 Chron. 16: 7, 8, with prefixed ל, נָלָחֵם Judg. 11: 25, נִשְׁאָל 1 Sam. 20: 6, 28, and once anomalously with prefixed א, אָדַשׁ Ezek. 14: 3 (a like substitution of א for ה occurring once in the Hiphil preterite: אֶנְאֲלֶתִּי: Isa. 63: 3); future יִלָּחֵם Ex. 14: 14, with Vav conversive, וַיִּמָּאֵס Job 7: 5, וַיִּשְׁחָל Ex. 32: 1, וַיִּנְעֹץ Judg. 6: 34, וַיִּפְחֲדוּ Ex. 9: 15, וַיִּחַלְצוּ Num. 22: 25, or with the accent on the penult, וַיִּלָּחֵם Ex. 17: 8, וַיִּשְׁפָּס Gen. 41: 8; imperative, הִלָּחֵם 1 Sam. 18: 17, or with the accent thrown back, הִפְרֹר Gen. 13: 9; Hiphil infinitive, הִבְאֵשׁ 1 Sam. 27: 12, הִרָחַק Gen. 21: 16, הִוָּרַם Deut. 7: 2, apocopated future, הִרָעַם 1 Sam. 2: 10, הִשְׁתַּחֲוּ Deut. 9: 26, הִכָּחַת Ps. 12: 4, with Vav conversive, וַיִּכָּעַס 1 Kin. 22: 54, וַיִּאָּבֵד Zech. 11: 8; imperative, הִקָּלַב Ex. 28: 1, with Makkeph, הִרָחַב Ps. 81: 11, הִזְדָּקֵר 2 Sam. 20: 4, הִקְהָלֵר Deut. 4: 10, with a pause accent the last vowel sometimes becomes Pattahh, הִרָחַק Job 13: 21, הִמָּעַד Ps. 69: 24, though not always, הִקְהָלֵר Lev. 8: 3. Hophal infinitive, הִחָלַב 2 Kin. 3: 23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, בָּחַשׁ Lev. 5: 22, רָבַח Hos. 9: 2, לָצַח Gen. 39: 14, לָשָׁחַר Ps. 104: 26, יָחָרָה 74: 10, וַיִּשְׁרַח Gen. 39: 4, וַיִּתְפָּסֵם Dan. 2: 1, וַיִּתְעָרֵב 2 Kin. 18: 23, and occasionally before suffixes to Hhirik, פָּרַשְׁתִּים Isa. 1: 15, מִבְּעִתָּהּ (fem. form for מִבְּעִתָּהּ, § 61. 5) 1 Sam. 16: 15 but לָרַחֲמֵם Isa. 30: 18, שָׁחַתְכֶם Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, לָחַשׁ Mal. 3: 19, רָחַם Ps. 103: 13, רָחַק Isa. 6: 12, אָלַשׁ Deut. 20: 7, בָּרַךְ Gen. 24: 1 (בָּרַךְ rarely occurs except in pause), פָּלַשׁ Isa. 25: 11, and more rarely still in the imperative, קָלַב Ezek. 37: 17, and future יִתְעָרֵב Prov. 14: 10, יִתְנָאֵל Dan. 1: 8.

2. שָׁאֵל, which has Kamets in pause, שָׁאֵל, but most commonly Tsere before suffixes, שָׁאֲלֵהוּ, שָׁאֲלֹנִי, exhibits the peculiar forms, שָׁאֲלֵתֶם

1 Sam. 12: 13 שְׁאֵלְתִּירִי 1 Sam. 1: 20, שְׁאֵלְתִּירִי Judg. 13: 6, הַשְׁאֵלְתִּירִי
1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אָהַבְם Hos. 9: 10, נִאָּחַד Ruth 3: 13, מֵאֲסִים Am. 2: 4, מֵאֲסִים (by § 61. 1) Isa. 30: 12, קָרַבְכֶּם Deut. 20: 2 (the alternate form being מִרְדֶּכֶם Josh. 22: 16), רָחַצְהָ Ex. 30: 18, רָחַקְהָ Ezek. 8: 6, and sometimes is changed to Pattahh, וַיִּצְחָק Isa. 57: 13, מִצְחָם Ezek. 20: 27, שָׁחַטְהָ Hos. 5: 2, אָהַבְהָ Deut. 10: 15, הִיאָחַח Jer. 31: 12, or with simple Sh'va under the guttural, צִיְהָ Ps. 68: 8, וַיִּצְחָק 2 Chron. 26: 19. In וַיִּצְחָק Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form שְׁאֵלְהָ Isa. 7: 11, comp. סִלְחָהּ, שְׁמַחָהּ Dan. 9: 19, רַחֲמָהּ Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ר, בָּרַחְי Josh. 9: 6, and once before ה, שְׁחַדְי Job 6: 22; when the first radical is א it becomes Seghol, אָחַבְי Ps. 31: 24, אָחַבְי Cant. 2: 15; in other cases it is changed to Pattahh, וַיִּצְחָק Isa. 14: 31, וַיִּצְחָק Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֵ), after Seghol (ִ), in other cases (ֶ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אָחַבְי Ruth 3: 15, הַשְׁחַדְי Ezek. 16: 33, הַשְׁחַדְי y'thā'ōrēhū Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in הִצְחָק Gen. 21: 6; in נִאָּחַר Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11, 1. *a*. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, נִאָּחַר and נִאָּחַר.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בָּרַחְי, e. g. הִבְרַחְי Num. 6: 23, בָּרַחְי Gen. 27: 27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailingly before ב, but rarely before ה or ח. The previous vowel remains short in בִּיעַר to terrify, פָּעַס to provoke, מְעַט to be few, נָעַר to shake, and צָעַק to cry. It is sometimes lengthened, though not always, in בָּאֵר to make plain, נָאָח to commit adultery, נָאָץ to despise, נָאָר to reject, שָׁאַל to ask, בָּעֵר to consume, שָׁעַר to sweep away by a tempest, הָעֵב to abhor; נָהַל to affright, בָּהָה to be dim, נָהַל to lead. It is also lengthened in קָהָה to be dull, which only occurs Eccl. 10: 10. The only instances of the prolongation of the vowel before ח are נָהָם Pi. inf. Judg. 5: 8, בָּחַן Pu. pret. Ezek. 21: 18, הָחַח Pu. pret. Ps. 36: 13, הִתְרַחֲמָהּ Job 9: 30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in פָּהַח Ezek. 16: 4, רָאָה Job 33: 21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, בָּהַח Job 15: 18, שָׁחַח Jer. 12: 10,

though it is in two instances changed to Seghol, אָחַרְיִי Judg. 5: 28, רָחֵם־נִי Ps. 51: 7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. *a*, רָחֵם־נִי Ezek. 5: 13, רָחֵם־נִי Num. 23: 19, הִשְׁחָרִי: Num. 8: 7.

§ 122. 1. רָעַנְךָ and שָׁאֲנִי are Piel forms with the third radical reduplicated in place of the second; כְּתַרְתָּר doubles the second syllable; and אָהַבְתָּ Hos. 4: 18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *a*.

2. שָׁרַשׁ and סָעַר have two forms of the Piel, שָׁרַשׁ and שָׁעַר, § 92. *b*.; and גָּעַשׁ two forms of the Hithpael, וְהִתְגַּעֲשׁוּ Jer. 46: 7. 8; וְהִתְנַאֲצוּ Isa. 52: 5, follows the analogy of the latter; וְהִתְנַאֲצוּ Eccl. 12: 5, is sometimes derived from נָאֵץ *to despise*, as if it were הִתְנַאֲצוּ; such a form would however be unexampled. The vowels show it to be the Hiphil future of נִיץ or rather נִצֵּץ *to flourish* or *blossom*, the *א* being inserted as a vowel letter, § 11. 1. *a*, נִצֵּץ Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. *c*. (2). הִרְיֵשׁ Ezra 10: 16 is an anomalous infinitive from הָרַשׁ, which some regard as Kal, others as Piel.

LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, יִשְׁלַח.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. יִשְׁלַח or יִשְׁלַח.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, הִשְׁלַח, הִשְׁלַח.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, שִׁלַּחְתָּ, שִׁלַּחְתָּ.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, שִׁלַּחְתְּ.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce שִׁלַּחְתְּ *shālahhat* instead of *shāla^hht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghes-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghes-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by שִׁלַּח *to send* (Paradigm VI). The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ה of the prefix, according to § 82. 5.

a. Instead of the Niphal infinitive absolute with prefixed ה, which does not happen to occur in any verb of this class, the alternate form with prefixed ל, § 91. *b.* is given in the paradigm, שִׁלַּחְלִי being in actual use.

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh except שִׁבְחָה Gen. 43: 16; in one instance the K'thibh inserts ו, אֲסִלֶּחָה Jer. 5: 7, where the

K'ri is אָסִלָּהּ. The vowel *a* is retained before suffixes, remaining short in בָּצַעַם Am. 9: 1, but usually lengthened to Kamets, רָבִיקְעִיָּה 2 Chron. 21: 17, שָׁמְעִיָּה Gen. 23: 11. It is also retained in pause before paragodic הַ, אֲשַׁלְּחָהּ Ps. 77: 2, סָלַחָהּ שְׁמִיעָה Dan. 9: 19; elsewhere it is rejected אֲשַׁלְּחָהּ 2 Sam. 14: 32, and in the imperative Hhirik is given to the first radical, שְׁמִיעָה Job 32: 10, שְׁלַחָהּ Gen. 43: 8. Hhirik appears in מְכַלֶּה Gen. 25: 31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragodic הַ, and suffixes, שָׁמְרָהּ 1 Chron. 29: 18, קָשָׁהּ Prov. 3: 3.

2. The Kal infinitive construct mostly has *o*, לְבָלֵעַ Jon. 2: 1, לִקְנֹץ Num. 17: 28, גָּצַר Isa. 54: 9, rarely *a*, שָׁלַח Isa. 58: 9, גָּלַע Num. 20: 3, מָשַׁח 1 Sam. 15: 1. With a feminine ending, the first syllable takes Kamets Hhatuph, אֲבָחָהּ Zeph. 3: 11; so sometimes before suffixes, וְבָחָהּ 2 Sam. 15: 12, שְׁמִיעָה Neh. 1: 4, שְׁמִיעָה Josh. 6: 5, but more commonly Hhirik, בָּקַעַם Am. 1: 13, פָּגַעַם Num. 35: 19, פָּחָהּ Neh. 8: 5, rarely Pattahh, רָקַעַהּ Ezek. 25: 6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אָשַׁר to shut, אָמַר to say, הָדַר to honour, הָהָר to grow pale, נָהַר to shake, עָשָׂר to be rich, עָהַר to entreat, שָׁהַר to slip away, פָּצַר to press, שָׁהַר to drink or be drunken. The following have Pattahh or Hholem, גָּזַר to decree, נָדַר to vow, קָצַר fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., הִשְׁמִיעַ Esth. 2: 8, הִפְחָחַהּ Isa. 51: 14, future, הִשְׁמִיעַ Ps. 9: 19, הִפְחָחַהּ Job 17: 3, imperative, even in pause, הִשְׁמִיעַ. Piel: preterite, גָּלַח Lev. 14: 8, גָּלַע 2 Chron. 34: 4, infin. constr., בָּלַע Hab. 1: 13, בָּלַע Lam. 2: 8, future, רָפַחַהּ Job 16: 13, הִבְקַעַהּ 2 Kin. 8: 12, הִגְדַּעַהּ Deut. 7: 5, imperative, שָׁלַח Ex. 4: 23. Hiphil: apocopated future, רָבַחַהּ 2 Kin. 18: 30, fut. with Vav consecutive, וַיִּרְבַּחַהּ Judg. 4: 23, fem. plur., הִבְעִינָהּ Ps. 119: 171, imperative, הוֹשִׁעַ Ps. 86: 2, and even in pause, הוֹשִׁעַ 1 Kin. 22: 12. Hithpael: הִתְהוֹשַׁעַת Prov. 17: 14, הִתְנַחַח Dan. 11: 40, הִשְׁתַּחֲוֶהּ Ps. 106: 47; this species sometimes has Kamets in its pausal forms, הִתְהוֹשַׁעַת Josh. 9: 13, הִתְהוֹשַׁעַת Ps. 107: 27. On the other hand, the absolute infinitives: Piel, שָׁלַח Deut. 22: 7, Hiphil, הִגְבִּיהָ Isa. 7: 11, Hophal, הִמְלִיחַ Ezek. 16: 4. Participles: Kal, בָּטַח Deut. 28: 52, but occasionally in the construct state with Pattahh, נָטַע Ps. 94: 9, גִּבְעָה Isa. 51: 15, רָבַע Isa. 42: 5, שָׁלַח Lev. 11: 7, Piel, מוֹצִיָּה 1 Kin. 3: 3, Hithpael, מִשְׁתַּחֲוֶה 1 Sam. 21: 15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect verbs shortened to Seghol, Pi. inf. const. שְׁלַחָהּ Deut. 15: 18, fut. אֲשַׁלְּחָהּ Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., הוֹצִיָּה Job 6: 26, and one before a grave suffix הוֹצִיָּהּ Ezek. 21: 29, comp. fut. יִשְׁעָהּ Isa. 35: 4; הִפְצַר 1 Sam. 15: 23 Hiph. abs. inf. in pause is by § 65. *a*.

2. In verbs with final ר Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, שָׁבַר Ps. 76: 4, שָׁבַר Ex. 9: 25, תִּתְחַבֵּר Prov. 25: 6, תִּתְחַבֵּר Ps. 93: 1, יִצְאֵר Gen. 22: 14, יִצְאֵר Gen. 10: 19, תִּעָקֵר Zeph. 2: 4. Two verbs have Seghol in the Piel preterite, יִפֹּר (in pause, יִפֹּר) and יִפֹּר.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שָׁמְעָה Ruth 2: 8, שָׁמְעָה Ezek. 16: 28, הִשְׁמָעָה Esth. 4: 14, הִשְׁמָעָה Ezek. 16: 4, scarcely ever simple Sh'va, לָמְעָה 1 Kin. 14: 3, שָׁמְעָה Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in לָמְעָה Gen. 30: 15, and נִלְמָה Gen. 20: 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood *it is rectified* or *thou art righted*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שָׁמְעִי Gen. 4: 23 for שָׁמְעִי.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, מִנְּךָ Num. 24: 11, וְשָׁמְעָה Prov. 25: 17, but also in the first plural of the preterite, שָׁמְעִיךָ Ps. 44: 18 (שָׁמְעִיךָ ver. 21), Isa. 59: 12, Ps. 35: 25, 2 Sam. 21: 6, Ps. 132: 6; ר retains simple Sh'va before all personal terminations and suffixes, אָמַרְתָּ Judg. 4: 20, אָמַרְתָּ Mal. 1: 7, עָבַדְתָּם Josh. 4: 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, אָשְׁמָעָה Isa. 27: 4, לָמְעָה Gen. 2: 23.

§ 128. The Hiphil infinitive construct once has the feminine ending וְ, הִשְׁמָעָה Ezek. 24: 26; וְהִשְׁמָעָה Ezek. 16: 50 for וְהִשְׁמָעָה perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In נִשְׁקָה Am. 8: 8 K'thibh for נִשְׁקָה the guttural ש is elided, § 53. 3.

PE NUN (פ"ן) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz.:

1. At the end of a syllable it is assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Dagheshe-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, יִנָּשׁ becomes יִנָּשׁ, written יִנָּשׁ, so נָשׁ for נָשׁ, הָנִשׁ for הָנִשׁ. In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5, הָנִשׁ for הָנִשׁ.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, נָּשׂ for נִּשָּׂ , § 53.2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת ; thus, נִּשְׂת for נִּשְׂתָּ (by § 63. 2. *a*), the primary form being נִּשָּׂ .

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. $\epsilon\gamma\gamma\rho\acute{\alpha}\phi\omega$, $\epsilon\mu\beta\acute{\alpha}\lambda\lambda\omega$, $\sigma\upsilon\sigma\tau\rho\acute{\epsilon}\phi\omega$.

§ 130. 1. The inflections of Pe Nun verbs may be represented by נָּשׂ to *approach* (Paradigm VII). In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָּתַן to *give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נָּשׂ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נָּתַן has Pattahh in one instance before Makkeph, נָּתַן Judg. 16: 5.

REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָּחַל Num. 34: 18, נָּחַג 2 Kin. 4: 24, נָּחַנִּי Gen. 24: 48, נָּחִי Ex. 15: 2. It is, however, always assimilated in נָּחַם the Niphal preterite of נָּחַם to *repent*, and occasionally in נָּחַד to *descend*, e. g. נָּחַד Jer. 21: 13, נָּחַד Prov. 17: 10, נָּחַד Ps. 38: 3 but נָּחַד *ibid.*, נָּחַד Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: נָּחַשׁ Isa. 58: 3, נָּחַשׁ Ps. 68: 3, נָּחַשׁ Jer. 3: 5, נָּחַשׁ Deut. 33: 9 (and occasionally elsewhere), נָּחַב Job 40: 24, $\text{נָּחַפּוּ$ Isa. 29: 1, $\text{נָּחַדּוּ$ Ezek. 22: 20, נָּחַל (for נָּחַל) Num. 5: 22, $\text{נָּחַלְתָּ$ (for נָּחַלְתָּ) with Dagheshe-forte separative, § 24. 5) Isa. 33: 1, נָּחַלְתָּ Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with *a*, נָּשׂ 2 Sam. 1: 15 (once before Makkeph, נָּשׂ Gen. 19: 9, in plural נָּשׂוּ 1 Kin. 18: 30 and in order to permit the retrocession of the accent, § 35. 1, נָּשׂוּ Josh. 3: 9,

1 Sam. 14: 38), **שָׁלַח** Ex. 3: 5, **שָׁלַח** Job 1: 11, **שָׁלַח** Deut. 2: 24, **שָׁלַח** Ezek. 37: 9, **שָׁלַח** Gen. 27: 26, though it is occasionally retained, **שָׁלַח** 2 Kin. 19: 29, **שָׁלַח** Ps. 10: 12, or by a variant orthography, **שָׁלַח** Ps. 4: 7 but always elsewhere **שָׁלַח**. In imperatives with **וְ**, and in Lamedh He verbs which have **וְ** in the imperative, Nun is invariably retained, **שָׁלַח** Prov. 17: 14, **שָׁלַח** Ps. 24: 14, **שָׁלַח** Num. 31: 2, **שָׁלַח** Ps. 58: 7, **שָׁלַח** Gen. 30: 27, **שָׁלַח** Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: **שָׁלַח** (with suffix, **שָׁלַחְךָ**) from **שָׁלַח** (twice) and **שָׁלַח** from **שָׁלַח** (once) and **שָׁלַח** from **שָׁלַח** has **שָׁלַח** (by § 60. 3. c), with the preposition **בְּ**, **שָׁלַחְךָ** by § 57. 2. (3), once **שָׁלַח** (§ 53. 3) Job 41: 17, once without the feminine ending, **שָׁלַח** Ps. 89: 10, and twice **שָׁלַח**; **שָׁלַח** has commonly **שָׁלַח** (for **שָׁלַחְךָ**), with suffixes **שָׁלַחְךָ**, but **שָׁלַח** Num. 20: 21, and **שָׁלַח** Gen. 38: 9.

5. The absolute infinitive Niphal appears in the two forms **שָׁלַח** Jer. 32: 4, and **שָׁלַח** Judg. 20: 39.

6. The **נ** of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. a, **שָׁלַחְךָ** Ezek. 5: 13, **שָׁלַחְךָ** Ezek. 37: 10, Jer. 23: 13, **שָׁלַח** Num. 24: 7, Dan. 11: 14, **שָׁלַח** Isa. 52: 5.

§ 132. 1. The last radical of **שָׁלַח** is assimilated in the Niphal as well as in the Kal species, **שָׁלַח** Lev. 26: 25. The final Nun of other verbs remains without assimilation, **שָׁלַח**, **שָׁלַח**. In 2 Sam. 22: 41 **שָׁלַח** is for **שָׁלַח** which is found in the parallel passage Ps. 18: 41. **שָׁלַח** 1 Kin. 6: 19. 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (**שָׁלַח**) prolonged by reduplication, which is the case with some other short words, e. g. **שָׁלַח** from **שָׁלַח** for **שָׁלַח**; others regard it as the infinitive **שָׁלַח** with the 3 fem. plur. suffix or with **ן** paragogic; Gesenius takes it to be, as always elsewhere, the 2 masc. sing. of the Kal future. **שָׁלַח** is the imper. with parag. **שָׁלַח** except in Ps. 8: 2, where it is the Kal const. inf. with the fem. ending **שָׁלַח** instead of **שָׁלַח**, comp. **שָׁלַח** Gen. 46: 3.

2. The peculiarities of Pe Nun verbs are shared by **שָׁלַח** to take, whose first radical is assimilated or rejected in the same manner as **נ**, Kal inf. const. **שָׁלַח** (with prep. **לְ**, **שָׁלַחְךָ**, to be distinguished from **שָׁלַח** 2 fem. sing. pret.), once **שָׁלַח** (by § 60. 3. c) 2 Kin. 12: 9, with suffixes **שָׁלַחְךָ**, fut. **שָׁלַח**, imper. **שָׁלַח**, rarely **שָׁלַח**, **שָׁלַח**, Hoph. fut. **שָׁלַח**, but Niph. pret. **שָׁלַח**. In Hos. 11: 3 **שָׁלַח** is the masculine infinitive with the suffix for **שָׁלַח**; the same form occurs without a suffix, **שָׁלַח** Ezek. 17: 5, or this may be explained with Gesenius as a preterite for **שָׁלַח**.

3. In Isa. 64: 5 **שָׁלַח** has the form of a Hiphil future from **שָׁלַח**, but the sense shows it to be from **שָׁלַח** for **שָׁלַח**, Dagheshe-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

AYIN DOUBLED (ע"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in

the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, סב for סבב, סב for סבב § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a pretonic Kamets, § 82. 1, as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus סבב, סב, סבב, סב; הסבב, הסב; הסבב, הסב.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the

Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future יִכָּטֵב becomes יָטֵב with *i* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יָטֵב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יִמְרֵר for יִמְרֵר; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יָטֵב. The three possible forms of this tense are consequently יָטֵב, יִטֵּב and יִמְרֵר.

In the Niphal preterite נִסְבֵּב becomes by contraction נָסֵב. In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נָהַר for נִהַר; in other cases Hhirik is lengthened to Tsere, נִהָר for נִהַר, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נָסֵב. The forms of this tense are, therefore, נָסֵב, נִהָר, נִהַר.

In the Hiphil and Hophal species the vowels of the prefixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הָטֵב for הִטֵּב, or יָטֵב for יִטֵּב, הָטֵב (Kibbutz before the doubled letter by § 61. 5) or הִטֵּב for הִטֵּב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appear-

ance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphāl future and imperative Tsere is compressed to Pattahh, יִסֵּב, יִסֵּב; הִסֵּב, הִסֵּב (comp. קָטַל, קָטַל) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הִסְבִּיב, הִסְבִּיב (comp. יִקְטִיל, יִקְטִיל).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghes-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, יִסְבֵּב, יִסְבֵּב.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הִסְבֵּב, הִסְבֵּב; הִסְבִּיב, הִסְבִּיב.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, יִסְבֵּב, יִסְבֵּב.

§ 137. The Piel, Pual, and Hithpael sometimes pre-

serve the regular form, as הִלֵּל, הִלֵּל, הִתְהַלֵּל. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as הִתְקַלֵּל, סִבֵּסֵב. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as הִתְגַּלֵּל, סִיבֵּב.

§ 138. In Paradigm VIII the inflections of Ayin doubled verbs are shown by the example of סָבַב *to surround*. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in סִבֵּסֵב *to excite*.

a. The Hithpael of סָבַב does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the ה of the prefix, agreeably to § 82. 5.

REMARKS ON AYIN DOUBLED VERBS.

§ 139. 1. The uncontracted and the contracted forms of the Kal preterite are used with perhaps equal frequency in the third person; the former is rare in the first person, וַיִּמְחֵר Zech. 8: 14. 15, בִּזְזַנְי Deut. 2: 35, and there are no examples of it in the second; וַיִּבֶּי Gen. 49: 23 and וַיִּבֶּי Job 24: 24 are preterites with Hholem, § 82. 1. In Ps. 118: 11, סִבֵּינִי גַם-סִבֵּבֵנִי the uncontracted is added to the contracted form for the sake of greater emphasis. Compound Sh'va is sometimes used with these verbs instead of simple to make its vocal character more distinct, § 16. 1. b, גִּלְגֵּל Gen. 29: 3, 8, צִלְצֵל Ex. 15: 10, הִלְלִיקָה Isa. 64: 10, עִנְנִי Gen. 9: 14, תִּקְבְּצֵנִי Num. 23: 25.

2. The following are examples of the contracted infinitive absolute, קָב Num. 23: 25. של Ruth 2: 16, פִּיר Isa. 24: 19, לִיָּה (with a paragogic termination) *ibid.*; of the uncontracted, אָרוּר, גָּלוּר, חָלוּר, שָׁטוּר, כָּחוּר, פָּחוּר, חוּם, בּוּ, שָׁדֵר, קָסַם, סָב, סָבַב and גָּז, and גָּזָז, once with *u* as in Ayin Vav verbs, בִּיר Eccles. 9: 1, and occasionally with *a*, רָר Isa. 45: 1, שָׁר Jer. 5: 26, בָּרַם (with 3 plur. suf.) Eccl. 3: 18, חֲנָנָם Isa. 30: 18 (חֲנָנָה Ps. 102: 14); קָחָם Isa. 17: 14, though sometimes explained as the noun קָחַם with the suffix *their bread*, is the infinitive of חָמַם *to grow warm*; בָּשָׁם Gen. 6: 3 Eng. ver. *for that also*, as if compounded of the prep. בָּ, the abbreviated relative and וְ, is by the latest authorities regarded

as the infinitive of שָׁגַג *in their erring*; Job 29: 3 has Hhirik before the suffix. The feminine termination וֹת is appended to the following infinitives, חָלוּת Ps. 77: 10. Job 19: 17, שָׁחֹת Ezek. 36: 3, וְחָלַח Ps. 17: 3. The imperative, which is always contracted, has mostly Hholem, חָל, חֹל and חֹל but sometimes Pattahh, חָל Ps. 119: 22 (elsewhere חָל) חָלַח Ps. 80: 16. Fürst regards חָל as a contracted participle from חָלַח, analogous to the Ayin Vav form חָל.

3. The following uncontracted forms occur in the Kal future, אֶחָדָם Am. 5: 15, יָהִיר and יָהִיר from יָהִיר; in the Niphal, יָהִיר Job 11: 12; Hiphil, יָהִיר Mic. 6: 13, מְהִיר Ezek. 3: 15, יָהִיר Jer. 49: 37, and constantly יָהִיר and יָהִיר; Hophal, יָהִיר Job 20: 8 from יָהִיר. In a few instances the repetition of the same letter is avoided by the substitution of א for the second radical, יָהִיר = יָהִיר Ps. 58: 8 and perhaps also Job 7: 5, מְהִיר = מְהִיר Ezek. 28: 24, Lev. 13: 51, 52, שָׁמִיר = שָׁמִיר Jer. 30: 16 K'thibh. Comp. in Syriac part. of ܡܝܪ. According to the Rabbins בָּהִיר = בָּהִיר Isa. 18: 2, but see Alexander in loc.

§ 140. 1. Examples of different forms of the Kal future: (1) With Daghesh-forte in the first radical, אָפַחַת, רָפַחַת, רָפַחַת, or with *a* as the second vowel, רָפַחַת, רָפַחַת. (2) With Tsere under the personal prefix, אָפַחַת, רָפַחַת, רָפַחַת, *ē* being once written by means of the vowel letter י, אָפַחַת. (3) With Kamets under the personal prefix, אָפַחַת, רָפַחַת, רָפַחַת; this occurs once with fut. *a*, רָפַחַת Prov. 27: 17. With Vav Consecutive the accent is drawn back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, § 64. 1, רָפַחַת, רָפַחַת. There are a few examples of *ū* in the future as in Ayin Vav verbs, רָפַחַת Prov. 29: 6, רָפַחַת Isa. 42: 4, Eccles. 12: 6, רָפַחַת Ezek. 24: 11 and perhaps רָפַחַת Gen. 49: 19, Hab. 3: 16, רָפַחַת Ps. 91: 6, though Gesenius assumes the existence of אָפַחַת and שָׁפַחַת as distinct roots from רָפַחַת and שָׁפַחַת.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed ה, נִבְּרָה Job 20: 28, נָחַל, נָחַר, נָחַח. (2) With Tsere under the prefix, נִבְּרָה Jer. 22: 23, נִבְּרָה Mal. 3: 9, נִבְּרָה Isa. 57: 5. (3) With Kamets under the prefix, נִבְּרָה, נִבְּרָה; sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tsere, נִבְּרָה and נִבְּרָה, נִבְּרָה and נִבְּרָה Ezek. 26: 2, or for Hholem as in Ayin Vav verbs, נִבְּרָה Eccl. 12: 6, נִבְּרָה Am. 3: 11, נִבְּרָה Nah. 1: 12, נִבְּרָה Isa. 34: 4.

3. The Niphal future preserves the Tsere of perfect verbs in one example, **חָחַל**, Lev. 21: 9, but mostly compresses it to Pattahh, **רָחַח, רָחַל, רָחַח**, like the preterite it sometimes has Hholem, **חָחַח**, Isa. 24: 3, **חָחַח** ibid. If the first radical is a guttural and incapable of receiving Daghhesh, the preceding Hhirik is lengthened to Tsere, **חָחַח, חָחַח**, **חָחַח**. The Kal and Niphal futures, it will be perceived, coincide in some of their forms; and as the signification of these species is not always clearly distinguishable in intransitive verbs, it is often a matter of doubt or of indifference to which a given form should be referred. Thus,

Gen. 11: 7 K. fut. for נִבְּקָה, נִבְּקָה Isa. 19: ■ Ni. pret. for נִבְּקָה or נִבְּקָה, נִבְּקָה Ezek. 41: 7 Ni. fut. for נִבְּקָה; נִבְּקָה Judg. 5: 5 according to Gesenius for נִבְּקָה Ni. pret. of זָלַל to shake, according to others K. pret. of זָלַל to flow; נִבְּקָה Ezek. 36: 3 for נִבְּקָה (Ewald) from עָלַל to enter, or for נִבְּקָה Ni. fut. of עָלַל to go up, נִבְּקָה Ezek. 7: 24 Ni. pret. for נִבְּקָה Cant. 1: 6 Ni. pret. for נִבְּקָה. Once instead of doubling the last radical ר is inserted, דָּקִי Prov. 26: 7 for דָּקִי, comp. דָּקִי Ezr. 10: 16 for דָּקִי; or it may be for דָּקִי from דָּקָה § 174. 1.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *ō* in the preterite, קָמֵטִי, קָמֵטִי (Kamets before ר which cannot be doubled), הַמְקַטֵּם, הַמְקַטֵּם, הַמְקַטֵּם (the vowel remaining long before ר) הַמְקַטֵּם (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), הַמְקַטֵּם, once with *ū*, נִשְׁדָּנוּ Mic. 2: 4; with *e* in the future, הַמְקַטֵּם, הַמְקַטֵּם. If the first radical be doubled, Daghesth is omitted from the last, and the customary vowel is in consequence not inserted, הַמְקַטֵּם, הַמְקַטֵּם; other cases are rare and exceptional, הַמְקַטֵּם, הַמְקַטֵּם, הַמְקַטֵּם which is first plur. pret. for הַמְקַטֵּם not third plur. for הַמְקַטֵּם (Ewald), § 54, 3; הַמְקַטֵּם Deut. 32: 41, הַמְקַטֵּם Isa. 44: 16, הַמְקַטֵּם Ps. 116: 6 have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, הַמְקַטֵּם from הַמְקַטֵּם, הַמְקַטֵּם from הַמְקַטֵּם, הַמְקַטֵּם from הַמְקַטֵּם; in הַמְקַטֵּם Gen. 43: 29, Isa. 30: 19, from הַמְקַטֵּם Lev. 26: 15 from הַמְקַטֵּם, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesth being omitted from the last radical and the preceding vowel lengthened in consequence, הַמְקַטֵּם Prov. 8: 29 for הַמְקַטֵּם ver. 27, הַמְקַטֵּם Isa. 33: 1 for הַמְקַטֵּם, הַמְקַטֵּם Ezek. 14: 8 for הַמְקַטֵּם, הַמְקַטֵּם Lam. 1: 8 for הַמְקַטֵּם Hi. pret. of זָלַל Hab. 2: 17 for הַמְקַטֵּם Hi. fut. of זָלַל with 3 fem. plur. suf. אֲרָקָם 2 Sam. 22: 43 in a few editions for אֲרָקָם. Nun is once inserted before the suffix in place of doubling the radical, קָבִינוּ Num. 23: 13 for קָבִינוּ.

§ 142. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

אָרַר to curse.	רָבַב to cry.	קָנַן to make a nest.
בָּזַז to plunder.	בָּתַּח to smite, break.	קָצַץ to cut off.
בָּרַר to purify.	לָבַב to take away the heart.	רָבַב to be many.
גָּשַׁשׁ to grope.		רָבַב to be tender.
זָקַן to refine.	לָקַס to lick.	שָׁדַר to harrow.
הָמַם to warm.	מָשַׁשׁ to feel, to grope.	שָׁרַר to rule.
חָצַץ to divide.	פָּזַז to leap.	שָׁרַן to sharpen.
חָתַח to be broken.	פָּלַח to judge, to intercede.	הָמַם to be perfect.
כָּבַד to cover.		

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

הָרַר to burn.	מָרַח to linger.	שָׁעַשׁ to sport, delight.
כָּרַר to dance.	סָכַךְ to excite.	שָׁקַק to run.
לָרַח to be mad.	צָפַח to chirp.	הָצַח to mock.

3. The following insert Hholem after the first radical, viz.:

אָנַן to complain.	נָדַד to fly.	רָעַע to break.
בָּלַל to mix.	נָסַס to lift up.	שָׁחַח to sink.
בָּשַׁק to empty.	כָּפַח to occupy the thresh-	שָׁלַל to spoil.
גָּדַד to cut.	hold.	שָׁמַח to be desolate or
גָּרַר to sweep away.	צָבַר to bind.	amazed.
דָּמַם to be still.	קָטַם to cut off.	הָפַח to beat.
הָחַח to break loose.	קָשַׁשׁ to gather.	

4. The following employ two forms, commonly in different senses, viz.:

נָבַל and בָּוַל to roll.	עָנַן to gather clouds, עִוְנָן to prac-
הָלַל to praise, הִוְלַל to make mad.	tise sorcery.
הָלַל to profane, הִוְלַל to wound.	פִּירַר to burst, פָּרַר to shake to pieces.
הָנַן to make gracious, הִוְנַן to be	קָלַל to curse, קָלַל to whet.
gracious.	רָצַץ and רִוְצַץ to crush.
מָלַל to speak, מִוְלַל to mow.	שָׂדַד and שָׁדַד to treat with violence.
סָבַב to change, סִבְבָּב to surround.	

5. The following use different forms in different species, viz.:

חָקַק Pi. to decree, Pu. חָקַק.	רָלַן Pi. to shout, Hith. הִתְרִוּלָן.*
מָדַד Pi. to measure, Hith. הִתְמַדַּד.	רָשַׁשׁ Pi. to break, Pu. רָשַׁשׁ.
מָרַר Pi. to make bitter, Hith. הִתְמַרְרַר.	שָׁנַן Pi. to inculcate, Hith. הִתְשַׁוְּנָן
סָלַל Pi. to exalt, Hith. הִסְלִיל.	to pierce.
עוֹלַל Pi. to maltreat, Hith. הִתְעוֹלַל	
and הִתְעוֹלַל,	

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁעַשַׁע Isa. 11: 8; Infinitive, לְהַחֲרֹרֵר Prov. 26: 21, הִתְחַמְּחַם Ex. 12: 39; Future, אֶשְׁחַשְׁשַׁע Ps. 119: 47, יִשְׁחַשְׁשַׁע Ps. 94: 19; Imperative, הִשְׁחַשְׁשִׁי Isa. 29: 9; Participle, מִתְחַשְׁשֵׁה Gen. 27: 12, מִתְלַחֲחֶה Prov. 26: 18.

§ 143. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִוְרַד Nah. 3: 17, עוֹלַל Lam. 1: 12, the future יִשְׁעֲשֹׁעִי Isa. 66: 12, and the participles, מְגוֹלְלָה Isa. 9: 4, מְהוֹלַל Isa. 53: 5.

* מְהוֹרֵן Ps. 78: 65 is not from רָוַן (Gesenius) but from רָלַן, see Alexander in loc.

2. הִתְבַּר 2 Sam. 22: 7 is contracted for הִתְבָּרַר Ps. 18: 27; in regard to הִתְפַּל in the same verse, Nordheimer adopts the explanation of Alting that it is a similar contraction of the Hithpael of פָּלַל *thou wilt show thyself a judge*, but as it answers to הִתְפַּלֵּל Ps. 18: 27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ר of the prefix.

3. הָלַל and הִלָּל . The prefixed ה remains in the Hiphil future of הָלַל , e. g. וְהָלַל , וְהִלָּל , וְהִתְהַלֵּל and in the derivative nouns הִתְהַלָּח , הִתְהַלָּחִיתִי , whence these forms are in the lexicons referred to the secondary root הָלַל .

PE YODH (י"פ) VERBS.

§ 144. In quiescent verbs one of the original radicals is א , י or י , which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also (with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either י or י enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. הָבֵיחַ, הָבֵיחַ and are quite distinct from the quiescent verbs ל"ה in which ה always represents a vowel, e. g. הָבֵיחַ, הָבֵיחַ.

§ 145. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, הִשָּׁב, הִשָּׁב, הִשָּׁב, הִשָּׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הוֹשִׁיב, הוֹשִׁיב, הוֹשִׁיב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבֹּשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יִיבֹשׁ; in a few instances Hhirik is preserved by giving Daghesth-forte to the second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, יִבֹּשׁ, יִבֹּשׁ.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, יִבֹּשׁ, יִבֹּשׁ.

§ 146. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, הוֹשִׁיב, הוֹשִׁיב; in the infinitive, future, and imperative, where it is doubled by Daghesth-forte, it retains its consonantal character, הוֹשִׁיב, הוֹשִׁיב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הוֹשִׁיב, הוֹשִׁיב; more rarely still, the first radical is dropped and the

preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, *הַצִּיעַ*, *הַצִּיעַ*.

3. In the Hophal Vav quiesces in Shurek, *הוֹשֵׁב*, *הוֹשֵׁב*; occasionally the short vowel is preserved and Daghesh-forfe inserted in the second radical, *הוֹשֵׁב*.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b.* (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נָקִים, נָקִים), and the union of this with ו forms *ō*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a.*

§ 147. The inflections of Pe Yodh verbs may be represented by those of יָשַׁב *to sit* or *dwel*, (Paradigm X). The Piel, Pual, and Hithpael are omitted as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of יָבֵשׁ *to be dry*.

REMARKS ON PE YODH VERBS.

§ 148. 1. The following verbs retain Yodh in the Kal future, viz.:

יָבֵשׁ <i>to be dry.</i>	יָפַק <i>to be poured.</i>	יָרָא <i>to fear.</i>
יָצַע <i>to toil.</i>	יָצַע <i>to appoint.</i>	יָרָח <i>to cast.</i>
יָחַל <i>to delay.</i>	יָעַל <i>to be weary.</i>	יָרַשׁ <i>to possess.</i>
יָלַח <i>to oppress.</i>	יָעַץ <i>to counsel.</i>	יָשַׁם <i>to put.</i>
יָלַק <i>to suck.</i>	יָפָה <i>to be beautiful.</i>	יָשַׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent יָשַׁב, יָרָא, יָשַׁם, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, יָרָא from יָרָא and יָשַׁם from יָשַׁם, § 45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

יָדַע <i>to know.</i>	* יָדַע <i>to bear.</i>	יָדַע <i>to be dislocated.</i>
יָדַח <i>to be joined.</i>	* יָדַח <i>to go out.</i>	* יָדַח <i>to go down.</i>
יָדַם <i>to conceive.</i>	יָדַם <i>to be straitened.</i>	* יָדַם <i>to sit, dwell.</i>

The second syllable has Pattahh in חָרַר Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, חָרַרְנָה, חָרַרְנָה; חָרַרְנָה has Seghol after the analogy of Lamedh Aleph verbs; חָרַרְנָה (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In יִרְדָּע; Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. § 60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: יָרַס *to chastise, instruct*, יָרַס *to burn*. In חָרַרְנָה Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יִרְדָּע Job 16: 11 is explained by some as a Kal future, by others as ■ Piel preterite.

4. The following have more than one form: יָרַב *to be good* fut. יִרְבֵּב, once יִרְבֵּב Nah. 3: 8; יָצַק *to pour*, once יִצְק 1 Kin. 22: 35; יָצַר *to form*, יָצַר and יִצְרֵר, יָרַר *to burn*, יָרַר Isa. 10: 16, and חָרַרְנָה Deut. 32: 22; יָאֵץ *to awake*, once יִאֵץ 1 Kin. 3: 15; יָקָר *to be precious*, יִקָּר and יִקָּר, or with a vowel letter for ē, יִקָּר, יָשָׁם *to be desolate*, once יִשְׁמָנָה Ezek. 6: 6; יָשָׁר *to be right*, יִשָּׁר, once יִשְׁרָנָה (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have יִשְׁרָנָה Isa. 40: 30 for יִשְׁרָנָה.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Consecutive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, נִפְדָּר, נִפְדָּר, נִפְדָּר. Pattahh in the ultimate becomes Seghol in יִרְצֵר, יִרְצֵר (with a postpositive accent) Gen. 2: 7, 19, יִרְשֵׁם Gen. 50: 26; but יִרְשָׁב, יִרְשָׁן, יִרְשָׁן, only once before a monosyllable, § 35. 1, יִרְשָׁן Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form יִרְצָא, unless the following word begins with an accented syllable, e. g. יִרְצָא Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, יִרְשָׁב Ruth 4: 1, יִרְשָׁע Ps. 139: 1, יִרְדָּע Ps. 18: 10, § 35. 2.

§ 149. 1. Kal construct infinitives with Yodh: יָרַב and with a feminine ending יִרְבָּת, יִרְבָּת, יִרְבָּת with suf. יִרְבָּת, once with prep. לִיפְדֹּר 2 Chron. 31: 7, Daghesh conservative after י, § 14. a; יִרְצָא, § 87, once יִרְצָא Josh. 22: 25 and with prep. לִי 1 Sam. 18: 29 from יִרְצָא once יִרְצָא 2 Chron. 26: 15 from יִרְצָא, יִרְצָא.

2. Infinitives without Yodh: יָרַב (with suf. יִרְבָּת, Ex. 2: 4, and without the feminine termination יִרְבָּת, יִרְבָּת (with suf. יִרְבָּת) and יִרְבָּת, once יִרְבָּת 1 Sam. 4: 19, § 54. 2. יִרְצָא (with suf. יִרְצָא, יִרְצָא (with suf. יִרְצָא) once יִרְצָא Gen. 46: 3, יִרְשָׁב (with suf. יִרְשָׁב, יִרְשָׁב (with suf. יִרְשָׁב) once יִרְשָׁב Ps. 23: 6). Yodh is perhaps dropped from the absolute infinitive יָרַב Jer. 42: 10, which is usually explained to be for יִרְבָּב; it may, however, be derived from the Ayin Vav verb יָרַב.

3. Imperatives with Yodh: יָרַב, יִרְבָּב. Without Yodh: יָרַב (with parag. יָרַב Prov. 24: 14), יָרַב (with parag. יָרַב; for יָרַב Hos. 4: 18, see § 92. a), יָרַב, fem. plur. יִרְבָּב Cant. 3: 11), יָרַב (twice Judg. 5: 13, יָרַב and יָרַב).

§ 150. 1. The Niphal of נָחַל has *û* instead of *ô*, נָחַל Zeph. 3: 18, נָחַל Lam. 1: 4; נָחַל 1 Chron. 3: 5, 20: 8 has *û* followed by Dagghesh. נָחַל, which according to Gesenius is from נָחַל, has *î*; Ewald assumes the root to be נָחַל, and refers to it likewise the Kal future and the Hiphil ascribed to נָחַל, § 148. 3. and § 151. 4. In that case the Dagghesh in נָחַל Isa. 33: 12, Jer. 51: 58, will not require the explanation suggested in § 24. c, but the K'thibh הוציאתה 2 Sam. 14: 30 will be unexplained. נָחַל Ps. 9: 17 is not the Niphal preterite or participle of נָחַל, but the Kal participle of נָחַל.

2. Yodh appears in the Niphal future of two verbs instead of Vav, נָחַל Gen. 8: 12, 1 Sam. 13: 8 K'ri, נָחַל Ex. 19: 13. In the first person singular *û* always has Hhirik, נָחַל, נָחַל, נָחַל, נָחַל, נָחַל, נָחַל.

§ 151. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz.: נָחַל to be good, נָחַל to howl, נָחַל to go to the right, נָחַל to change, נָחַל to suck. Yodh is likewise found in the prefix has Pattahh as in perfect verbs, נָחַל Hos. 7: 12, נָחַל Prov. 4: 25, נָחַל Ps. 5: 9 K'ri (K'thibh הוֹשֵׁר, comp. Isa. 45: 2 K'thibh הוֹשֵׁר, K'ri הוֹשֵׁר), נָחַל Gen. 8: 17 K'ri (K'thibh הוֹשֵׁר, comp. 1 Chron. 12: 2).

2. In נָחַל Job 24: 21 (elsewhere נָחַל and נָחַל (once נָחַל Mic. 1: 8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 148. 2. He remains after the preformative in נָחַל Isa. 52: 5, נָחַל Neh. 11: 17, Ps. 28, 7, נָחַל 1 Sam. 17: 47, Ps. 116: 6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, נָחַל, נָחַל, נָחַל, and once the vowel Tsere is dropped before a suffix, נָחַל Ex. 2: 9 for נָחַל.

3. Vav consecutive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 148. 5, and shortens the final vowel, נָחַל, נָחַל, נָחַל, נָחַל; but with a pause accent: נָחַל Ruth 2: 14.

4. The following verbs insert Dagghesh in the second radical in the Hiphil, viz.: נָחַל to set, place, נָחַל to spread, נָחַל to pour, except: נָחַל מוֹצֵק 2 Kin. 4: 5 K'ri (K'thibh מוֹצֵק), נָחַל to burn, except הוציאתה 2 Sam. 14: 30 K'thibh, see § 150. 1.

5. In the Hophal a few examples occur of *û* followed by Dagghesh, נָחַל Ex. 10: 24, נָחַל Isa. 14: 11, Esth. 4: 3, נָחַל Isa. 28: 16, נָחַל Job 11: 15 and a few of Hholem, נָחַל Lev. 4: 23, 28, נָחַל Prov. 11: 25 for נָחַל from נָחַל. The construct infinitive: נָחַל Ezr. 3: 11, and with the feminine termination הוציאתה Ezek. 16: 4, נָחַל Gen. 40: 20, Ezek. 16: 5.

§ 152. 1. In the Kal preterite Yodh is once dropped, נָחַל Judg. 19: 11 נָחַל. Hhirik occurs with the second radical of נָחַל and נָחַל in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. נָחַל, נָחַל, נָחַל.

2. In the Piel future the prefix Yodh of the third person is contracted

with the radical after Vav consecutive, נִקְשָׁה Nah. 1: 4 for נִקְשָׁהוּ Lam. 3: 33, נִקְשָׁה Lam. 3: 53, נִקְשָׁה 2 Chron. 32: 30 K'ri (K'thibh וְיִישָׁרוּם).

3. Three verbs have Vav in the Hithpael, הִתְנַחֵם, הִתְנַחֵם, הִתְנַחֵם; ה is assimilated to the following נ and contracted with it in הִתְנַחֵם Ezek. 23: 48 for הִתְנַחֵם a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In הִתְנַחֵם Ex. 2: 4 for הִתְנַחֵם Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 153. 1. הִלָּךְ and הִלָּךְ. הִלָּךְ to go in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הִלָּךְ. Thus, Kal inf. const. הִלָּךְ (הִלָּךְ, with suf. הִלָּךְ) rarely הִלָּךְ; fut. הִלָּךְ (once with the vowel letter י for ē, הִלָּךְ Mic. 1: 8, fem. pl. הִלָּכְנָה, occasionally in poetry הִלָּכְנָה (3 fem. sing. הִלָּכְנָה); imper. הִלָּךְ (with ה, parag. הִלָּךְ, or without the vowel letter ה, fem. pl. הִלָּכְנָה and הִלָּכְנָה) once הִלָּכְנָה Jer. 51: 50. Hiphil: הִלָּכְנָה once in the imper. הִלָּכְנָה Ex. 2: 9, and once in the participle הִלָּכְנָה Zech. 3: 7 for הִלָּכְנָה, § 94. e.

2. הִלָּכְנָה to gather and הִלָּכְנָה to add are liable to be confounded in certain forms. In the Hiphil future of הִלָּכְנָה, ḥ is twice represented by the vowel letter א, הִלָּכְנָה 1 Sam. 18: 29. הִלָּכְנָה Ex. 5: 7; הִלָּכְנָה drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, הִלָּכְנָה 2 Sam. 6: 1, הִלָּכְנָה Ps. 104: 29, הִלָּכְנָה Mic. 4: 6, הִלָּכְנָה 1 Sam. 15: 6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. The apoc. Hiph. fut. of הִלָּכְנָה when joined with the negative particle אֵל is accented on the penult, אֵל-הִלָּכְנָה Deut. 3: 26, and in one instance the vowel of the ultimate is dropped entirely, אֵל-הִלָּכְנָה Prov. 30: 6.

3. הִלָּכְנָה Zech. 10: 6 is probably, as explained by Gesenius and Hengstenberg, for הִלָּכְנָה from הִלָּכְנָה to dwell, though Ewald derives it from הִלָּכְנָה to return, as if for הִלָּכְנָה, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them.*

הִלָּכְנָה Isa. 30: 5 "is regarded by Gesenius as an incorrect orthography for הִלָּכְנָה; but Maurer and Knobel read it הִלָּכְנָה and assume a root הִלָּכְנָה synonymous with הִלָּכְנָה". Alexander in loc.

הִלָּכְנָה Ps. 16: 5, see § 90.

AYIN VAV (ע"ו) AND AYIN YODH (ע"י) VERBS.

§ 154. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz :

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by א

heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpael of two, § 163. 1, the Niphal of הָיָה *to be*, and the Hiphil of הָיָה *to live*.

§ 155. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָוֹם where \bar{a} , which arises from blending \check{a} with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, מָיַח for מָיֹחַ, בָּשׁ for בָּוֶשׁ, רָב for רָוֶב. For an exceptional formation, see § 160. 1.

Active participle: קָם for קָוֹם, מָיַח for מָיֹחַ, בָּשׁ for בָּוֶשׁ, רָב for רָוֶב, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal: יָקָוִם for יָקָוִם, הָקָוִם for הָקָוִם, הָקָוִם for הָקָוִם, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קָוִם, קָוִב; in the future the preformative commonly takes the simplest of the long vowels \bar{a} , קָוִם, קָוִב, comp. קָוֶב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding *a*, forms \bar{o} , § 57. 2. (5), קָוִם (kōm = kām) for קָוִם; קָוִם for קָוִם, the prefix usually taking the simplest of the long vowels \bar{a} ; קָוִם for קָוִם.

4. In the first and second persons of the Niphal and Hiphil preterites \bar{o} (ו) is inserted before the affixed termination in order to preserve the long vowel of the root

from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ē* (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pre-tonic vowel of the first syllable, נִקְמוּתָם, נִקְמוּתָי, נִקְמוּתֵיךְ. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ו, e. g. נִקְמוּתָו.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ū* and *ī*, § 66. 1. (2) *b*, thus נִשְׁבּוּ, נִשְׁבָּה. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, נִשְׁבּוּ, נִשְׁבָּה.

§ 156. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עָוֵד, or as י, e. g. קָיָם.

2. Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוּיָם, Pu. קוּיָם, Hith. הִתְקוּיָם.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which י is softened, with the antecedent *a*, קוּיָם for קוּיָם, § 82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. בָּלָל, Pu. בָּלָל.

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 157. The inflections of Ayin Vav verbs are shown in those of קָיָם *to stand or rise*, in Paradigm IX; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by רִיב *to contend*.

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 158. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. *הָיָה*, *נָהַג*; so likewise in the following guttural verbs and forms, *אָנַח* to *expire*, *יָחַד*: Isa. 29: 22, *יָצַח*: Isa. 42: 11, *אָיַב* to *be an enemy*, *עָיַב* 1 Sam. 18: 9 K'ri (K'thibh *עֵיב*), *עָרַף* Jer. 4: 31, which are confined to the Kal species, and in *רָיַח* to *be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, *בָּיַד* Zech. 4: 10, *מָיַח* Isa. 44: 18 but *מָיַח* Lev. 14: 42. It has Tsere in *מָיַח* to *die*, *נָרַיַח* Isa. 17: 11 (unless this is a noun as explained by Delitzsch and in the common English version) but *נָרַיַח* Jer. 50: 3, and Hholem in *אָרַיַח* to *shine*, *בּוֹשָׁם* to *be ashamed*, *טוֹבַיַח* to *be good*, § 82. 1. *a*, and in *בָּאָרַיַח* Jer. 27: 18, elsewhere *בָּאָרַיַח* Isa. 1: 6, Ps. 58: 4, elsewhere *אָרַיַח*. Hhirik once occurs instead of Pattahh in the second person plural, *פָּשְׁתֶּם* Mal. 3: 20. The following participles have Tsere, *לָמַיַח*, *לָמַיַח*, *לָמַיַח*; the following have Hholem, *בּוֹשִׁים*, *בּוֹשִׁים*, *בּוֹשִׁים* 2 Kin. 16: 7 (comp. קומיהם Ex. 32: 25 in the Samaritan copy), elsewhere *קָמַיַח*, *קָמַיַח* Jer. 4: 31 if from חוֹלַיַח and not from חֲלַיַח.

3. The vowel letter א is written for *ā*, § 11. 1. *a*, once in the preterite, *קָאָם* Hos. 10: 14, and occasionally in the participle, *לָאָם* Judg. 4: 21, *רָאָם* Prov. 24: 7, *רָאָם* 2 Sam. 12: 1, 4, Prov. 10: 4, 13: 23, *שָׂאָם* *despising* Ezek. 16: 57, 28: 24, 26, to be distinguished from *שָׂאָם* *rowing* Ezek. 27: 8, 26. The consonant א is once introduced in place of the omitted ו, *רָאָם* Zech. 14: 10 for *רָאָם*; the ancient versions favour the assumption, that *פָּאָרַיַח* Ps. 22: 17 is in like manner for *פָּאָרַיַח* *piercing*, though the most recent and ablest expositors take it to be א preposition and noun like the lion.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. *קָאָם* Lev. 18: 28, *רָבַיַח* Gen. 26: 22, *שָׂמַיַח* Gen. 40: 15, *תָּרַיַח* Num. 13: 32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, *וָלַיַח* Obad. ver. 16, *וָסַיַח* Am. 3: 15, *וָנָיַח* Isa. 11: 2, *וָנָיַח* Isa. 7: 19 but *וָנָיַח* ibid., *וָנָיַח* Zech. 5: 4, *וָלַיַח* ibid., where the feminine ending is ה instead of ה; so in the passive participle, *וָנָיַח* Isa. 59: 5 for *וָנָיַח*.

§ 159. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, *בּוֹיַח*, *בּוֹיַח* Judg. 3: 25, *בּוֹיַח* and *נָיַח* Isa. 7: 2, elsewhere *נָיַח*, *עוֹיַח* Isa. 30: 2, which is not from *עוֹיַח* Josh. 2: 16, else-

might with equal propriety be regarded as Kal futures of Ayin Yodh roots; the second of them is so regarded by Ewald. Apocopated futures: *רָבַן*, *רָבַל* and *רָבַל*; *רָבַל* and *רָבַל*. With Vav consecutive: *וַיִּבְרַח*, *וַיִּבְרַח*, *וַיִּבְרַח*. With paragogic Nun and suffixes: *וַיִּבְרַחְנָה*. Feminine plural: *וַיִּבְרַחְנָה*.

3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: *בִּין* Prov. 23: 1, *גִּיל* and *גִּיל* Prov. 23: 24 K'ri (K'thibh) *גִּיל*, Jer. 50: 34, elsewhere *רִב*. Construct infinitives: *הֵיךְ* Gen. 24: 23, elsewhere *לֵךְ* once *רִב* Judg. 21: 12 K'thibh, *שִׁיר* and *שִׁיר* Job 20: 4, 2 Sam. 14: 7 K'ri, elsewhere *שִׁיר* 1 Sam. 18: 6 K'ri (K'thibh *שִׁיר*), also with suf. *שִׁירָו* Deut. 25: 4, elsewhere *דֹּשׁ*. In the difficult verse Hos. 7: 4 *מִיָּד* has been variously explained, as the Kal infinitive preceded by the preposition *מִן* or as the Hiphil participle. The only certain instance of a Kal passive participle of Ayin Yodh verbs is *שִׁירָה* 2 Sam. 13: 32 K'ri (K'thibh *שִׁירָה*); some explain *שִׁיר* Num. 24: 21, Obad. ver. 4, as a passive participle, others as an infinitive.

4. Ayin Yodh verbs adopt the Vav forms in all the derivative species, e. g. *נָבִיא*, *נָבִיא*, *נָבִיא*, *נָבִיא* *cooked*, i. e. *pottage*, is the only instance of a Niphal participle with Yodh.

§ 161. 1. Examples of the Niphal preterite: *נָבִיא*, *נָבִיא*, *נָבִיא*; the accidental Hhirik of the perfect paradigm is preserved in *נָבִיא* by means of Daghesh-forte in the first radical; in *נָבִיא* it is lengthened to Tsere before the guttural; in *נָבִיא* Jer. 48: 11 the radical *ו* is rejected, which gives it the appearance of an Ayin doubled verb. Inflected forms: *נָבִיא* (part. fem. *נָבִיא*).

2. Infinitive absolute: *הַמִּיָּד*. Construct: *הַמִּיָּד*, with *ה* rejected after the preposition *לֵאמֹר* Job 33: 30, § 91. *b*; once it has Shurek, *הַמִּיָּד* Isa. 25: 10. Imperative, *הַמִּיָּד*.

3. Future: *וַיִּבְרַח*, *וַיִּבְרַח*, *וַיִּבְרַח* Ps. 72: 17 K'ri (K'thibh *וַיִּבְרַח*), *וַיִּבְרַח*. Participle: *נָבִיא*, *נָבִיא*, *נָבִיא*.

§ 162. 1. The short vowel of the perfect paradigm is in a few instances preserved in the Hiphil by doubling the first radical, thus *הִלִּיתָ* and *הִלִּיתָ* and *הִלִּיתָ* and *הִלִּיתָ* 2 Sam. 22: 33.

2. Hiphil preterite inflected: *הִלִּיתָ*, *הִלִּיתָ*, *הִלִּיתָ*; with syllabic affixes: *הִלִּיתָ* and *הִלִּיתָ*, or when the first radical is a guttural, *הִלִּיתָ* and *הִלִּיתָ*, or without the inserted Hholem, *הִלִּיתָ* and *הִלִּיתָ*, § 61. 4. *a*. With suffixes, *הִלִּיתָ*, *הִלִּיתָ*, *הִלִּיתָ*.

3. Hiphil future inflected: *וַיִּבְרַח*, *וַיִּבְרַח*, *וַיִּבְרַח*, feminine plural *וַיִּבְרַחְנָה*. With Nun paragogic and suffixes: *וַיִּבְרַחְנָה*. Apocopated future: *וַיִּבְרַח*, *וַיִּבְרַח*, *וַיִּבְרַח*. With Vav consecutive: *וַיִּבְרַח*, *וַיִּבְרַח*, *וַיִּבְרַח*, if the last radical be a guttural, *וַיִּבְרַח*, *וַיִּבְרַח*, or *וַיִּבְרַח*, *וַיִּבְרַח*.

once וַיִּבְרֵא and once וַיִּבְרֵא; upon the reception of a suffix the vowel is restored to its original length, וַיִּשְׁרִיב, וַיִּנְרִיחַ.

4. Hiphil infinitive absolute: הָשֵׁב, הָמִית, הָלָם once הָלָם Jer. 44: 25; construct, הָלִיב, הָמִית, הָשִׁיב, הָלָם, with suffix הָרִימִי הָסִירָךְ, הָרִמְכֶם, הָרִמְכֶם and once with a feminine termination הִנָּפְהָ Isa. 30: 28.

5. In a few instances *u* is found in the Hophal before Daghesh-forte or Sh'va, הִנְרִיחַ Zech. 5: 11, מָלַח Ezek. 41: 9, 11 but הִנְחִיחַ Lam. 5: 5, and in some editions הָלָם 2 Sam. 23: 1, רָשָׁל Job 41: 1, הָמָחוּ ■ Sam. 21: 9, though others read הָלָם, רָשָׁל, הָמָחוּ.

§ 163. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: הָלִיב to render liable, הָלַל to do wickedly, עָוֵר to blind, עָוָר to pervert, שָׁעַר to cry for help, הִצְטִירָנוּ Josh. 9: 12, הִצְטִירָו Josh. 9: 4; so also קָם fut. וְקָם and וְקָם fut. רָעַד, which have quiescent Vav in other species, and רָחַח, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, כָּלַל to sustain, טָאָה־אָחִירָה Isa. 14: 23, מָטַל־טָלָה Isa. 22: 17, מִצְוֹנִיָּה Hab. 2: 7, רָפָצְצָנִי Job 16: 12 but רָפָץ Jer. 23: 29, קָרַח Num. 24: 17 and מָרַחֵר Isa. 22: 5, הִשְׁתַּחֲוִיָּה Isa. 17: 11; יַעֲרֹר Isa. 15: 5 is for יַעֲרֹר, § 57. 1; יַעֲרֹר Job 39: 3 is perhaps for יַעֲרֹר from עָוָר, comp. אָסַח Ps. 139: 8 for אָסַח, § 88, though Gesenius conjectures that it is an erroneous reading for אָסַח from אָסַח. The only Hithpael formed by a like reduplication is הִתְחַלַּח Esth. 4: 4, elsewhere הִתְחַלַּח.

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: הִתְחַלַּחְנָה, הִתְחַלַּחְנָה, הִתְחַלַּחְנָה. Rholem is changed to *u* before the doubled letter in the contracted form, וְכִינֹנְנָה Job 31: 15 for וְכִינֹנְנָה, § 61. 3. Fürst explains הִתְחַלַּחְנָה Isa. 64: 6 as in like manner for וְהִתְחַלַּחְנָה, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. בִּישְׁסָכֶם Am. 5: 11 is probably a variant orthography for בִּישְׁסָכֶם, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With ו doubled, מָעָה Eccles. 1: 15, מָרַחֵחַ Jer. 22: 14. Reduplicated biliteral, כָּלַלָה 1 Kin. 20: 27. The third radical reduplicated, הִלַּל to be born, כָּלַלָה Ezek. 28: 13, Ps. 37: 23, הִרְמַחְנָה Ps. 75: 11 and מָרַחֵחַ Neh. 9: 5, יַעֲרֹר Isa. 16: 10, יַרְוֹפֶה Job 26: 11, מְשֻׁבָּחָה Ezek. 38: 8.

5. הִפְצִיחְתִּים Jer. 25: 34 is an anomalous preterite from פָּצַח to scatter, with ת prefixed and inflected after the analogy of Niphal; some copies have the noun הִפְצִיחְתִּים your dispersions.

In וְהִטְבִּחְתִּי Ezek. 36: 11 for וְהִטְבִּחְתִּי from טָבַח, Tseré is retained under the prefix as though the word were from the related Pe Yodh verb הִטָּבַח, e. g. הִיטְבַּחְתִּי. On the other hand, in הִנְיָחְתִּי Ex. 2: 9 from נָחַח, Tseré is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (ל") VERBS.

§ 164. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, *לִמְצֵא, לִמְצָאָה*.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), *לִמְצֵא, לִמְצָא, לִמְצֵאִי*. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, *לִמְצֵאִי* for *לִמְצָאִי*, *לִמְצָאָה* for *לִמְצָאָה*; so likewise in the Kal future and imperative, where ל as a guttural requires *a*, *לִמְצֵא* for *לִמְצָא*, *לִמְצָא* for *לִמְצָא*. A like prolongation of Pattahh to Kamets occurs before medial ל in the first and second persons of the Kal preterite, *לִמְצָאָה, לִמְצָאָה*.

3. With the single exception just stated, medial ל quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, *לִמְצָאָה, לִמְצָאָה*, in the feminine plurals of all the futures and imperatives in Seghol, *לִמְצָאָה, לִמְצָאָה*.

a. This *e* may arise from the diphthongal preferences of ל, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of ל"ו verbs, between which and ל"ו verbs there is a close affinity and a strong tendency to mutual assimilation. In Palestine Aramaeic and Syriac no distinction is made between them.

§ 165. This class of verbs is represented in Paradigm XI by *לִמְצָא to find*; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

REMARKS ON LAMEDH ALEPH VERBS.

§ 166. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, יָרָאתָ (but יָרָאתָ Josh. 4: 24), יָנִיחְתָּ, יָבִיחְתָּ.

2. Quiescent *℥* is occasionally omitted from the body of the word, e. g. Kal pret. יָרָאתָ Job 1: 21 for יָרָאֲתָ, יָנִיחְתָּ Num. 11: 11, יָנִיחְתָּ Judg. 4: 19, יָנִיחְתָּ Job 32: 18, יָנִיחְתָּ 1 Sam. 25: 8 for יָנִיחְתָּ fut. הַשְׁנִיחַ and הַשְׁנִיחָה; יָנִיחְתָּ Deut. 28: 57 part. fem. sing. for יָנִיחְתָּ; יָנִיחְתָּ Job 41: 17 for יָנִיחְתָּ const. inf. with prep. and suf. from יָנִיחְתָּ. Niph. pret. נִתְּנָה Josh. 2: 16, נִתְּנָה Lev. 11: 43. Otiant *℥*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. חָכֹם Gen. 20: 6 for חָכֹם 1 Kin. 12: 12 for חָכֹם, חָכֹם 2 Kin. 13: 6, חָכֹם Jer. 32: 35, חָכֹם Ps. 141: 5, חָכֹם Ps. 55: 16, חָכֹם 1 Kin. 21: 29, Mic. 1: 15, חָכֹם 2 Sam. 5: 2, and in three other passages; חָכֹם Ruth 3: 15 is Hiph. imper. fem. for חָכֹם, § 62. 2.

3. The vowel following *℥* is in a few instances given to a preceding vowelless consonant, and the *℥* becomes otiant or quiescent, § 57. 2 (3), נָשָׂא Ps. 139: 20 for נָשָׂא, נָשָׂא Jer. 10: 5 for נָשָׂא, נָשָׂא imp. for נָשָׂא, נָשָׂא Eccles. 10: 5 Kal part. fem. for נָשָׂא, נָשָׂא 1 Sam. 14: 33 for נָשָׂא, נָשָׂא Neh. 6: 8 Kal part. with suf. for נָשָׂא, נָשָׂא Ezek. 47: 8 for נָשָׂא, and, on the contrary, quiescent *℥* attracts to itself the vowel of the preceding consonant in קָרָאָה Ex. 2: 20 Kal imp. for קָרָאָה and קָרָאָה Cant. 3: 11 for קָרָאָה from קָרָאָה.

4. Final *℥* resumes its consonantal character upon the addition of suffixes נָשָׂא, receiving () before ה, כ, and כ, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, נָשָׂא, נָשָׂא, נָשָׂא, נָשָׂא Pi. inf., נָשָׂא, נָשָׂא Kal inf. for נָשָׂא, § 61. 1. c.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic ה, נָשָׂא, נָשָׂא Ps. 41: 5, נָשָׂא 1 Sam. 28: 15, but נָשָׂא Isa. 56: 12. Tsere is rejected נָשָׂא Neh. 2: 13, 2 Chron. 1: 10, or retained only in pause: נָשָׂא Judg. 9: 29.

§ 167. 1. He is, in a few instances, substituted for *℥*, נָשָׂא Ps. 60: 4 for נָשָׂא, נָשָׂא Jer. 19: 11 for נָשָׂא, נָשָׂא Ps. 4: 7 for נָשָׂא, § 3. 1. *a*, נָשָׂא Jer. 49: 10 for נָשָׂא, נָשָׂא 1 Kin. 22: 25, 2 Kin. 7: 12 for נָשָׂא, נָשָׂא Job 8: 21 for נָשָׂא.

2. Sometimes *℥* remains, but the vowels are those of ל"ה forms, נָשָׂא Ps. 119: 101 for נָשָׂא, נָשָׂא Eccl. 8: 12, 9: 18, Isa. 65: 20 for נָשָׂא, נָשָׂא 1 Sam. 22: 2, Isa. 24: 2, נָשָׂא Eccl. 7: 26, נָשָׂא 1 Kin. 9: 11, Am. 4: 2 Pi. pret. for נָשָׂא, נָשָׂא Ps. 143: 3 for נָשָׂא, נָשָׂא Jer. 51: 34 for נָשָׂא, נָשָׂא 2 Kin. 2: 21 for נָשָׂא, נָשָׂא Jer. 51: 9 for נָשָׂא, נָשָׂא Job 39: 24 for נָשָׂא, נָשָׂא Deut. 28: 59 Hiph. pret. for נָשָׂא, נָשָׂא Ps. 135: 7 Hiph. part. const. for נָשָׂא from נָשָׂא; to which may be added נָשָׂא Ezek. 23: 49, נָשָׂא Jer. 50: 20, with י inserted as in ל"ה verbs.

3. Sometimes the ל"ה form is adopted both in consonants and vowels, מְלִי Ezek. 28: 16 for מְלִי, בְּלִי 1 Sam. 6: 10, נְשִׁי Ezek. 39: 26, בְּלִי 1 Sam. 25: 33 for בְּלִי, צָמִי Ruth 2: 9 for צָמִי, רָבִי Gen. 23: 6 for רָבִי, קָרִי Job 5: 18 for קָרִי comp. Jer. 8: 11, 51: 9, 2 Kin. 2: 22, קָרִי Jer. 25: 27 is 2 pl. imp. of קָרִי, נְשִׁי Ps. 32: 1 for נְשִׁי, נְשִׁי Jer. 26: 9 for נְשִׁי, נְשִׁי 1 Sam. 10: 6, הִנְבִּיחַ 1 Sam. 10: 13, הִנְבִּיחַ 2 Sam. 3: 8, צָמִי Isa. 29: 7 for צָמִי, צָמִי Ezek. 8: 3 is by some interpreters thought to be for מְקִי *provoking to jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

§ 168. 1. The 3 fem. preterite has the old ending הָ, § 86. הָ in הָנָה Ex. 5: 16 for הָנָה, קָנָה Deut. 31: 29, Isa. 7: 14, Jer. 44: 23, הָנָה Gen. 33: 11 Hoph. from בָּנָה, נָבִיחַ Ps. 118: 23 (נָבִיחַ Deut. 30: 11 is the feminine participle), to which the customary ending הָ is further added in נָבִיחַ 2 Sam. 1: 26, הָנָה Josh. 6: 17 for הָנָה.

2. A feminine termination הָ, הָ, or as in ל"ה verbs הָ, is occasionally added to the construct infinitive, e. g. Kal, שָׁנָה, יָרָה, נָמָה from קָרָה *to meet*, distinguished from קָרָה and קָרָה Judg. 8: 1 from קָרָה *to call*, מָלָה and מָלָה never מָלָה Prov. 8: 13, with suf. הָנָה Ezek. 33: 12. Niphal, הָנָה Zech. 13: 4. Piel, מָלָה and מָלָה 2 Sam. 21: 2; מָלָה Ezek. 17: 9 is a Kal inf. const., formed as in Chaldee by prefixing מָ.

3. There are two examples of the Niphal infinitive absolute, נָקָה 2 Sam. 1: 6 and הָמָה Ex. 22: 3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: קָנָה, רָפָה, בָּרָה. Hiphil inf. abs.: הָנָה.

4. The Hiphil future with Vav consecutive commonly has Tsere in the ultimate, though Hhirik also occurs, וְהִנָּחַם, וְהִנָּחַם, וְהִנָּחַם and וְהִנָּחַם, וְהִנָּחַם, once וְהִנָּחַם Ezek. 40: 3, and once וְהִנָּחַם Neh. 8: 2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, הָנָה Num. 23: 24 but הָנָה Ezek. 29: 15, so הָנָה, הָנָה, הָנָה; more rarely in the preterite, הָנָה.

§ 169. 1. The following are the only Pual forms which occur. Pret.: מְסָנָה, מְסָנָה, מְסָנָה, מְסָנָה. Fut.: יְדָנָה. Part.: מְדָנָה, מְדָנָה, מְדָנָה, with suf. מְדָנָה.

2. The following are the only Hophal forms: Pret. הָנָה, הָנָה, הָנָה. Fut.: יְהָנָה, יְהָנָה, יְהָנָה. Part.: מְהָנָה, מְהָנָה, מְהָנָה.

3. For the anomalous forms, הָנָה Deut. 33: 16, הָנָה Job 22: 21, הָנָה 1 Sam. 25: 34 (K'thibh רָבִיחַ), see § 88 (sing. 3 fem.).

LAMEDH HE (ל"ה) VERBS.

§ 170. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except

in the Kal passive participle, e. g. בָּלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הַ.

In the futures and participles it stands for *ě*, and is pointed הֶ.

In the imperatives it stands for *ē*, and is pointed הֵ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed ה, in the Hiphil and Hophal הֵ, in the Niphal and Piel הִ or הֵ. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending וֹהֵ.

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וֹ, occurring in all the species, is best explained by assuming י to be radical (comp. הִיאֵה Ezek. 28: 17 as an alternate of הִיאֵה) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַח Job 3: 25, the reduplicated forms of three verbs, נָאֵחַ, קָשַׁח, הִשְׁתַּחֲוֶה, and the peculiar form, אֶרְבֶּה Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, הָהָ for הֵהָ. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and besides was so originally in all the active species, as is shown by the Arabic § 82. 5. *b* (3), the final Kamets of these species may be similarly explained. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species, (including the Hiphil as shown by some of its inflections) have *e* (Arabic *ě*) as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species have or may have *a* in the ultimate; this, combined with the *i* latent in י, will again form *e*. In the future this becomes *ě* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 171. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י, particularly in prolonged or pausal forms, הִסִּי, הִסִּי, יִהְיֶיךָ; it is, however, commonly rejected and its vowel given to

the antecedent consonant, גָּלִי for גָּלִי, תְּגַלִּי for תְּגַלִּי; so in the preterite 3 fem., which in these verbs retains the primary characteristic ה, § 86. b, גָּלְתָּ for גָּלְתָּ, to which is further appended the softened ending ה, thus גָּלְתָּה, in pause גָּלְתָּה.

a. The ה of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as שְׂמֹחָה, מְנַחֵמָה, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the ה as hardened from ה, גָּלְתָּה for גָּלְתָּה, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant ה could be exchanged for ה, and that ה in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel a.

2. Before personal endings beginning with a consonant the third radical י remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, גָּלִי, תְּגַלִּי, תְּגַלִּי.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלְתָּ, גָּלְתָּ, from גָּלְתָּ, גָּלְתָּ from גָּלְתָּ, תְּגַלִּי from תְּגַלִּי. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּה or גָּלְתָּה, and in pause גָּלְתָּה.

§ 172. The Lamedh He verbs will be represented in Paradigm XII by גָּלְתָּ to *uncover, reveal*, which is used in all the species.

SHORTENED FUTURE AND IMPERATIVE.

§ 173. 1. The final vowel ה is rejected from the futures when apocopated or when preceded by Vav consecutive. The concurrence of final consonants thence re-

sulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, § 61. 2, to which the preceding Pattahh is assimilated in the Hiphil, § 63. 2. *a*, the Hhirik of the Kal either remaining unchanged or being lengthened to Tsere in the simple syllable.

	KAL.		NIPHAL.		PIEL.		HIPHIL.		HITHPAEL.
Future.	יִגְלֶה		יִגְלֶה		יִגְלֶה		יִגְלֶה		יִתְגַּלֶּה
Apoc. Fut.	יִגְלֶה or יִגְלֶה		יִגְלֶה		יִגְלֶה		יִגְלֶה		יִתְגַּלֶּה
Vav Consec.	וַיִּגְלֶה or וַיִּגְלֶה		וַיִּגְלֶה		וַיִּגְלֶה		וַיִּגְלֶה		וַיִּתְגַּלֶּה

2. The final vowel ה is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. Pi. בִּל for בִּלֶּה, Hiph. חָגֶל for חָגֶלֶה, Hith. חִתְּפֶל for חִתְּפֶלֶה.

REMARKS ON LAMEDH HE VERBS.

§ 174. 1. Kal preterite: The third person feminine rarely occurs with the simple ending הָ, עָשָׂה Lev. 25: 21, חָרָה 2 Kin. 9: 37 K'thibh; so in the Hiphil, חָלָה Ezek. 24: 12, חָרָה Lev. 26: 34, and Hophal, חָלָה Jer. 13: 19. Yodh is occasionally retained before asyllabic affixes, חָסִיָּה Ps. 57: 2, the only instance in which the feminine has the ending usual in other verbs, חָסִיָּה Deut. 32: 37, נָשִׂיָּה Ps. 73: 2 K'ri, and perhaps חָלִיָּה Prov. 26: 7, see § 141. 1; so in the imperative, אָחִיָּה, אָחִיָּה Isa. 21: 12; future, יִשְׁלִיָּה, יִרְוִיָּה, יִרְבֵּיָּה, יִתְבַּעֲרִיָּה, יִתְדַמִּיָּה, יִשְׁתַּיִּיָּה, יִתְחַיִּיָּה, יִתְחַיִּיָּה, יִתְחַיִּיָּה, Niphal preterite, נָשִׂיָּה, Piel future, יִתְדַמִּיָּה, Hiphil future, יִתְחַיִּיָּה, imperative, חָסִיָּה for חָסִיָּה.

2. Infinitive: Vav is sometimes written for the final vowel of the infinitive absolute instead of הָ, בָּכֻי, בָּעֻי, בָּהֻי, בָּרֻי, בָּרֻי, עָשֻׂי, קָנֻי, רָאֻי, שָׁאֻי, and in a few instances the feminine termination is added, אָלֻיָּה, אָלֻיָּה, אָלֻיָּה. There are also examples of the omission of this termination from the construct infinitive, עָשֻׂי and עָשֻׂי (with suf. עָשֻׂהוּ Ex. 18: 18), קָנֻי, רָאֻי, שָׁאֻי; once it has the form רָאֻיָּה Ezek. 28: 17.

3. Future: There are a very few examples of Tsere as the last vowel of the future, תִּרְאֶה Dan. 1: 13, תִּתְעַשֶּׂה Josh. 7: 9, 9: 24, 2 Sam. 13: 12, תִּתְחַיֶּה Jer. 17: 17; so in the Piel, תִּתְגַּלֶּה Lev. 18: 7 ff., Nah. 1: 3; and, on the other hand, there is one instance of an imperative ending in Seghol, viz., the Piel, רָבֵה Judg. 9: 29. The radical ר remains and rests in Hhirik in the Kal imperative, חָבֵה (2 masc.) Isa. 26: 20. Yodh appears once as a consonant before a suffix, יִתְחַיֶּיָּה Job 3: 25, and once before ה paragogic,

Ps. 77: 4, which is very rare in these verbs, but perhaps displaces the final vowel in **אִשְׁעָה** Ps. 119: 117, and the Hithpael, **נִשְׁתַּעַה** Isa. 41: 23. In a few instances **י** is restored as a quiescent before suffixes, **וַיִּחְיֶה** Hos. 6: 2, **הַיְיָרִי** 1 Kin. 20: 35, **רִכְסִימוֹ** Ps. 140: 10 **K'ri**, **אֶפְאָרֵם** Deut. 32: 26. Examples of the feminine plural: **תִּבְלִינָה**, **תִּדְלִקְנָה**, **וַתִּחְלִינָה**, **וַתִּשְׁלִינָה**, **וַתִּצְלִנָה** and **וַתִּרְאֶזְנָה** Mic. 7: 10.

4. The future of a few verbs when apocated or preceded by Vav consecutive simply drops its last vowel, either retaining Hhirik under the personal prefix or lengthening it to Tsere, נִשְׁכַּח, נִשְׁכָּח, נִשְׁכֶּה, נִשְׁכֵּה; so in the Pe Nun forms, נִזְכֹּר and נִזְכָּר, רִטַּת and רִטָּה, and Pe Yodh נִירָה, with Pattahh-furtive under the first radical of the Pe guttural, נִירָה, § 17. 1, or the vowel of the personal prefix changed to Pattahh, § 60. 1, נִירָא, נִירָה, but נִירָה. Most commonly Seghol is inserted between the concurring consonants, נִינֶךְ, נִינָךְ, נִינֶל, נִינָל, נִינֶר, נִינָר, נִינֶל, נִינָל, נִינֶר, נִינָר, נִינֶל, נִינָל, נִינֶר, נִינָר, or Pattahh if one of the consonants is a guttural, § 61. 2; thus, in Ayin guttural verbs, נִלְשַׁע, נִלְשָׂה, נִלְשֶׁה, נִלְשֵׁה, in Pe guttural נִחְלֶה from נִחְלָה, § 60. 1. a. (3), נִחְרֶה from נִחְרָה, or with the additional change of the vowel of the prefix to Pattahh, נִחְרָה from נִחְרָה, נִחְרָה from נִחְרָה, נִחְרָה from נִחְרָה, Isa. 59: 17 (in 1 Sam. 15: 19, 14: 32 K'ri, this same form is from עִישׁ or עִישׁ, § 159. 3). נִשְׁמַע, נִשְׁמָה, נִשְׁמֶה, נִשְׁמֵה. The rejection of the final vowel takes place frequently even in the first person singular, which in other verbs is commonly exempt from shortening, § 99. 3. a, נִאֲסֶה, נִאֲסָה, נִאֲסֶה, נִאֲסָה, אֲסֶה (from נִאֲסָה) and נִאֲסָה. In a few instances the final vowel is retained in other persons after Vav consecutive, e. g. נִבְקֶשָׁה 1 Kin. 16: 25, נִבְקֶשָׁה 2 Kin. 1: 10, נִבְקֶשָׁה Josh. 19: 50, נִבְקֶשָׁה 1 Sam. 1: 9, נִבְקֶשָׁה 1 Kin. 16: 17, נִבְקֶשָׁה 1 Sam. 17: 42, נִבְקֶשָׁה 2 Kin. 6: 23, נִבְקֶשָׁה Deut. 32: 18 is fut. apoc. of שָׁפַח as יִדְרֶה or יִדְרֶה of חִיה.

5. The passive participle drops the final **י** in **צָפַר** Job 15: 22 for **צָפַר** Job 41: 25 for **צָפַר**, and fem. plur. **נִצְוֹת** Isa. 3: 16 K'thibh (K'ri **נִצְוֹת**), **נִצְוֹת** 1 Sam. 25: 18 K'thibh.

§ 175. 1. In the Niphal preterite Yodh may quiesce in either Tsere or Hirik, though the former is more frequent, נִפְּלֵיתָ and נִפְּלִיתָ and נִגְּלֵיתָ and נִגְלִיתָ and נִסְמַחְתָּ and נִסְמַחְתָּ and נִפְּלֵיתָ and נִפְּלִיתָ.

2. Examples of the infinitive absolute: הִנֵּה, נִרְמָה, נִגְלָה. Construct: הַנִּגְלֹת and הַנִּרְמָוֹת, הַנִּגְלֹת and הַנִּרְמָוֹת; with suffixes, הַנִּגְלֹתוֹ, הַנִּרְמָוֹתוֹ, הַנִּגְלֹתָ, הַנִּרְמָוֹתָ; once as though it were a plural noun, הַנִּגְלֹתֵיכֶם Ezek. 6: 8, so the Kal infin., בְּנוֹתֶיךָ Ezek. 16: 31.

3. Future apocopated and with Vav consecutive: **וַיִּפְתָּח, וַיִּתְּנֵהָ, וַיִּחַלֵּץ**, and in one verb with Pattahh before **וַיִּצְמַח** Gen. 7: 23, Ps. 109: 13, though Baer's edition omits the Daghesh-forte in the former passage, thus making it a Kal future.

§ 176. 1. Piel: Two verbs, **הָבֵן** *to be becoming* and **הָצֵן** *to draw* (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is ad-

ultimate) Ps. 39: 14 is for *הַשְׁלֵחַ*, the same word Isa. 6: 1 is from *שָׁעַע*, § 140. 5.

5. Hophal infinitive absolute: *הַפְּלֵה* Lev. 19: 20.

§ 178. 1. Hithpael: One verb *שָׁחָה* reduplicates its third radical, which appears as *ו*, *הִשְׁתַּחֲוֶה* to worship, fut. *וְשִׁתַּחֲוֶה*, with Vav conv. *וַיִּשְׁתַּחֲוֶה* for *וַיִּשְׁתַּחֲוֶה*, § 61. 2, plur. *וַיִּשְׁתַּחֲוּוּ*, infin. *הִשְׁתַּחֲוִיתִי*, and once with suf. *הִשְׁתַּחֲוִיתִי* 2 Kin. 5: 18, the accent being thrown back by a following monosyllable. For the inflected participle, *מִשְׁתַּחֲוִיָּהוּ* Ezek. 8: 16, see § 90, page 126.

2. In the preterite *ו* mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, *הִשְׁתַּחֲוִיתִי*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*.

3. The future apocopated and with Vav consecutive: *וְהָיָה*, *וְהָיָה*, or with Kamets in the accented syllable, *וְהָיָה*, so always in pause, *וְהָיָה*; Gen. 24: 65.

4. The shortened imperative: *הִתְחַלֵּץ*.

§ 179. 1. *הָיָה* to be, fut. *יִהְיֶה*, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. *בְּהִיּוֹת*, *בְּהִיּוֹת*, though without a prefix it is *הִיּוֹת*, once *הָיָה* Ezek. 21: 15. The apocopated future *יִהְיֶה* (in pause *יִהְיֶה*) and with Vav consecutive *וַיִּהְיֶה*, is for *יִהְיֶה*, and *יִהְיֶה* Nah. 3: 11 is apoc. 2 fem. sing. for *יִהְיֶה*, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. *a* (1), when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future *יִהְיֶה* Eccl. 11: 3, where the second radical appears as *ו*, which it sometimes does in the imperative, *הִיּוֹת* and *הָיָה* Gen. 27: 29 or *הָיָה* Job 37: 6, and in the participle *הִיּוֹת* Neh. 6: 6, Eccl. 2: 22, fem. *הִיּוֹת* Ex. 9: 3.

2. *הָיָה* to live. The root *חָיָה* is usually inflected as a Lamedh He verb pret. *חָיָה*, fut. *יִחְיֶה*, apoc. *יִחְיֶה*, with Vav consecutive *וַיִּחְיֶה*, though in the preterite 3 masc. it occasionally takes an Ayin doubled form, *חַי*, e. g. Gen. 3: 22, 5: 5, and once in the 3 fem. an Ayin Yodh form *חַיָּה* Ex. 1: 16, or it may be explained as an Ayin doubled form with Daghes-forte omitted, § 25.

3. In a few instances *א* is substituted for the third radical in Lamedh He verbs, *רָצָהוּ* Ezek. 43: 27, *אָהָה* Isa. 21: 12, *נָשָׂה* Jer. 23: 39, *לִיָּה* 2 Chron. 26: 15, *הָכָה* Prov. 1: 10 from *אָהָה* Deut. 33: 21 from *אָהָה*, *וַיִּהְיֶה* 2 Chron. 18: 12, *רָשָׁה* Lam. 4: 1, *נָשָׂה* 2 Kin. 25: 29, *רָשָׁה* Eccl. 8: 1, *הָלָהוּ* 2 Sam. 21: 12 K'ri for *הָלָהוּ* Hos. 11: 7, Deut. 28: 66 for *הָלָהוּ*, § 56. 4, *וַיִּהְיֶה* 2 Sam. 11: 24 from *יִהְיֶה*; the vowels are those of Lamedh Aleph verbs in *אָהָה* Jer. 3: 22 for *אָהָה* 1 Kin. 17: 14 for *יָקָה*, *יָקָה* Dan. 10: 14 for *יָקָה*; and the full Lamedh Aleph form is adopted in *יָפָה* Hos. 13: 15 for *יָפָה*.

DOUBLY IMPERFECT VERBS.

§ 180. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פ"נ and ל"ה will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ע"י and ל"ה the י is invariably treated as a perfect consonant, and the ל"ה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 181. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a ל"נ verb may appear with a ל"ה form, or an ע"י verb with an ע"ע form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, נָפַח means *to shut up or restrain*, and נָפַח means *to be finished*: yet a few ה"ל forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from נָפַח, but assimilated in inflection to the ה"ל paradigm. On the other hand, קָרָא means *to call*, and קָרָה *to meet*; but so many נ"ל forms are found with this latter signification tha

it seems necessary to assume a second root קָרָא having that meaning. The verb *to run* is ordinarily רוּץ; but רָצוּא Ezek. 1: 14 is too remote from an ע"י form to be referred to that root; hence it is traced to another verb רָצַץ of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוֹב *to be good*, used in the Kal species only in the preterite, the corresponding future is from רָבַח Kal pret. *to fear*, the fut. and imper. from גָּרַר Kal pret. and inf. *to spit*, fut. from רָפַץ Kal pret. and inf. *to break or disperse*, fut. and imp. from שָׁרַץ Kal pret. *to be alienated*, fut. from שָׁרַץ Kal pret. *to be a prince*, fut. from שָׁרַץ Kal pret. and inf. *to be many*, fut. from רָבָה which is used throughout the species; יָחַם Kal fut. *to be hot*, pret. and inf. from חָמַם, which is also used in the future; רָצַץ *to counsel*, borrows its Kal imper. from עָוָץ; רָפַץ Kal fut. *to awake*, pret. from the Hiphil of קוּץ, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִתְנַצֵּב from נָצַב; שָׁתָה *to drink*, the causative is הִשְׁתָּה from שָׁתָה; הִכְבִּישׁ from הִכָּשׁ is used as the causative of בָּשָׁה *to be ashamed*, as well as הִכְבִּישׁ; הִלָּךְ *to go*, derives many of its forms from הִלָּךְ; נָתַן *to give*, is only used in the Kal imperative, it is supplemented by נָתַן of totally distinct radicals.

QUADRILITERAL VERBS.

§ 182. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.. Piel pret. פָּרְשָׁה *he spread*, Job 26: 9, where the original Pattahh of the

initial syllable of the Piel, § 82. 5. *b* (3), is preserved; fut. with suf. יִכְרַסְמֶנָּה *he shall waste it*, Ps. 80: 14. Pual pret. רָכַשׁ *it freshened*, Job 33: 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רָשַׁשׁ; part. מְרַסֵּס *scaled off* or *resembling scales*, Ex. 16: 14, מְכַרְבֵּל *clothed*, 1 Chron. 15: 27. Hiphil pret. הִאֲזִיחָה *they stank*, Isa. 19: 6 for הִאֲזִיחָה as נִקְמְדָה for נִקְמְדָה, derived from אֲזַח *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from זָחַח, § 94. *a*, comp. Alexander in loc.; fut. אֶשְׁמָאֵלָה *I will turn to the left*, Gen. 13: 9; הִשְׁמָאֵלָה Isa. 30: 21, part. מְשִׁמָּאֵל 1 Chron. 12: 2 from שְׂמָאל *the left hand*, elsewhere reduced to a trilateral by the rejection of א, לְהִשְׁמָאֵל 2 Sam. 14: 19, הִשְׁמָאֵל Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh מְחַצְצֵרִים 1 Chron. 15: 24, etc., and מְחַצְרֵרִים 2 Chron. 5: 12, for which the K'ri substitutes מְחַצְרִים or מְחַצְרִים. As it is a denominative from הִצְצֵר *a trumpet*, it has been suspected that the form first mentioned should be pointed מְחַצְצֵרִים; the other, if a genuine reading, is probably to be read מְחַצְרִים.

Nouns.

THEIR FORMATION (See Paradigm XIII).

§ 183. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from preexisting words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients,

whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz.:

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz.:
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב *father*, ארץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך *to reign*, and מלך *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך *king* may be said to be derived from the root מלך *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 189. 2. *a.*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 184. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz.:

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Trilateral Monosyllables.*

§ 185. The formative vowel may be given either to the second radical קטל, קטיל, קטול, or to the first, קטל, קטל, קטל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh assimilated, § 63. 2. *a*, קטל, קטל, קטל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קטל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קטל has but one derivative קטל *slaughter*, and this only occurs in Obad. ver. 9.

b. As *ĩ*, *õ* and *ũ* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ĩ*, קטל *a little* prop. *paucity*, קטל *honey*, קטל *man*; *ā*, קטל *strength*, קטל *writing*, קטל *residue*; *ẽ*, קטל *shoulder*, קטל *bush*; *ē*, קטל *howling*, קטל *grief*, קטל *a wolf*; especially *ĩ*, *õ*, and *ũ*, which occur with greater frequency than any others. When the first radical receives the vowel, *ĩ* and *ũ* are likewise excluded, in as much as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol קטל *a valley*, קטל *vanity*, קטל *sin*, קטל *spikenard*, קטל *truth*. Kamets is only found before Vav, § 63. 2. *a*, קטל, and in pause, § 65, קטל.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing *h*, § 53. 1. *a*, with a short vowel, mostly *ẽ*, § 60. 1. *a* (5), but occasionally *ā*, קטל *finger* for קטל, קטל *lattice*, קטל *belt*, קטל and קטל *arm*, קטל and קטל *yesterday*.

§ 186. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. קטל *emptiness*, קטל *bereavement*, קטל *strength*, קטל *righteousness*, קטל *help*, קטל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, קטל *lord* from קטל *to be mighty*, קטל *man* from קטל *to be sick*, קטל *boundary*, קטל *libation* prop. *pouring out*, קטל *valley* prop. *depth*, קטל *vinegar* prop. *sourness*.

a. That the position of the formative vowel before or after the second

radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. *מָנֶסֶם* and *מָנֶסֶם* *man*, *נֶזֶעַץ* and *נֶזֶעַץ* *plant*, *פְּלִיאָה* and *פְּלִיאָה* *prison*, *בִּזְמוֹן* and *בִּזְמוֹן* *thumb*, *נֶזֶה* and *נֶזֶה* *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive *קָשַׁל* and *קָשַׁל*, § 87, *קָשַׁל* and *קָשַׁל*. (4.) The fact that Segholates may arise alike from *קָשַׁל* and *קָשַׁל*, § 61. 1. *b*. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. *עֶבֶר* *servant*, Aram. *עֶבֶר*, Arab. *عَبْرَ*.

b. The presence of imperfect letters in the root may occasion the following modifications:

א" roots. Aleph, as a first radical, sometimes receives a long vowel (.) instead of Sh'va (,) § 60. 3. *c*, *אֶזְרוֹר* *girdle* for *אֶזְרוֹר*, *אֶזְרוֹר* *girdle* for *אֶזְרוֹר*.

גuttural and ל" Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, *בְּטַח* *confidence*, *שִׁמְעַת* *hearing*, *גִּבְהָ* *height*; if the second radical be a guttural, the preceding vowel if Hholeh remains unchanged, otherwise it also commonly becomes Pattahh *נָצַר* *young man*, *נָצַר* *youth*, *פָּחַד* *fear* but *אָהַל* *tent*, *לֶחֶם* *bread*.

א" and פ" roots. A vowelless א or נ is in a few instances rejected from the beginning of a word, § 53. 2. *a*, *בָּרַב* *produce* for *בָּרַב*, *בָּרַב* *familiarity* for *בָּרַב*, *נִשְׂיָא* *elevation* for *נִשְׂיָא*, *לָמְנוּחַ* *lamentation* for *לָמְנוּחַ*, particularly in feminines and secondary derivatives; thus, *חֲבִיבָה*, *עֲרִיבָה*, *עֲצִיבָה* drop an initial Yodh, *קִבְּהָ* an initial Nun. Nun may also experience assimilation when it is a second radical, *אָנָּה* *anger* for *אָנָּה*, *כִּס* *cup* for *כִּס*.

א" and ע" roots. In Segholates א is preceded by Kamets *עָנָל* (according to Baer *עָנָל* in Ezek. 28: 18) *wickedness*, *מִדְּבַר* *midst*, unless the last radical is a guttural, *רֵחַב* *space*; א is preceded by Pattahh and followed by Hhirik, *לַיְלָה* *night*, *עֵינָי* *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as *בְּרַב* *brand* for *בְּרַב*, *אִי* *island* for *אִי*, *וֵיר* *watering* for *וֵיר*, § 53. 3.

ל" roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as *בִּשְׁלָה* *bush*, *בִּשְׁלָה* *weeping*, *חֲשִׁבָה* *thought*. When א appears as the radical, it prefers the form *בִּשְׁלָה* *weeping*, *פְּרִי* *fruit*, *בִּשְׁלָה* *vessel*; א retains its consonantal character in *חֲשִׁבָה* *winter*, *שְׁנִי* *quail*, or it may be changed to its cognate vowel *ū*, which combines with the preceding *ā* to form *ō*, § 62. 1, *דְּיָאוּ* (for *d'yaū*) *ink*, *אֵלֶּנֶס* *antelope*. In Segholates א quiesces in Shurek, § 57. 2. (4), *שְׁוִימָה* *swimming* for *שְׁוִימָה*, *בְּרֵחַ* *emptiness*; the lexicon of Gesenius contains the forms *מְרִי* *garment*, *קֶצֶר* *end*, *שְׁנִי* *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been *מְרִי*, *קֶצֶר*, *שְׁנִי*, and *חֲלִי* may similarly be referred to *חֲלִי* *cleft*.

2. *The main vowel in the ultimate.*

§ 187. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its principal syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קָטַל or קֶטַל, קָטַל, קָטַל, קָטַל, קָטַל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is \bar{a} , \bar{e} , or \bar{o} , and a passive signification when it is \bar{i} or \bar{u} , קָטַן and קָטַן *small*, קָטַן *fat*, קָטַן *made of brass*, קָטַן *chosen*. Those with \bar{a} and \bar{i} in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קָטַן *herbs* prop. *green*, קָטַן *strong drink* prop. *intoxicating*, קָטַן *leopard* prop. *spotted*, קָטַן and קָטַן *turban* prop. *wound around*, קָטַן *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in ע"ו verbs they have superseded the regular formation, § 155. 1, קָטַן for קָטַן. Kal passive participles are verbals with \bar{u} . This formation with \bar{i} in the ultimate is adopted in several names of seasons, קָטַן *Abib, the time of ears of corn*, קָטַן *ingathering* prop. *the being gathered*, קָטַן *vintage*, קָטַן *pruning-time*, קָטַן *ploughing-time*, קָטַן *harvest*, Comp. § 203. 1. b.

b. Adjectives with \bar{o} commonly express permanent qualities, those with \bar{e} variable ones, קָטַן *great*, קָטַן *growing great*; קָטַן *strong*, קָטַן *becoming strong*; קָטַן *near*, קָטַן *approaching*; קָטַן *remote*, קָטַן *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., קָטַן *long*, קָטַן *round*, קָטַן *deep*, קָטַן *high*; קָטַן *red*, קָטַן *spotted*, קָטַן *speckled*, קָטַן *green*, קָטַן *striped*, קָטַן *white*, קָטַן *bay*, קָטַן *black*; קָטַן *sweet*, קָטַן *pure*, קָטַן *holy*. And the latter are employed of shifting and evanescent states of body and of mind, קָטַן *thirsty*, קָטַן *hungry*, קָטַן *sated*, קָטַן *weary*, קָטַן *grieving*, קָטַן *desiring*, קָטַן *fearing*, קָטַן *exulting*.

c. The active signification asserted for the form קָטַן in a few instances cannot be certainly established; קָטַן *architect*, prop. *reliable* (in building) is intransitive in Hebrew conception; so perhaps קָטַן or קָטַן *fowler*, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not

nouns but absolute infinitives of Kal, בָּחֹן Jer. 6: 27 may as well be rendered *I have set thee to try* as *for a trier* (of metals); חָמוּץ Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even עָשׂוּךְ Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. ל"ה roots are restricted to forms with *i*, in which the radical *i* quiesces, כָּרִי *fresh*, עָלִי *afflicted*, נָקִי or נִקְרִיא with otiant א, § 16. 1, *pure*, or with *a* which combines with it to form *ē*, הָ, שָׂדֵי and שָׂדֵה *field*, רָפָה *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דִּגָּה, מָר *mark* for מִרָּה, עֵץ *tree* for עֲצָה, בֵּן *son* for בִּלְה, פֶּה *mouth* for פִּיָּה, unless, indeed, these and the like are to be regarded as primitive bilaterals. Vav, as a final radical, may be preceded by *ā*, עָוִי *meek*, or *ē*, שָׁעִיר *secure*.

3. The main vowel in the penult.

§ 188. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוּטֵל, קוּטֵל, קוּטֵל, קוּטֵל.

2. These indicate the agent, and are either active participles, קוּטֵל *killing*, or substantives, חוּטֵם *signet-ring* prop. *sealer*, אוֹיֵב *enemy*, one practising hostility, שׂוֹיֵל *fox* prop. *digger*, בִּרְיָל *hammer* prop. *pounder*, הַיֵּל *morning star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חֹבֵל *sailor* prop. *rope-handler*, חוֹרֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, כּוֹבֵשׁ *fuller*, כּוֹהֵן *priest*, בּוֹרֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹיֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹבֵחַ *dealer in unguents*, רֹבֵם *embroiderer*, שֹׁמֵר *watchman*, שׂוֹעֵר *porter* prop. *gate-keeper*, שׁוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesch-forte conservative, עֵינֵב *pipe*, עֵינֵב *pit*.

c. ע" roots. The contraction of ע" and the quiescence of ע" roots, by reducing them to bilateral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from ע" roots are סָב, סָב, סָב, סָב, § 185. b. Of these סָב = סָבֵב belongs to the monosyllabic formation, and is chiefly used of abstracts, בָּר *purity*, רֵב *multitude*, חָם *integrity*, עֵל *yoke*; and סָב = סָבֵב to the first species of dissyllables, embracing adjectives and concrete nouns, הָם *perfect*, תָּג *feast*; while סָב and סָב may arise indifferently from either, בָּס *rotteness* is an abstract noun for סָבֵב, but רֶךְ *tender* is an adjective for רָכָךְ, Kamets being compressed to

Pattahh before the doubled letter, comp. § 135. 3; לֵב *heart* is for the dissyllable לֵבֵב, and פֶּחַח *fat* for פֶּחַחֵח, but פֶּחַח *favour* for the monosyllable פֶּחַח.

ע" and ע" roots. Nouns from quiescent ע" and ע" roots may be divided into three pairs of forms, קום, קום; קום, קום; קום, קום. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, רִיב *strife*, טוֹב *goodness*; the first pair to the first species of dissyllables, רָשׁ *poor*, יָד *proud*, אֵל *God* prop. *the mighty one*; and the second pair may belong to either, רִישׁ = רִישׁ *poverty*, רִיק = רִיק *empty* אֹן = אֹן *strength*, טוֹב = טוֹב *good*.

CLASS II.—Nouns with reduplicated radicals.

§ 189. 1. The simple form proper to adjectives is explained § 187; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *ä* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חַלְשׁ *very weak*, פֶּקַח *seeing* prop. (having eyes) *wide open*, צַדִּיק *righteous*, גִּבּוֹר *mighty man*, חֲפִיז *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *ī*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 188. 2. a, אֶבֶר *husbandman*, דִּיחַ *fisherman*, שֹׁפֵט *judge*, חֹרֵשׁ (= חֹרֵשׁ) *workman*, טָבַח *cook*, בָּעַח *seaman* (from בָּעַח *salt*), סָבֵל *bearer of burdens*, צַיֵּד *hunter*, קַשֵּׁת *bowman*, גֹּבֵל *thief*, not a mere equivalent to גּוֹלֵב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קָטַל is applied to deformities and defects, physical or moral, גִּבָּח *dumb*, גִּבָּח *hump-backed*, חֵלֶשׁ (= חֵלֶשׁ) *deaf*, עֵיִר *blind*, פֶּסֶח *lame*, קָרַח *bald*, עֵקֶשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a, קָבוֹשׁ and קָבוֹשׁ *nettle* prop. *badly pricking*, קִישׁוֹר *smoke*, שִׁידוֹר *the Nile* prop. *very black*, צִיָּנוֹן *prison*, בִּידוֹר *spark*, בִּידוֹר *battle*, נִיצוֹן *spark*.

d. The following double the third radical in place of the second, בָּרָחָה *brood*, הִזְזָה *green*, שָׁאָה *quiet*, נָאָה *comely* from נָאָה, the last radical ap-

pearing as ו, § 170, אָמַל *feeble*, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. ע"ע and more rarely ע"ו roots reduplicate the biliteral formed by their contraction, גָּלַגַּל and גָּלְגַּל *wheel* prop. *roller*, חִתְחִת *frightful*, גִּירִיר *girt*, קִרְקִר *crown of the head* prop. *dividing* (the hair); so fem. חִלְחִל *severe pain*, חִלְחִל *casting down*, גִּלְגִּל *skull*, and plur. סִלְסִיל *baskets*, טוֹרְטוֹר *turning upside down* from טוֹר = טוֹר, לִלְלָא (sing.) *loops* and לִלְלָא (sing.) *winding stairs* from לָוּ = לָוּ; a root לָו is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צִלְצִל (const. צִלְצִל) *cymbal* prop. *tinkling*, עֲרֵעֵר *stark naked*, טוֹרְטוֹר *bands worn on the forehead* for טוֹרְטוֹר (with the ending ון added) *ignominy* for קִלְקִיל *Babylon* for בָּבֶל, or its assimilation to the succeeding consonant, כִּכֵּר *something circular*, a *circuit* for כִּכֵּר. The second member of the reduplication suffers contraction or change in שִׁשְׁשֵׁה *chain* for שִׁשְׁשֵׁה and כִּרְכֵּס *floor* for כִּרְכֵּס.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ĩ* to the first, חִבֵּק *folding the hands*, שְׁלֹמִים *retribution*, טִקְוָה *abomination*, and in the plural פְּשָׁיִם *atonement*, פְּקִידִים *commandments*, שְׁלוּחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil מִלְמֵל *melting* from מָלַךְ, נִחְלָה *cessation* from the נ"ח root ע"ו, Niphal נִפְתָּלִים *westlings*; נִחְמָלִים when derived from the Niphel means *repentings*, when from the Piel *consolations*.

b. ע"ע roots reduplicate the biliteral to which they are contracted, חִרְחִיר *inflammation*, טִשְׁטִישִׁים *delight*.

c. A few roots, which are either ע"ו or ע"ט guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, תִּצְצִיץ *thorn-hedge*, פֶּאֱרוֹר (= פֶּאֱרוֹר) *ruddy glow*, תְּמִירִים *upright columns* designed for way-marks, שִׁעֲרוֹרָה *horror*, נִאֲפִשִׁים *adulteries*, רִבְרִים *ridges*, also with *ō* or *ĩ* in the last syllable, נִיחָה *acquiescence*, נִחָלָה *pasture*, שִׁיָּר *shower*, חִשְׁחִיר *obscuration*, שִׁפְרִיר (K'thibir) *tapestry*, חִשְׁחִיר *whence* חִשְׁחִיר *dark*. The concurrence of consonants is relieved in שִׁבְלִיל (in some editions) *snail* by Daghesh-forte separative.

§ 190. A few words reduplicate the two last radicals. These may express intensity in general, פְּקִידָה *complete opening*, יְפִידָה *very beautiful*, or more particularly repetition, חִפְפָּה *twisted* prop. *turning again and again*, חִלְחָל *slippery*, עִקְלָל *crooked*, פִּחְלָל *perverse*, מִצְפָּס *mixed*

multitude prop. *gathered here and there*, הַבְּרִיּוֹת *spots or stripes*, הַפְּרִיּוֹת *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually weakened, this form becomes a diminutive when applied to adjectives of colour, אֲדָמִים *reddish*, יִרְקָק *greenish*, שְׁחָדָר *blackish*.

a. The first of two concurring consonants is softened to a vowel in הַצִּצְרָה *trumpet* for הֶצֶרֶצְרָה, and probably עֲזָאֵל Lev. 16: 8 for עֶזְאֵל.

b. פ" roots drop their initial radical, הַבְּהָרִים *gifts* from נָהַב, צִאצְאִים *offspring, issue* from יָצָא.

CLASS III.—Nouns formed by prefixes.

§ 191. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲכָזֵב *utterly deceitful*, אֲכָזֵר *violent*, אֵיתָן (= אֲתָן) *perennial*, אֲזַנְחָה (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשַׁמֵּן *exceedingly gross or thick* (applied to darkness, Isa. 59: 10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזַכְּרָה *memorial*, אֲתַלְּחָה *declaration*.

a. This form corresponds with أَفْتَل the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הֵיכָל (= אֵיכָל) *palace, temple* prop. *very capacious* from כָּלַל in the sense of its cognate כָּוַל *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמַעְתָּה Ezek. 24: 26 *causing to hear* used for the Hiph. infin., § 128, הַצִּלְתָּה *deliverance* from נָצַל, הֶנַּחְתָּה *grant of rest* (= הִנְחַחְתָּה) from נָחַח, הִפְרָתָה *aspect* from נָפַר; הִדְרָתָה *praises* from רָדָה may perhaps be regarded as a like formation with the passive vowel *u*, corresponding to the Hophal, § 95. a, and with Daghesh-forte separative, § 24. In some rare instances a sibilant is prefixed instead of א or ה, as in the Shaphel species in Aramaic, שְׁלִיחַת *flame* from כָּהַב, שְׂנַיִל *snail* from בָּלַל, שְׁקָרִיחוֹת *depressions* from קָעָה.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 185. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 192. The consonants prefixed in the formation of nouns are מ, ת, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטֵל, מִסִּיב, תִּבְלָל, תִּאֲשֹׁר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטֵל, מִקְטֵל.

a. Pattahh commonly stands before *ē*, *ī* and *ū*, and Hhirik before *ā* and *ō*, unless the first radical is a guttural or an assimilated Nun when Pattahh is again preferred, מִאֲכָל *food*, מִנְעַע *planting*, מִשֹּׁר *saw*, מִתְּמָס *a species of bird*, מִחֶלֶם *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*, § 63. 1. *b.* מִחְקָר *depth*, מִרְכָּב *chariot*, מִלְחָמָה *pair of tongs*. These rules are not invariable, however, as will appear from such forms as מִנְחָנָה, מִכְכָּן, מִכְשָׁר, מִלְקוֹשׁ, מִלְשָׁקוֹ. A few words have *ā* in the ultimate, מִחֶלֶץ *harp*, מִחֶלֶץ *strangling*. The insertion of Dagheshe-forte separative in the first radical is exceptional, מִקְדָּשׁ Ex. 15: 17, מִמְרָרִים Job 9: 18, מִמְגִּדָּה Joel 1: 17.

b. פִּי roots. The first radical appears as י resting in Hhirik or Tsere, מִישׁוֹר and מִישָׁר *rectitude*, מִיֶּשֶׁר *new wine*, מִיָּמֵן *south*, or as ו resting in Hholem or Shurek, מִזְמַר *appointed time*, מִשְׁכָּר *correction*, מִשְׁכָּנִי *sojourner*, מִתְּנָה *sorrow*. In a few instances it is rejected, מִיָּד *world*, or assimilated to the following radical, מִנְעַע *bed*, מִדָּע *knowledge*.

עִי and עִי roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, מִצָּר *citadel*, מִמָּה *sound place*, מִיָּם *ocean*, מִיָּדָם *living thing*, or more commonly a pretonic Kamets or Tsere, מִלְּוִי *luminary*, מִדָּוִן, מִדָּוִן and מִדָּוִן *strife*, מִדָּוִן *race*, מִדָּוִן *adversary*. The feminine form is almost always adopted after ת, מִשְׁוֹתָהּ *salvation*, מִשְׁוֹתָהּ *oblation*.

עִי roots. The root is mostly contracted to a biliteral and the vowel compressed to *ā*, *ā*, *ē* or *ō*, § 61. 4, the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. *b.* מִכָּס *tribute* for מִכָּס, מִכָּס *bitterness* for מִכָּס, מִכָּס *defilement* for מִכָּס, מִכָּס *fear* for מִכָּס, מִכָּס *mast* for מִכָּס; more frequently it receives a pretonic Kamets or Tsere, מִכָּס *covering*, מִכָּס *shield*, מִכָּס *fortress*, מִכָּס *anguish*. In מִשָּׁק *running*, the short vowel of the perfect root is preserved by means of Dagheshe-forte in the first radical. ת is almost always followed by the feminine ending, מִתְּחִלָּה *folly*, מִתְּחִלָּה *beginning*, מִתְּחִלָּה *prayer*.

חִי roots. The ultimate has ה, מִחָדָה *disease*, מִחָדָה *pasture*, which is apocopated in a few words, מִחָדָה *lifting up*, מִחָדָה *higher part*, מִחָדָה and מִחָדָה *on account of*, and always disappears before the feminine ending ה, § 62. 2. *c.* מִחָדָה *ascent*, מִחָדָה *commandment*, מִחָדָה *hope*, מִחָדָה *weariness*. Before the feminine termination ת the final radical appears as quiescent י or ו, מִחָדָה *interest*, מִחָדָה *whoredom*, מִחָדָה *encamping*, מִחָדָה *pasture*. Yodh is retained as a consonant after *ū*, מִחָדָה *diseases*.

§ 193. The letter **מ** is a fragment of the pronoun **מי** *who* or **מה** *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial **מ**, and a few substantives, **מִשְׁכִּיל** *didactic psalm* prop. *instructor*, **מִפֵּל** (from **נָפַל**) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, **מִפֶּתַח** *key* from **פָּתַח** *to open*, **מִלְמִיד** *goad* from **לָמַד** *to learn*, **מִשׁוֹר** *saw* from **נָסַו** *to saw*.

3. The place or time *in which* it is done, **מִזְבֵּחַ** *altar* from **זָבַח** *to sacrifice*, **מִרְיָץ** *lair*, **מִדְּשָׁה** *period of residence*.

a. Several denominatives are formed by prefixing **מ** in a local sense, **מִרְאשׁוֹ** *place at the head* from **רָאשׁ**, **מִרְגְּלוֹ** *place at the feet* from **רָגַל**, **מִדְּמָנָה** *dunghill* from **דָּמָן**, **מִכְלָא** *brickkiln* from **לָבַח**, **מִמְגָּרָה** *storehouse* from **מָגַר**, **מִצְּלָה** *wagon rampart* from **צָלָה**, **מִצְּלָה** *place of fountains* from **צָלָה**, **מִקְשָׁה** *field of cucumbers* from **קָשָׂה**, **מִחֶפֶז** *heap of straw* from **חָפַז**.

4. The action or the quality *which* is expressed by the root, **מִטְבַּח** *slaughter*, **מִסְפָּר** *mourning*, **מִדְּוָה** *sickness*, **מִטְשָׁה** *error*, **מִישָׁר** *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as **מִהִפְכָּה** *overturning*, Ezek. 17: 9, § 168. 2. In Palestinian Aramaeic the infinitive regularly takes this form, e. g. **מִקְטֵל** *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, **מִאֲכָל** *food* from **אָכַל** *to eat*, **מִזְמוֹר** *psalm* from **זָמַר** *to sing*, **מִלְקוֹחַ** *booty* from **לָקַח** *to take*, **מִשְׁמַלִּים** *fat things* from **שָׁמַן** *to be fat*, **מִצְּעָר** *that which is small*, **מִרְחָק** *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, **מִאֲוָר** *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; **מִאֲכָלָה** *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; **מִקְדָּשׁ** means both a *holy thing* and a *holy place*; **מִמְכָּר** *sale* and *something sold* or *for sale*; **מִמְלָכָה** *royal authority* and *kingdom*; **מִנְצָה** *the*

act, place, and time of going forth and that which goes forth; מוֹשֵׁב the place and time of sitting or dwelling as well as they who sit or dwell.

§ 194. Nouns formed by prefixing י or ת denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יִפְתָּח *Jephthah*, but rarely in forming appellatives, יָדִיב *adversary* prop. *contender*, יָסוּר *apostate* prop. *departer*, יִלְקוּט *bag* prop. *gatherer*, יָקוּם *living thing* prop. *that (which) stands*, יִצְדָּק *fresh oil* prop. *that (which) shines*.

2. ת, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְרֹךְ *oak* prop. *that (which) endures*, תִּבְרִיךְ *cloak* prop. *that (which) wraps up*, תַּנּוּר *furnace* prop. *that (which) burns*, תַּפְּחִי *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבוּנָה *understanding*, תִּמְרוֹר *bitterness*, תִּעֲנוּג *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תַּלְמִיד *learner*, תּוֹשֵׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ת prefixed have likewise a feminine ending, תְּרֵדָה *deep sleep*, תְּשׁוּעָה *salvation*, תְּפָאֶרֶת *beauty*, תְּרִמְיֹת *fraud*.

b. The few nouns formed by prefixing Nun are originally Niphal participles, נֶצֶב *handle* of a dagger from נָצַב, נֶצֶחַ *excrement* from the crop of a bird from נָצַח, נֶסֶף *turn, course* of things from נָסַף.

CLASS IV.—Nouns formed by affixes.

§ 195. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant י appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, *אחרון* last from *אחר* after, *ראשון* first from *ראש* head, *תיכון* middle from *תוך* midst, *נחשתן* brazen from *נחשת* brass. A very few are formed directly from the root, *אביון* poor, *עליון* most high, *אלמן* widowed.

2. Abstract substantives, the most common form of which is *קטלון*, e. g. *עיורון* blindness, *בטחון* confidence, *עצבון* pain, *ירקון* paleness, though various other forms likewise occur, e. g. *אבדון* and *אבדן* destruction, *פרדון* dominion, *נשדון* success, *קרבן* offering.

a. In a few words the termination *ון* has been thought to be intensive, *שבתון* sabbath, *אשבתון* a great sabbath, *זד* proud, *זידון* exceedingly proud, and once diminutive *אישון* man, *אישון* little man, i. e. the pupil of the eye, so called from the image reflected in it. The word *ישורון* *Jeshurun* from *ישר* upright, is by some explained as a diminutive or term of endearment, while others think that the termination *ון* has no further meaning than to make of the word a proper name, comp. *זבולון*. See Alexander on Isaiah 44: 2.

b. *ן* is occasionally affixed with the vowel *ě*, *פרון* axe, *צפון* nail.

c. A few words are formed by appending *ם*, e. g. *פדיון* and *פדיון* ransom, *סלם* ladder from *סלל* to lift up, *קדשם* sacred scribe from *קדש* stylus, *הדום* south from *הדר* to shine; or *ל*, e. g. *פרמל* garden from *פרם* vineyard, *גבעל* calyx or cup of a flower from *גביע* cup, *קרמל* ankle from *קרם* joint, *חרמל* locust from *חרג* indicative of tremulous motion, *ערמל* thick darkness from *עריה* cloud, *ברמל* iron probably from *ברז* to pierce.

§ 196. The vowel *י* forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, *עברי* Hebrew, *יבוסית* Jebusite, *פלישתית* Philistine, *אראמי* Aramæan, *מצרי* Egyptian, *ישראלית* Israelitish, *דנית* Danite, *קחתי* Kohathite, *גרשנית* Gershonite.

2. It is also added to other substantives, *צפוני* northern, *נכרי* foreigner, *פרדי* villager, *רגלי* footman, *עתי* timely, *פנימי* inner from the plural *פנים*; to a few adjectives, *אכזרי* and *אכזר* violent, *אולי* and *אול* foolish, and even to prepositions, *תחתית* lowest from *תחת*, *לפני* front from *לפני* + *י*, § 62. 2.

a. The feminine ending *ה* is dropped before this ending, *יהודי* Jew from *יהודה*, *בריתי* Berite from *בריה*, or the old ending *ת* takes its place, *מכחתי* Maachathite from *מכח*, or *נ* is inserted between the vowels,

שֶׁלָנִי *Shelanite* from שֶׁלָה. Final י combines with the appended י into י̄, § 62. 2, לֵוִי *Levite* and *Levi*, שֹׁנִי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of י̄, e. g. הַיּוֹרֵי *white stuffs*, הַיּוֹרֵי *basket*, לֹוִי *loop*, and perhaps הַיּוֹרֵי, in a collective sense *wind-ows*, הַיּוֹרֵי *uncovered*, פְּרִי *(for נְכִי־י)* *crafty*.

MULTILITERALS.

§ 197. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֶקֶב *scorpion*, בֹּזֶז *treasurer*, חֶרֶשׁ *sickle*, בָּלֵד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, הַמִּשְׁק *damask*, הַחֶבֶל *frost*, כֶּמֶל *vine blossom*, or preserved by the insertion of Dagghesh-forte, חֶלֶם *flint*, עֶכְבִּישׁ *spider*, פֶּלֶגֶשׁ and פִּלְגֶשֶׁת *concubine*. Occasionally the third radical has Dagghesh-forte, עֵטָה *bat*, סִנְפִּיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֲרָגֶמֶן *purple*, צִפְרֹנֶת *frog*, שַׁעֲטָנֹו *cloth*, אֲרֻשָׁתָן *mule*, אֶחָדָשָׁרֶשֶׁן *satrap*.

3. Compound words are few and of doubtful character, צֶלֶמֶת *shadow of death*, מִאֲמָרָה *anything* prop. *what and what*, בְּלִיָּה *nothing* prop. *no what*, בְּלִיָּעַל *worthlessness* prop. *no profit*, מְאֻשְׁלִיָּה *darkness of Jehovah*, שִׁלְהֶבְתָּה *flame of Jehovah*, except in proper names, מֶלְכִּי־זֶדֶק *Melchizedek, king of righteousness*, עֲבַדְיָהוּ *Obadiah, serving Jehovah*, יְהוֹיָאִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 198. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הָ, or ת, e. g. קֵטֵל *masc.*, קֵטְלָה or קֵטְלָת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. *a* (1), appears to have been ך, which was either attached directly to the word, קִטְלָךְ which, by § 61. 2, becomes קִטְלֶךָ, or added by means of the vowel *a*, קִטְלֶיךָ or קִטְלֶיךָ, which by the rejection of the consonant from the end of the word, § 55. 2. *c*, becomes קִטְלֶה. The termination ך or ךַּ is still found in a very few words, בִּרְקָךְ *emerald*, קֶאֱרָךְ *pelican*, שְׁפָרָךְ *company* 2 Kin. 9: 17, מִחְרָךְ *morrow*, מִנְיָךְ *portion*, קֵצָךְ *end*, מַצְלָךְ Josh. 13: 13, and the poetic forms, וְמִרָךְ *song*, נַחֲלָךְ *inheritance*, עֲזָרָךְ *help*, פְּרִיָךְ *fruitful*, שְׁנָךְ *sleep*. Two other words, חַיִּיךְ Ps. 74: 19 and נְיִינֶיךָ Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ך final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. *a*, חַיִּיֶךָ, נְיִינֶיֶךָ.

c. The feminine ending ךַּ receives the accent and is thus readily distinguished from the unaccented paragogic ך. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בִּלְעָרָה *burning* Hos. 7: 4, גָּלִילָה *Galilee* 2 Kin. 15: 29, קִפְּרָה *destruction* Ezek. 7: 25, רֶחֱמָה *vulture* Deut. 14: 17, שְׁפָלָה *low* Ezek. 21: 31.

d. The vowel letter א, which is the usual sign of the feminine in Aramaeic takes the place of ך in הֲטָא *threshing* Jer. 50: 11, חֲזָא *terror* Isa. 19: 17, חֲמָא *wrath* Dan. 11: 44, לְבָיָא *lioness* Ezek. 19: 2, מִשְׁרָא *mark* Lam. 3: 12, מִרָא *bitter* Ruth 1: 20, קֶרְחָא *baldness* Ezek. 27: 31, שְׁנָא *sleep* Ps. 127: 2. No such form is found in the Pentateuch unless it be זָרָא *loathing* Num. 11: 20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root זָרָא cognate to זָרָא. The feminine ending in pronouns of the second and third persons, and in verbal futures is יָ; an intermediate form in *e* appears in זָיָה Isa. 59: 5 and שָׁיָה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. *b*, and § 158. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ך may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*.

§ 199. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence

happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination:

אִם *mother.* אִשָּׁה *she-ass.* מְרִצֵּה *concubine.* מַלְכָּה *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions:

אָזְן <i>ear.</i>	זְרוֹעַ <i>arm.</i>	כַּף <i>palm.</i>	קֶרֶן <i>horn.</i>
אֶצְבַּע <i>finger.</i>	יָד <i>hand.</i>	כֹּתֵף <i>shoulder.</i>	רֶגֶל <i>foot.</i>
בִּמָּה <i>thumb.</i>	רֵגֶל <i>thigh.</i>	עֵין <i>eye.</i>	שֵׁן <i>tooth.</i>
בִּרְךָ <i>knee.</i>	כַּנְף <i>wing.</i>	צִיד <i>side.</i>	שׁוֹק <i>leg.</i>

The following nouns are also feminine:

מִצָּה <i>brazier.</i>	חֶרֶב <i>sword.</i>	עִיר <i>city.</i>	מִסְרָה <i>morsel.</i>
אֲשֵׁר <i>footstep.</i>	כּוֹס <i>cup.</i>	עֲרֵשׁ <i>Great Bear.</i>	צֶהַר <i>light.</i>
בְּאֵר <i>well.</i>	נֹהָר <i>brightness.</i>	עֲרֵשׁ <i>couch.</i>	רְבֹאֵה <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נֶעַל <i>shoe.</i>	עֲשָׂה <i>workmanship.</i>	הָעוֹלָם <i>world.</i>

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

אֶבֶן † <i>stone.</i>	דֶּרֶךְ <i>way.</i>	מִבְצָר * <i>fortress.</i>	זְמַן <i>time (repetition).</i>
אֹר * <i>light.</i>	הֵיכָל * <i>temple.</i>	מִזְבֵּחַ * <i>altar.</i>	
אוֹת <i>sign.</i>	הַמִּוֶּן * <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	צֹהֵל * <i>host.</i>
אֲוֵר <i>fleet.</i>	זָקָן <i>beard.</i>	מִטָּה * <i>rod.</i>	צָפוֹן <i>north.</i>
אֹרֶן <i>ark.</i>	חַלּוֹן <i>window.</i>	מָקוֹם * <i>place.</i>	קֶשֶׁת <i>bow.</i>
אֶרֶץ <i>path.</i>	חֵצֵר <i>court.</i>	נְחֹשֶׁת <i>brass.</i>	רוּחַ † <i>spirit.</i>
אֶרֶץ † <i>earth.</i>	יּוֹבֵל <i>jubilee.</i>	נֶפֶשׁ † <i>soul.</i>	רֹחַב † <i>street.</i>
אֵשׁ † <i>fire.</i>	יְמִין † <i>right hand.</i>	סִיר <i>pot.</i>	רֶחֶם * <i>womb.</i>
בְּגָד * <i>garment.</i>	רֵתֶל <i>peg.</i>	סֹלֶת † <i>flour.</i>	רֶחֶם * <i>juniper.</i>
בַּיִת * <i>house.</i>	קְבוֹד * <i>glory.</i>	עָב <i>cloud.</i>	שְׂאוֹל <i>Sheol.</i>
גֹּרֶר <i>wall.</i>	כַּף <i>pail.</i>	עֲבַת * <i>cord.</i>	שֵׁטֶף * <i>sceptre.</i>
גִּיאָ <i>valley.</i>	כִּכָּר † <i>circuit.</i>	עַם * <i>people.</i>	שַׁבָּת <i>sabbath.</i>
גֶּן <i>garlen.</i>	כַּרְם * <i>vineyard.</i>	עֵצ * <i>bone.</i>	שֶׁשׁ <i>sun.</i>
גִּפְּתָן † <i>vine.</i>	לֵב * <i>heart.</i>	עֶרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
גֶּרֶן * <i>threshing-floor.</i>	לֶחֶם <i>bread.</i>	עֵת † <i>time (duration).</i>	תְּחוֹם <i>ocean.</i>
	לְשׁוֹן † <i>tongue.</i>	פָּנִים * <i>face.</i>	תֵּרֶסֶן <i>south.</i>
דֶּלֶת † <i>door.</i>	מַאֲכָל * <i>food.</i>		תַּעֲרָז * <i>razor.</i>

Gesenius ascribes only one gender to a few of these words, but לָב is once fem. Prov. 12: 25; so מַאֲכָל fem. Hab. 1: 16, מִבְּצָר fem. Hab. 1: 10, מִזְּבִיחַ fem. Ezek. 43: 13, לֶצֶם masc. Ezek. 24: 10. The list might be reduced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, פָּר bullock, פָּרָה heifer, צִיָּה calf, fem. עֵזֶלָה lamb, fem. כֶּבֶשֶׂה, or being represented by a word of different radicals, חֲמֹר ass, fem. אֲחֹר. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as גָּמֶל camel, בָּקָר cattle, צִפּוֹר bird, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כָּלֶב dog, זָאֵב wolf, שׁוֹר ox, are masculine, אַרְנֶבֶת hare, יוֹנָה dove, רֶחֶל sheep, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֶדוֹם Edom, מוֹאָב Moab, יְהוּדָה Judah, מִצְרַיִם Egypt, כַּשְׁדִּיִּים Chaldees, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 200. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour, his Excellency, his Reverence*), פָּחָה governor, בִּנְתִּי colleague, קִהְלָה preacher, and of collectives (comp. *humanity for mankind*), דָּג a fish, דִּגְיָה fish, עָנָן a cloud, עֲנָנִים clouds, עֵץ a tree, עֵצָה timber, אֲרִי a traveller, אֲרִיָּה caravan, עֲלִילָה Zeph. 3: 19 the halting, פְּלִיטָה the escaped.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, רָשָׁע and רָשָׁעָה wickedness, distinguished by Ewald as τὸ ἁδικόν and ἁδικία, חֲרָפָה shame, חֲרָפָהָה slothfulness.

(2) So to monosyllables whose second radical receives the vowel, צְדָקָה righteousness, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צְדָק rightness, אֲפֶלֶת darkness, equivalent to אֶפֶל נְגִידָה (= נֶגֶד) brightness, יְשׁוּעָה (= יִשְׁע) salvation. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, אֲפֶלֶת dark, אֲפֶלֶת the dark, τὸ σκοτεινόν, יְשׁוּעָה the being saved from, יְשׁוּעָה justice from

פְּלִיט *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ *king*, מְלִיכָה *kingly office or sway*, נָבִיא *prophet*, נְבוּאָה *prophecy*, כֹּהֵן *priest*, כֹּהֲנֻת *priesthood or priestly duty*, רֹכֵל *merchant*, רֹכְלָה *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְרָה *blind*, עִוְרוּת *blindness*, גִּבַּח *having a bald forehead*, גִּבְחוּת *baldness in front*, חַטָּא *sinner*, חַטָּאת and חַטָּאת *sin*, בְּיָהָר *terror*, בְּיָהָר *scoffing*, חֲלָהָה *anguish*, or to those which have a prefixed letter מ, מַחְסָה *overthrow*, מְחֻשָּׁה *dominion*, מְחֻשָּׁה *confusion*, or particularly ט, תְּשׁוּבָה *salvation*, תְּשׁוּבָה *testimony*, תְּקוּהָה *hope*, תְּקוּהָה *weariness*.

(4) It is likewise added to forms in י, עֲלִיָּה *judgment*, עֲלִיָּה *work-ing*, רֵאשִׁית *beginning*, אַחֲרִית *end*, שְׁאֵרִית *remnant*, the termination ית being often found in place of ית, 2 Chron. 26: 21 K'ri חֲפְשִׁית *K'thibh, disease prop. freedom from duty*, חֲפְשִׁי *free*; חֲכָלָה *redness*, חֲכָלִי *red*; מְרִירוּת *bitterness*, מְרִירִי *bitter*; כְּבִדָּה *heaviness*, כְּבִידִי *widowhood*. In a very few instances the termination ית is superimposed upon י, viz.: אֲבִירָיוּת *strength*, קִוְיָיוּת. The termination ית or ית in abstracts derived from ל"ה roots is of a different origin from that just explained and must not be confounded with it; י or י is there the final radical softened to a vowel, § 170, as שְׁבִירוּת *captivity* from שָׁבַח *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֲנִי *fleet*, אֲנִיָּה *ship*, שֵׁעַר *hair*, שֵׁעָרָה *a hair*, זִנְיָה *swarm*, דְּבוּרָה *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אִמָּה *mother*, אִמָּה *metropolis*, יָרֵךְ *thigh*, יָרֵכָה *hinder part, extremity*, פֶּה *palm of the hand*, פֶּה *palm-branch*, מִצָּח *forehead*, מִצָּחָה *greave*, פֶּה *mouth*, פֶּה *edge*.

§ 201. There are three numbers in Hebrew, the singular (לְשׁוֹן יָחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding ים. or defectively written ם, to the singular, סוּס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקָם *righteous (men)*. The plural of feminine nouns is formed by the addition of וֹת, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוּס *cup*, כּוּסוֹת *cups*, בְּחוּלָה *virgin*, and בְּחוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-

letter **נ** takes the place of **ר**, § 11. 1. *a*, פִּלָּאחַ Ezek. 31: 8, בַּצָּחַח Ezek. 47: 11.

a. The masculine plural sometimes has יָן instead of יִם, e. g. מִלִּין oftener than מִיִּם in the book of Job, מִלִּין Prov. 31: 3, רִצִּין 2 Kin. 11: 13, עִין Mic. 3: 12, שׁוֹמְרֵין Lam. 1: 4, חֲסִין Ezek. 4: 9, רִמִּין Dan. 12: 13. This ending, which is the common one in Aramaeic, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in י, without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, בָּרִי 2 Kin. 11: 4, בָּרֵי, פָּלָי, 2 Sam. 8: 18, שְׁלֵשִׁי 2 Sam. 23: 8, and חֲצִי 1 Sam. 20: 38 K'thibh (K'ri החֲצִים), are singulars used collectively; עֲצֵי 2 Sam. 22: 44, Ps. 144: 2, Lam. 3: 14, and רִמּוֹנֵי Cant. 8: 2, are in the singular with the suffix of the first person; מִיִּי Ps. 45: 9 is not for מִיִּים *stringed instruments*, but is the poetic form of the preposition מִן *from*; פָּאֲרֵי Ps. 22: 17 is not for פָּרִים *piercing*, but is the noun אֲרִי with the preposition כ *like the lion*, § 158. 3.

c. There are also a few words which have been regarded as plurals in י. But הָרִי Zech. 14: 5 and שָׂרֵי Judg. 5: 15, are plurals with the suffix of the first person. In הוֹרִי 2 Chron. 33: 19, which is probably a proper name, and גִּבִּי Am. 7: 1, Nah. 3: 17, which is a singular used collectively, final י is a radical as in שָׂרֵי = שָׂרָה. הוֹרִי Isa. 19: 9 is a singular with the formative ending י, § 196. *b*; תְּפִילֵי Jer. 22: 14 and תְּשׁוּפֵי Isa. 20: 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for תְּפִילִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for תְּשׁוּפֵי; the diphthongal *ē* being resolved into *ay*, comp. § 57. 2 (5). הָרִי Ezek. 13: 18 is commonly regarded as an absolute dual for רָרִים, though it is always elsewhere *my hands* with 1 pers. suf., and may be so explained here. The divine name שָׂרֵי *Almighty* is best explained as a singular; the name אֲרִי *Lord* is a plural of excellence, § 203. 2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of being dropped agreeably to the ordinary rule, דָּלָת *door* pl. דְּלָתוֹת. So, כִּסֵּי *pillow*, קֶשֶׁת *bow*, שֶׁחָת *trough*, חֲלֵיט *spear*, אֶלְמְנוֹת *widowhood*, בְּרִיחַת *divorce*, תּוֹנוֹת *whoredom*, שֶׁפֶּה *lip* pl. שְׁפָתוֹת. To these must be added שְׁחִית, provided it be derived from שָׁחַת in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחַת, when the final ו will be a radical.

e. The Arabic noun has three case-endings, nom. *un*, gen. *in*, acc. *an*, which drop their nasal in the construct nom. *u*, gen. *i*, acc. *a*. Although these have become obsolete in Hebrew, there are traces of their existence in ו and י, occasionally added to the construct, § 222, and in וּ or ׁ added to nouns in an accusative sense to indicate direction, § 223, or to form adverbs, § 236. 2 (1). The plural endings are formed by lengthening those of the singular, nom. *ūna*, gen. *īna*. The former is identical with the plural ending in verbs, in Heb. וִן; the latter corresponds to the Hebrew

plural in ים. In Arabic the fem. sing. ending is *at*, plur. *āt* = אוֹת, *ā* as in the Kal part. (*kātil* = כַּתִּיל), the Piel of כָּתַב verbs (כֹּתֵב = Arab. 3 conj. *kā-tala*) and the פָּא fut. (*yakul* = יֹאכֵל) answering to *ō* in Heb.

§ 202. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 199, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וֹת in the plural, some feminines take ים., and some of each gender take indifferently ים. or וֹת.

a. The following masculine nouns form their plural by adding וֹת: those which are distinguished by an asterisk are sometimes construed as feminine.

אָב father.	*תֵּרֶן threshing-	לַיְלָה night.	פֶּה leader.
בֶּן bowl.	פֶּה floor.	*מִזְבֵּחַ altar.	צִנּוֹר tube.
אִיב familiar	הֶרְבֵּן goad.	מָטָר rain.	צִדּוֹר bundle.
spirit.	זָנָב tail.	מִישֵׁר tiŕhe.	קוֹל voice.
אִצֵּר treasure.	חֵדֶן street.	*מָצֵד summit.	קִיר wall.
*אוֹת sign.	חֶדֶן breast.	*מָקוֹם place.	קָרָב war.
*אַרֶּחַ path.	חֲזִיוֹן vision.	בָּקָל staff.	*רְחוֹב street.
אַרְמֹן palace.	חֶלֶם dream.	בֹּתֵל bottle.	רְחוֹק chain.
אַשְׁכּוֹ cluster.	חֲשָׁבוֹן invention.	נֵר lamp.	שֻׁלְחָן table.
בּוֹר pit.	יָד hand-	עוֹר skin.	שֵׁם name.
גַּג roof.	רוֹחַ breadth.	עָפָר dust.	שׁוֹפָר trumpet.
גּוֹרֶל lot.	כִּסֵּא throne.	*עָרֶב evening.	שֵׁחַ pillar.
	לִיטָה tablet.	עֵשֶׂב herb.	*חֲדָם deep.

b. The following feminine nouns form their plural by adding ים.: those marked thus (†) are sometimes masculine:

אֶבֶן † stone.	דֶּרֶךְ † way.	סִפְתָּה spelt.	פִּשְׁתָּה flax.
אַלְהָ terebinth.	חֵט law.	לֶבֶנָה brick.	פֶּח morsel.
אַלְמָנוּת widowhood.	זְמוּרָה branch.	מִלָּה word.	רֹחַל sheep.
אִשָּׁה woman.	זָנוּת whoredom.	נִמְלָה ant.	שַׁעֲרָה barley.
בְּחֵלֶת coal.	חֵטָה wheat.	סִמָּה measure.	שִׁבְלָה ear of corn
† גֶּפֶן vine.	חֹשֶׁךְ darkness.	עֵז she-goat.	שִׁטָּה acacia.
דְּבֵלֶת fig-cake.	יוֹנָה dove.	עִיר city.	חִגְלָה fig.
דְּבוּלָה bee.	† פֶּדֶר pitcher.	פִּלְגָשׁ concubine.	

Also בְּרִיאִים eggs which is not found in the singular.

c. The following nouns form their plural by adding either ים or יו:

MASCULINE NOUNS.

אַרְכָּם porch.	לֵב heart.	מַעְדָּן delicacy.	פְּרִץ breach.
אַרִּי lion.	מָאוֹר light.	מַעְיָן fountain.	צוֹאֵר neck.
דּוֹר generation.	מִגְדָּל tower.	מִשְׁבַּב bed.	חֲבֵר grave.
זֶבַח sacrifice.	מוֹסָד foundation.	מִשְׁכָּן dwelling.	קָנָה reed.
זִכְרוֹן memorial.	מוֹסָד bond.	נָהָר river.	קָרָא axle.
יוֹם day.	מוֹשֵׁב seat.	סָת basin.	שָׂדֶה field.
יָעַר forest.	מִזְרָק bowl.	עֵיִן iniquity.	שָׁבוּעַ week.
כֹּאֵר laver.	מַכְאוֹב pain.	עָקֵב heel.	תִּשְׁלִיחַ delight.
כִּנּוֹר harp.	מַסְמֵר nail.		

FEMININE NOUNS.

אַיָּה terror.	אַשְׁרֵיָה grape-cake.	נָעַל shoe.	פָּרָסָה hoof.
אֶלְמָה sheaf.	אַשְׁתָּרָה Astarte.	עֲרֵמָה heap.	שָׁנָה year.
אַמָּה people.	חֲלִיטָה spear.		

NOUNS CONSTRUED IN EITHER GENDER.

אֶלְהוֹת aloes.	חַדָּר window.	מָטָה rod.	עָצָם bone.
בִּגְדֵי garment.	חֲצֵר court.	נֶפֶשׁ soul.	עַת time.
גֵּב rim.	כֶּסֶל circle.	סִיר thorn.	פֶּה foot.
הֵיכָל temple.	מִבְצָר fortress.	עָב cloud.	צָבָא host.
זְרוֹעַ arm.	מַחֲנֶה camp.	עֲבַת cord.	צֶלֶע side.

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus פְּכָרִים is used of round masses of money, *talents*, בְּכָרוֹת of bread, round *loaves*; סִרְחוֹת, סִרְחוֹת *thorns*, עֲקָבוֹת *foot-prints*; פְּעָמִים *footsteps* of men, פְּעָמוֹת *feet* of articles of furniture. Comp. § 200. c. Sometimes they differ in usage or frequency of employment: thus יָמִים *days*, שָׁנִים *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נָשִׁים *women* Gen. 7: 13, מִלִּים *words* Job 4: 4, נְמָלִים *ants* Prov. 30: 25, and masculine nouns in יו are construed as feminines, e. g. מִשְׁכְּנוֹת *dwellings* Ps. 84: 2.

§ 203. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, טַף *children*, עוֹף *fowl*, צִי *birds of prey*, בָּקָר *large cattle* (noun of unity שׁוֹר *an ox*), צֹאן *small cattle* (noun of unity שֶׁה *a sheep or goat*);

many abstracts, *יְשׁוּעַ* *salvation*, *עִוְרָה* *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, *מַיִם* *water*, *פָּנִים* *face* or *faces*, *שָׁמַיִם* *heaven*, *מַעְדִּים* *bowels*, *מְנוּחִים* *men*, *מִרְאשׁוֹת* *adjacent to the head*, and abstracts, which have a plural form, *חַיִּים* *life*, *אַהֲבָה* *love*, *רַחֲמִים* *mercy*, *תְּהוֹבֵלוֹת* *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 200. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. *τὰ δίκαια* *right*, *τὰ ἄδικα* *wrong*. Some abstracts adopt indifferently the feminine or the plural form, *אֱמוּנָה* and *אֱמוּנִים* *fidelity*, *גְּאֻלָּה* and *גְּאֻלִּים* *redemption*, *חַיָּה* and *חַיִּים* *life*, *חֹשֶׁךְ* and *חֹשְׁכִים* *darkness*, *כִּפְאָה* and *כִּפְאִים* *setting of gems*.

b. The form *קְטִילִים* is adopted by certain words which denote periods of human life, *עֵדוּת* *childhood*, *עָלְמִים* *youth*, *בְּחָרִים* *adolescence*, *בְּתוּלִים* *virginity*, *בְּלוּלוֹת* *period of espousals*, *זָקֵנִים* *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, *גְּבוּרָה* *might*, *גְּבוּרוֹת* *deeds of might*, *הַקְבִּלוֹת* *exalted wisdom*, *הוֹלָלוֹת* *intense folly*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are *אֱלֹהִים* *God*, the supreme object of worship, *אֲדֹנָי* *Supreme Lord* prop. *my Lord*, § 201. c, and some other terms referring to the divine being, *בּוֹרְאֵיךְ* Eccles. 12: 1, *גְּבוּרִים* Eccles. 5: 7, *עֲשֵׂיךְ* Isa. 54: 5, *קְדוֹשִׁים* Hos. 12: 1; also, *אֲדֹנִים* (rarely with a plural sense) *lord*, *בַּעֲלִים* (when followed by a singular suffix) *master*, *בְּהֵמוֹת* *Behemoth*, *great beast*, and possibly *תְּרָפִים* *Teraphim*, which seems to be used of a single image, 1 Sam. 19: 13, 16.

§ 204. The dual is formed by adding *יָם* to the sing-

ular of both genders, ה as the sign of the feminine remaining unchanged, and ה reverting to its original form ה, § 198. *b.* יד *hand* du. יָדַי, דָּלָת *door* du. דְּלָתַי, שֵׁפָה *lip* du. שֵׁפָתַי.

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Aramaic scarcely retains a trace of it except in the numeral two and its compounds.

§ 205. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנוֹת *ears*, אֶפְסִים *nostrils*, קַרְנִים *horns*, כַּנְפִים *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלִים *pair of shoes*, מֶאָזְנִים *pair of scales*, מְלָקָתַיִם *pair of tongs*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמִים *period of two days*, *biduum*, שָׁבָעִים *two weeks*, *fortnight*, שְׁנָתַיִם *two years*, *biennium*, סָאָתַיִם *two measures*, כְּבָלִים *two talents*, דְּרָבִים Prov. 28: 6, 18 *double way* (comp. in English *double dealing*), נְהָרִים *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כְּפָלַיִם *double*, מֵאָתַיִם *two hundred*, אֲלָפִים *two thousand*, רַבּוּתַיִם *two myriads*, שִׁבְעָתַיִם *sevenfold*, כְּלָאִים *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצִלְתַּיִם *double-slothfulness*, מִרְתָּתַיִם *double-rebellion*, נְהָרִים *double-light*, i. e. noon, רְשָׁעִתַּיִם *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ הַשָּׁמַיִם 1 Sam. 2: 13 *the three*

teeth, אַרְבַּע כְּנָפִים Ezek. 1: 6 *four wings*, שֵׁשׁ כְּנָפִים Isa. 6: 2 *six wings*, שִׁבְעָה עֵינָם Zech. 3: 9 *seven eyes*, כָּל-יָדָיו וְכָל-בְּרָכָיו Ezek. 7: 17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 200. *c*, קַרְנִים *horns*, קַרְנוֹת *horns* of the altar, כְּנָפִים *wings*, כְּנָפוֹת *extremities*, בְּתָשִׁים *shoulders*, בְּתָפוֹת *shoulder-pieces* of a garment, עֵינַי *eyes*, עֵינֹת *fountains*, רַגְלִים *feet*, רִגְלִים *times* prop. *beats* of the foot. In a few instances this distinction is neglected, שְׁפָתַי and שְׁפָתָיו *lips*, זָרְעִים and זָרְעוֹת *sides*, רַגְלָיו *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, חוֹמוֹת *walls* of a city, חוֹמַיִם *double walls*, לִידוֹת *boards*, לִידָיו *double boarding* of a ship, גְּדֵרְתָּם name of a town in Judah, Josh. 15: 36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms; they are, however, commonly regarded as plurals, and compared with such plural forms in Aramaeic as שְׁמַיִן Dan. 5: 9 from the singular שָׁמַיָא. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14: 18, Ps. 76: 3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 206. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים and ות, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 207. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹאבִי *Moabite*, מוֹאבִית *Moabitess*, מוֹצֵא *finding*, fem. מוֹצֵאת.

sinner, **חַטָּאת** *sin*, § 200. Nouns which terminate in a consonant experience a compression of their final syllable, which upon the addition of **ת**, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ă* to *ě*, § 63. 2. *a*, from *ē* or *ī* to *ě*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. **נִשְׁבֵּר** *broken* fem. **נִשְׁבֵּרָה**, **אֶדְמָדָם** *reddish* fem. **אֶדְמָדָמָה** *going* fem. **אִשׁ**, **הַמַּשָּׁה** *five* fem. **הַמַּשָּׁה**, **הַלֵּבָב** *master*, **גְּבִירָה** *mistress*, **חָמֵשׁ** *man*, **אִשָּׁה** *woman*, § 216. 1. *b*, **נִפְּוֹץ** *scattered* fem. **נִפְּוֹצָה**, **נְחוֹשֶׁה** and **נְחוֹשֶׁת** *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, **שְׁמִיעָה** *hearing* fem. **שְׁמִיעָה**, **בִּגְדִי** *touching* fem. **מַגֵּעָה**.

a. In many cases the feminine is formed indifferently by **ת** or by **ה**; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in **י** almost always receive **ת**; active participles, except those of **עָלָה** and **לָהּ** verbs, oftener take **ת** than **ה**; **ת** is also found, though less frequently, with the passive participles except that of *Kal*, from which it is excluded.

b. A final **ן**, **ד** or **ת** is sometimes assimilated to the feminine characteristic **ת** and contracted with it, § 54, **בַּת** for **בִּתָּה** *daughter*, **מִתָּה** for **מִתָּהָה** *gift*, **אֱמֶת** for **אֱמֶתָה** *truth*, **אֶחָד** for **אֶחָדָה** *one*, **בְּשִׁרָה** 1 Kin. 1: 15 for **בְּשִׁרָתָה** *ministering*, **מִשְׁחָה** Mal. 1: 14 for **מִשְׁחָתָה** *corrupt*, **פָּנָה** for **פָּנָתָה** *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in **תְּשׁוּבָה** Lev. 5: 21 *deposit*, and the proper name **תַּנְחֻמֶּת** *Tanhumeth*. From **אָח** *brother*, **חָם** *father-in-law* are formed **אָחוּה** *sister*, **חָמוּה** *mother-in-law*, the radical **י**, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; **נִפְּלָא** *difficult* Deut. 30: 11 is for **נִפְּלָאָה** from **נִפְּלָה**.

§ 208. The changes which result from appending the feminine termination **ה**, the plural terminations **ים** and **ות**, and the dual termination **ים**, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 209. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz.:

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, *מת* *dead* fem. *שְׁלֵמָה*, pl. *מִיתִים*; *רֵגֶל* *thigh* du. *יְרֵכִים*, *שָׁלֵם* *complete* fem. *הֹלֶכֶת*, pl. *הֹלְכִים*, f. pl. *שֹׁלְמוֹת*; *הֹלֶכֶת* *going* fem. *הֹלְכָה*, pl. *הֹלְכִים*, f. pl. *הֹלְכוֹת*.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by *שְׁלֵשִׁים*, *שְׁלֵשִׁים* *children of the third and fourth generations*, by a few exceptional forms, e. g. *בְּגֵדָה* Jer. 3: 8. 11, *שְׁפָכָה* Ex. 23: 26, *נִטְרָה* Cant. 1: 6, *שׁוֹמְרָה* Isa. 54: 1, and frequently with the pause accents, § 65, e. g. *וְיִלְדָה* Isa. 21: 3, *שׁוֹמְרִים* Lam. 1: 16, *שׁוֹמְרוֹת* Isa. 49: 8, *אֲבִיגַיִם* Ex. 28: 40, *סִנְיֹוֹרִים* Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphha), *עֲשֻׁפָּהִים* Isa. 2: 20, *פְּרֹהֲטִים* Eccles. 2: 5, *מִזְמֹרוֹת* Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. *מִתְפַּכָּה* *overthrow*, *מוֹעֲצוֹת* *counsels*, *הוֹעֲבָה* *abomination*, *מִטְעָנָה* *staff*, *כִּשְׁפָּה* *witch*. On the other hand, the following feminines reject it though preceded by Kamets, *רֵגֶל* *wild-goat*, fem. *רֵעֶה* *ostrich*, fem. *רֵעָה*, *רֵגֶל* *thigh*, fem. *רֵגָה*. It is also dropped from the plural of the monosyllable *בֵּן* *son*, and its place supplied by a pretonic Kamets, *בָּנִים* *sons*, *בָּנוֹת* *daughters*, the singular of the feminine being *בַּת* for *בִּנְתָּה*, § 207. b; so *מִזְלָה* *fork* pl. *מִזְלֹת*.

b. Kamets in the ultimate is retained as a pretonic vowel, *לָבָן* *white*, fem. *לְבָנָה*, pl. *לְבָנִים*, f. pl. *לְבָנוֹת*; *מִבְצָר* *fortress*, pl. *מִבְצָרִים* and *מִבְצָרוֹת*, only disappearing in a few exceptional cases, *שֵׁשֶׁר* *hair*, fem. *שֵׁשֶׁרָה*; *טָלִי* *quail*, pl. *טָלִים* and *מִטְבָּרוֹת* and *מִטְבָּרוֹת* *fords*, *כֶּלֶר* *talent* du. *כֶּלֶרִים* but in pause accents *מִגְרָשׁוֹת* *once* *מִגְרָשִׁים* *pasture*, pl. *מִגְרָשִׁים* *once* *מִגְרָשִׁים* (with Hholem). So in the ל"ה participles *נִבְּאָה* *prophesying* pl. *נִבְּאָהִים*, *נִבְּאָה* *polluted* pl. *נִבְּאָהִים*, *נִבְּאָה* *found* pl. *נִבְּאָהִים*; but with the pause accents Kamets returns, *נִבְּאָהִים* Ezek. 13: 2, *נִבְּאָהִים* Ezr. 8: 25. The foreign word *פְּרִיָּה* *suburbs* forms its plural irregularly *פְּרִיָּהִים*.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (c), *מִגְרָשׁ* *terror* pl. *מִגְרָשִׁים*, *מִגְרָשׁ* *habitation* pl. *מִגְרָשִׁים*, *מִגְרָשׁ* *sweet* fem. *מִגְרָשָׁה* pl. *מִגְרָשִׁים*, *צוֹק* *distress* fem. *צוֹקָה*, *מִלּוֹן* *lodging* fem. *מִלּוֹנָה*, *מִלּוֹן* *flight* fem. *מִלּוֹנָה*, *מִנְחָה* *rest* fem. *מִנְחָה*, *מִנְחָה* *fortification* fem. *מִנְחָה*, *מִנְחָה* *chain* pl. *מִנְחָהִים*, *מִנְחָה* *deep* fem. *מִנְחָה* Prov. 23: 27 and *מִנְחָה* *chain* pl. *מִנְחָהִים* 1 Kin. 6: 21 K'ri; *פָּלֵט* *escaped* pl. *פָּלֵטִים* or *פָּלֵטִים* fem. *פָּלֵטָה* or *פָּלֵטָה*.

d. Hholem is dropped from the plural of צפור *bird* pl. צפורים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus גולגולת *skull*, by the substitution of the plural ending ות for ה, § 201, becomes גולגולות *course*, pl. מְהַלְקוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. ב, כּוֹתֶנֶת *coat* pl. כּוֹתְנוֹת *ear of corn*, pl. שְׂבָעִים; in two instances a pretonic Kamets is inserted, בַּצֹּרֶת *drought* pl. בַּצֹּרוֹת, אַסְתָּרֶת *Astarte* pl. אַסְתָּרוֹת.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 207; if it has been derived from Tsere it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, יוֹנָקָה *sucker* (from יוֹנֵק) pl. יוֹנָקוֹת, אֵפִיסְתָּה *epistle* (from אֵפִי) pl. אֵפִיסוֹת, מַאֲכָלָה *knife* (from מֵאֲכֵל) pl. מַאֲכָלוֹת, אֲדָמְדָמֶת *reddish* (from אֲדָמָה) pl. אֲדָמְדָמוֹת, מִנְיָסָה *nurse* (from מִיָּסֵק) pl. מִנְיָסוֹת, מִשְׁכָּלָה *scale* pl. מִשְׁכָּלוֹת and מִשְׁכָּלוֹת. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבַּעַת *ring* pl. טַבַּעוֹת, נֹגֵעַת (from נֹגֵעַ) *touching* pl. נֹגֵעוֹת.

f. A few nouns with quiescents in the ultimate present apparent exceptions which are, however, readily explained by the contractions which they have undergone. Thus חוֹתָהּ for חוֹתָהּ, § 57. 2 (5), *thorn*, has its plural חוֹתִים or חוֹתִים; יוֹם (יוֹם) *day*, pl. יָמִים (יָמִים); מְדוֹן (מְדוֹן) *strife*, pl. מְדוֹנִים; שׁוֹר (שׁוֹר) *ox*, pl. שׁוֹרִים; דָּדָה for דָּדָה or דָּדָה, § 188. 2. c, *pot*, pl. דָּדָים or דָּדָים, § 210. 3; שׁוּק (שׁוּק or שׁוּק) *street*, pl. שׁוּקִים; עִיר (עִיר or עִיר) *city*, pl. once עִירוֹת Judg. 10: 4 usually contracted to עִירִים; רֹאשׁ (רֹאשׁ) *head*, pl. רֹאשִׁים (רֹאשִׁים). So מִצָּה *measure* becomes in the dual מִצָּהִים for מִצָּהִים and מִצָּה *one hundred*, du. מִצָּהִים for מִצָּהִים; מְלָאכָה (מְלָאכָה, § 57. 2 (3)), *work*, probably had in the absolute plural מְלָאכָהִים, whence the construct is מְלָאכָהִים.

2. The final consonant sometimes receives Dagshesh-forte before the added termination, causing the preceding vowel to be shortened from *ā* to *ă*, from *ē* or *ī* to *ĭ*, and from *ō* or *ū* to *ŭ*, § 61. 5. This takes place regularly in nouns which are derived from contracted ע"ע roots, תָּם *perfect* fem. תָּמָה, יָם *sea* pl. יָמִים (from יָמֵן) *shield*, pl. מִגְנִים and מִגְנֹת, חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקוֹת, or in whose final letter two consonants have coalesced, אִם for אִם du. אִמִּים *nose*; עֵז for עֵז *she-goat* pl. עֵזִים; יָח for יָח *time* pl. עֵתִים and עֵתוֹת; אִישׁ for אִישׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter being either contracted forms, חַל *weak* pl. חַלִּים fem. חַלָּה pl. חַלָּוֹת, or receiving Dagshesh-forte conservative in order to preserve the

short vowel, *אָנָם* pool pl. *אָנָמִים*; so *אָוֶן* wheel, *הָרִם* myrtle, *מְעַט* few, *חֹחֶחַ* frightful, *יִרְקָק* greenish, *מִאֲוֶה* desire. Before ה Pattahh may be retained in an intermediate syllable, *לֶחֶם* fresh pl. *לֶחָיִם*; before other gutturals it is lengthened to Kamets, § 60. 4, *שֹׁר* prince pl. *שָׁרִים* fem. *סָרָה*; so *אֶצְבָּעוֹת* fingers, *אַרְבָּעָה* four, *מִבְּצָעִים* helmets, *מִצָּרִים* straits and *הַדָּאִים* baskets, *קָלָהּ* loops, which do not occur in the singular, but are commonly referred to *הַדָּאִי*, § 196. *בֶּ*, being changed to *מ* as in § 210. 3. *d*; also *שֹׁד* breast, which omits Daghesth du. *שָׁדָיִם*. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, *בַּיּוֹ* prey fem. *בָּיָהּ* fear fem. *חֹמֶה*, *יַת* wine-press pl. *יָתוֹר* מַד garment pl. *מָדִים* and *מָדִים* מס, tribute, *סָה* basin, *פֶּת* morsel, *צָר* side, *בָּצָל* wheel, *סָבָלִים* baskets, *סָבָלִים* palm-branches, *מִוֶּלֶג* threshing-sledge pl. *מִוֶּלֶגִּים* or by the resolution of Daghesth-forte, § 59. *a*, *מִוֶּלֶגִּים*. It is rejected from *צִלְצִל* cymbal pl. *צִלְצִלִּים*, *זֶן* sort pl. *זָנִים* and *בִּרְיָאִים* berries, probably from *בִּרְיָהּ* and *מָתִים* men, from the obsolete singular, *מִתָּה*. The plural of *עָם* people is *עָמִים* and in a very few instances with the doubled letter repeated, *עָמְמִים*; so *הָרִם* mountain pl. *הָרִים* and *הָרָרִים* Deut. 8: 9, *צֶל* shadow pl. *צִלְצִלִּים* *חֹק* statute pl. *חֻקִּים*, and twice in the construct, *חֻקֵּי־חֻקִּי* Judg. 5: 15, Isa. 10: 1, which implies the absolute form *חֻקִּים*.

b. The final letter is doubled after Kamets in the following words besides those from ע"ו roots, *אֵילָן* porch pl. *אֵילָנִים*; so *אָוֶן* hire, *גָּמֶל* camel, *זֶמַן* time, *מַחְשֶׁךְ* darkness, *מִרְחָק* distance, *קָטָן* small, *רֵעֵנָה* green, *שָׁאֵן* quiet, *שִׁישָׁן* lily, *שֶׁשֶׁן* coney, to which should perhaps be added *עֶקְרָב* Deut. 8: 15 scorpion, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been *עֶקְרָבִי*, § 65. The Niphal participle *נִבְּרָה* honored has in the plural both *נִבְּרָהִים* and *נִבְּרָאִים*. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Daghesth-forte, in the plurals of *אָחִי* brother pl. *אָחִים*, *חֹךְ* hook, *מִבְּטָח* confidence, § 60. 4. *a*.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ו roots, *גִּבְעָה* peak pl. *גִּבְעָנִים* *הַרְטֵם* sacred scribe, *תְּרַצֵּב* band, *לָאָה* nation, *עֵרִים* naked, and several adjectives of the form *קָטָל*, which are mostly written without the vowel-letter י, § 14. 3, e. g. *אָדָם* red fem. *אֶדְמָה*, *אֶדְמִים*, *אֶדְמָה* terrible, *אָרֶךְ* long, etc.; *אֶשְׁפֶּת* dunghill takes the form *אֶשְׁפֹּתִים* in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, *תְּרִשָּׁים* Prov. 24: 31 nettles or brambles from *חִירֵק* *רָאִיתָ* Esth. 2: 1 from *רָאִי* Kal pass. part. of *רָאָה*.

e. *אִישׁ* (אִנִּישׁ) man is not contracted in the plural *אִנְשִׁים* men; in the feminine, for the sake of distinction, the initial weak letter is dropped, *נִשְׁיָם* women, which is used as the plural of *אִשָּׁה* woman; *אִנְשִׁים* men and *אִשָּׁה* women are rare and poetic. *אֶת* ploughshare has either *אֶתִּים* or *אֶתִּים* in the plural.

§ 210. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, § 66. 2. (a). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, § 185.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which \bar{o} becomes \ddot{o} or more rarely \ddot{u} , \bar{e} becomes \ddot{i} or more rarely \ddot{e} ; \ddot{e} may be restored to \ddot{a} from which it has commonly arisen, § 185, or like \bar{e} it may become \ddot{i} or \ddot{e} , עֲצָמָה (עֲצָם) *strength* fem. חֶפְזָה (חֶפֶז) fem. חֶפְזָה (חֶפֶז) *freedom*, מִלְכָּה (מֶלֶךְ) *saying* fem. אִמְרָה and אִמְרָה *king*, מַלְכָּה (מֶלֶךְ) *queen*, טַבָּחָה (טַבָּח) *slaughter* fem. טַבָּחָה.

a. Nouns having either of the forms קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מִלְכָּה (מֶלֶךְ) *king* pl. מַלְכִּים, מַלְכָּה (מֶלֶךְ) *queen* pl. מַלְכוֹת, אִמְרָה (אִמֶּר) *saying* pl. אִמְרוֹת, אִמְרָה (אִמֶּר) *id.* pl. אִמְרוֹת, פַּעַל (פָּעַל) *work*, pl. פַּעֲלִים, חַטָּה (חָטָא) *sin* pl. חַטָּאִים.

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from יָשָׁר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תִּשְׁעִים *ninety* from תֵּשַׁע *nine*. The words פִּסְתָּכִיּוֹ-נֻטִּים *pistachio-nuts*, עֲבֹנִים *ebony*, צִאֲזָאִים Job 40: 21. 22, רַחֲמִים *mercies*, שִׁקְמוֹת and שִׁקְמוֹת *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission; though the first is derived by Fürst from שִׁקְמוֹת, and the second by Gesenius from שִׁקְמוֹת. The plural of חִכְמָה *wisdom* is not חִכְמוֹת but חִכְמוֹת. Quadriliteral Segholates also receive pretonic Kamets in the plural מִנְיָנִים pl. מִנְיָנִים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פְּלִגְגָּה *concubine* pl. פְּלִגְגָּה, צַפְרָאִים *nail* pl. צַפְרָאִים.

b. The superior tenacity of Hholem, § 60. 1. a (4), is shown by the

occasional retention of *o*, not only as a compound Sh'va under gutturals אֶרֶץ *way* pl. אֶרֶצִּית, so חֹדֶשׁ *month*, חֵדֶשׁ *thicket*, עֵמֶק *sheaf*, עֵפָר *fawn*; but as Hhateph-Kamets or Kamets-Hhatuph in גֶּרֶן *threshing-floor* pl. with art. הַגֶּרְנוֹת *holiness* pl. קִדְּשִׁים and with art. הַקִּדְּשִׁים *root* pl. שְׁרֵשׁ, § 19. 2. *a*, or as a long vowel in אֹהֶל *tent* pl. אֹהֲלִים, אֹרֶז *stall* pl. אֹרְזִים, § 60. 3. *c*, or shifted to the following letter so as to take the place of the pretonic Kamets in בֶּהֶן *thumb* pl. בְּהוֹנוֹת, נֹמָה *brightness* pl. נִגְהוֹת, § 186. *a*. Comp. פֶּסֶל (פֶּסֶל) *graven image* pl. פְּסִילִים. In the other nouns it is rejected, בֹּקֶר *morning* pl. בִּקְרָיִם; so גֶּרֶן *threshing-floor*, כֶּפֶר *cypress*, קַמִּיץ *handful*, רֵמָח *spear*, רִתֵּן *juniper*, שֵׁבֶל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. כּוֹרִים, עוֹלָה *iniquity* pl. עוֹלִים. Gesenius regards אוֹלִים Prov. 11: 7, Hos. 9: 4, as the plural of אוֹן, while others derive it from אוֹן, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֶרֶב *ram* pl. אֶרְבִּים, זֵיתָה *olive* pl. זֵיתִים, לַיְלָה *night* pl. לַיְלֹת, but not in חֵזֶק *strength* pl. חֲזָקִים, צִיּוֹן *fountain* pl. צִיּוֹנוֹת, עֲשׂוֹלָה *ass-colt* pl. עֲשׂוֹלִים, תְּרֵשֶׁת *goat* pl. תְּרֵשִׁים. The plural of גֵּיא *valley* is גֵּאִיִּם by transposition from the regular form גֵּיאֹת which is twice found in the K'thivh 2 Kin. 2: 16, Ezek. 6: 3; בֵּית *house* has as its plural בָּתִּים *lätim* § 19. 2. *a*, whether this be explained as for בְּנֵיִם from בָּנָה *to build* or for בְּתָרִים from בָּתָה *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִידָה *provision* fem. צִידָה, עֵינָה *eye* du. עֵינִים.

d. Monosyllables in י from ל"ה roots belong properly to this formation, § 57. 2 (4) and § 186. *b*, and follow the rules given above both in the feminine הַלִּי (הַלִּי) *necklace* fem. חֲלִיָּה, and the plural אֲרִי (אֲרִי) *lion* pl. אֲרִיִּם, אֲרִיִּים *kid* pl. אֲרִיִּים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 179. 3, הַלִּי *necklace* pl. הַלִּיאִים, פֶּתִי *simple* pl. פֶּתִיִּם, פֶּתִיִּים and פֶּתִיִּים, אֲרִיִּים *gazelle* pl. אֲרִיִּים, אֲרִיִּים and אֲרִיִּים; in like manner עֲנָאִים *branches*, לְבָאִים *lions* are referred to אֲרִיִּים and אֲרִיִּים though these singulars do not occur; כֶּלִי (כֶּלִי) *utensil* does not receive Kamets in the plural כֶּלִּים. No absolute plurals occur of Segholates with final Vav, only the construct forms חֲנִיָּה, חֲנִיָּה.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דֶּלֶת) *door* du. דֶּלֶתִּים, דֶּלֶת (דֶּלֶת) *way* du. דֶּלֶתִּים, דֶּלֶת (דֶּלֶת) *horn* du. דֶּלֶתִּים and דֶּלֶתִּים, דֶּלֶת (דֶּלֶת) *cheek* du. דֶּלֶתִּים, דֶּלֶת (דֶּלֶת) *knee* du. דֶּלֶתִּים, so דֶּלֶתִּים, דֶּלֶתִּים, דֶּלֶתִּים.

§ 211. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final ה is rejected before the feminine and plural

endings, יָפָה *beautiful* fem. יָפָה f. pl. רַפּוֹת, מַעֲשֵׂה *work* pl. מַעֲשִׂים; so מַחֲנֶה *camp* du. מַחֲנִים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that רַפּוֹת is for רַפּוֹת and מַעֲשִׂים for מַעֲשִׂים. In a very few instances the radical י remains, e. g. עֲטָה Cant. 1: 7 from עֲטָה (עֲטָר) מִמָּחֶה Isa. 25: 6 from מִמָּחֶה (מִמָּחִי) and is even strengthened by Daghesh-forte, § 209. 2, בּוֹכֶה Lam. 1: 16 from בּוֹכֶה, פָּרִיָה and פָּרִיָה, § 196. b, fem. of פָּרִיָה, הָרִיָה Hos. 14: 1, elsewhere הָרִיָה, פֶּה *mouth. edge* pl. פִּיָה, פִּיָה and פִּיָה, or changed to א, § 56. 4, טָלָה (טָלִי) *young lamb* טָלָה (טָלִי), so that it is not necessary to assume a singular טָלִי which nowhere occurs; חֶלֶב Ps. 10: 8 has as its plural חֶלְבִים ver. 10.

2. Final י may combine with the feminine and plural endings, so as to form יָהּ, יָיִם, יוֹת, or it may in the masculine plural be contracted to ים, § 62. 2. עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִים fem. עֲבָרִיָה f. pl. עֲבָרִיָה; צִי *ship* pl. צִים and צִים, חֲפֵשִׁי *free* pl. חֲפֵשִׁים, נָקִי *pure* pl. נָקִים. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמוֹנִית *Ammonitess* pl. עֲמוֹנִיָה, חֲתִית *Hittitess* pl. חֲתִיָה.

a. In עֲרַבִים 2 Chron. 17: 11 *Arabians* from עֲרַבִי an א is interposed, elsewhere עֲרַבִים, עֲרַבִים *branches*, עֲרַבִים *corners* and עֲרַבִים *bowls*, which do not occur in the singular, are assumed to be from עֲרַבִי, עֲרַבִיָה, עֲרַבִיָה.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 210. 3. d, גִּדִּי *kid* fem. גִּדִּיָה, לֵבִי *lion*, לֵבִיָה *lioness*, § 198. d, גַּזֵּל *gazelle* fem. גַּזֵּלָה (גַּזֵּלָה and גַּזֵּלָה are used as proper names), שָׁתִי *drinking* fem. שָׁתִיָה.

3. There are few examples of final ו or ו with added endings. The following are the forms which they assume: שָׁקַד *drink* pl. שָׁקִיד, מַלְכוּת *kingdom* pl. מַלְכוּת, § 62. 2, עֵדוּת *testimony* pl. עֵדוּת, אָחוּת *sister* pl. אָחוּת and אָחוּת for אָחוּת and רַבּוֹת *myriad* pl. רַבּוֹת, רַבּוֹת and רַבּוֹת; the dual רַבּוֹתִים inserts the sign of the feminine, or as others think of the plural § 205. b.

a. תְּחִילָה or תְּחִילָה Jer. 37: 16 *cells* is referred to the assumed singular תְּחִילָה; נְטוּחַ Isa. 3: 16 K'thibh and עֲשׂוּת 1 Sam. 25: 18 K'thibh are formed from נָטַח, עָשָׂה abbreviated Kal passive participles, § 174. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating

in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 164. נִבְצָאָה found fem. נִבְצָאָה, נִבְצָאָה wild ass pl. פָּרָאִים.

§ 212. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 2. They consist in the rejection of Kamets or Tsere, גָּדוֹל great fem. גְּדוֹלָה pl. גְּדוֹלִים f. pl. כָּלָה, זְכָרְנוֹת memorial pl. זְכָרִיּוֹן, רְבָרִים word pl. דָּבָר, גְּדוֹלוֹת wing du. מְשִׁיבָה, מְשִׁיבִים restoring pl. מְשִׁיבִים, כְּנָפַיִם, מִצָּר distress pl. מִצָּרִים, לֵוִי Levite pl. לְוִיִּם, except from nouns in ה, in which the place of the accent is not changed by the addition of the terminations for gender and number, § 211. 1. יָפָה beautiful fem. יָפָה pl. נָפוֹת field pl. שָׂדוֹת, קָשָׁה hard pl. קָשִׁים, מֵעָה pl. מֵעִים and מַעֲוֹת bowels, נָכָה smitten pl. נָכִים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Daghesth-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. חָרָשׁ for חָרֵשׁ, § 189. 1, workman pl. חָרָשִׁים, so פָּלֵשׁ horseman, בָּרִיחַ fugitive, סָרִיס (const. סָרִיסִים) eunuch, עָרִיץ terrible, פָּרִיץ violent, חָרִיץ diligent, or shortened to Pattahh before ח, § 60. 1. a (4), בָּחוּר young man pl. בָּחוּרִים. Kamets is also retained in certain עֵצ, עֵר and לֵח derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מָגֶן shield pl. מְגִנִּים and מְגִלּוֹת, רָמָה fortress pl. מְצִנִּים, דָּלִית branch pl. הַלְלוֹת corner pl. נְוִיחוֹת, רָמָה (from רָמָה) height, du. רָמָהִים. Other instances of its retention are rare and exceptional, בְּגוֹרָה treacherous fem. בְּגוֹרָה, שָׁבִיעַ (const. שָׁבִיעַ) week pl. שָׁבָעִים and שָׁבָעוֹת but du. שָׁבָעִים, שָׁלִישׁ warrior pl. שָׁלִישִׁים.

b. When Kamets following a doubled letter is rejected, and Daghesth-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhrik to Seghol, § 61. 5. חֲזִיוֹנוֹת vision pl. חֲזִיוֹנוֹת, זְכָרְנוֹת memorial pl. זְכָרִיּוֹן, but עֲשָׂרִים a tenth pl. עֲשָׂרִים.

c. Tsere is not rejected if it has arisen from Hhrik before a guttural in a form which properly requires Daghesth-forte, חָרָשׁ for חָרֵשׁ, § 189. 1. b, deaf pl. חָרָשִׁים, or if it is commonly represented by ר, § 14. 3. פִּיֶּלֶךְ or פִּיֶּלֶךְ, § 188, hammer pl. מַלְאָכִים, or a radical י quiesces in it, אֶרֶץ or אֶרֶץ (from אֶרֶץ, § 191) perennial pl. אֶרֶצִּים or אֶרֶצִּים, הֵיכָל temple pl. הֵיכָלִים and הֵיכָלֹת, הֵיכָלִים rectitude, מִשְׁתָּרִים (from מִשְׁתָּר or מִשְׁתָּר) proud. Other cases are rare and exceptional, e. g. אֶמְקָלֶיךָ Neh 3: 34 feeble.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשֶׁדּוּדִית *Ashdoditess* pl. אֲשֶׁדּוּדִיִּית Neh. 13: 23 K'ri (K'thibh אֲשֶׁדּוּדִיִּית), עֲמוֹנִית *Ammonitess* pl. עֲמוֹנִיִּית id. (K'thibh עֲמוֹנִיִּית, 1 Kin. 11: 1 עֲמוֹנִיִּית), סִדוֹנִי *Sidonian* f. pl. סִדוֹנִיִּית where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b.* אֲשָׁל *cluster* pl. אֲשָׁלִים Cant. 7: 8, מֶרְכָּב *chariot* fem. מֶרְכָּבָה pl. מֶרְכָּבוֹת *chariot* pl. מֶרְכָּבוֹת, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 209. 2. *a.* זֶלַעַת *fury* pl. זֶלַעִת *fork* pl. מִזְלָה, § 192. *a.* צִדְחָה *dish* pl. צִדְחוֹת by the resolution of Daghesth-forte for צִדְחוֹת, § 59. *a.* אֲחֵר for אֲחֵר *other* has in the plural אֲחֵרִים, אֲחֵרִית as if from אֲחֵר, § 59. *a.* אֲחֵר *coal* has pl. אֲחֵרִים by § 63. 1.

§ 213. As precisely the same changes result from appending the feminine הַ and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 210, nouns in הַ become plural with no further change than that of their termination מַמְלָכָה *kingdom* pl. מַמְלָכוֹת; only in the exceptional case referred to a pretonic Kamets must be inserted מַלְכָּה *queen* from מַלְכָּה, pl. by § 210. 3. מַלְכוֹת. Nouns in ת, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 209. 1. *d.* and *e.* אֶפְתָּרָה *epistle* (from אֶפְרָה) pl. אֶפְתָּרוֹת, אֲשֶׁרֶת *observance* (from אֲשֶׁר) pl. אֲשֶׁרֶת. As the dual ending is not substituted for that of the feminine singular, but added to it, it is simply necessary in applying the rules for the formation of the dual, to observe that the old ending תַּ takes the place of הַ, § 204. Thus שָׁנָה (שָׁנָה) *year*, by § 212, becomes in the dual שְׁנָתִים, דֶּלֶת *door* by § 210. 4, du. דְּלָתִים, נְחֹשֶׁת *brass* du. נְחֹשֶׁתִים.

a. In the following examples a radical, which has been rejected from the singular is restored in the plural, אֲמָה (for אֲמָהָ) *maid-servant* pl. אֲמָהוֹת, מִנָּה (for מִנָּהָ from מִנָּה) *portion* pl. מִנָּהוֹת and מִנָּהוֹת, comp. § 210. 3. *d.*

קָצֵה (for קָצוֹת from קָצֵה pl. קָצִיעַ; in like manner קָנִיחַ *colleagues* is referred to the assumed singular קָנִיחַ. פֶּהָה (פֶּהָוּה) *governor* has in the plural both פֶּהָוּה (const. פֶּהָוֹת) and פֶּהָוֹת.

THE CONSTRUCT STATE.

§ 214. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (סְמוּךְ or נִסְמָךְ *supported*). A noun which is not so related to a following one is said to be in the absolute state (מִזְכָּר *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דָּבָר הַמֶּלֶךְ *verbum regis, the word of the king*, דָּבָר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct the state of *regimen*.

§ 215. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 216. The following changes occur in the endings for gender and number, viz:

1. The feminine ending הַ is changed to תַּ, שֶׁפָּהָה *handmaid* const. שֶׁפָּהַת; the ending תַּ remains unchanged, מִשְׁמֶרֶת *observance* const. מִשְׁמֶרֶת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending תַּ, the close connection with the following

in several of which a preceding Pattahh is likewise changed to Hhirik, § 192. *a.* מִשְׁשָׁר *tithe* const. מִשְׁשָׁר מִסְפָּר *mourning* const. מִסְפָּר מִפְּתָח *key* const. מִשְׁבָּר, מִרְיֹחַ, מִרְבֵּץ *lair* const. מִרְבֵּץ מְרִיחַ *clamour* const. מִרְיֹחַ מִפְּתָח and מִפְּתָח *matrix* const. מִשְׁבָּר מִשְׁתָּח *corruption* const. מִשְׁתָּח מִזְבֵּחַ *altar* const. מִזְבֵּחַ.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from ע"ו roots, הֶחָק *statute* const. הֶחָק and הֶחָק־הָקֵץ, rarely in other words מִדְּלֶ- Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גְּדוּלָה), (גְּדוּלָה) Job 17: 9, Prov. 22: 11, קִנְיָן־ Ex. 30: 23, טָלֵשׁ־ Ex. 21: 11; this becomes Pattahh before the guttural in מִגְּבָה־ for מִגְּבָה construct of מִגְּבָה *high*. כָּל *köl* construct of כָּל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. *b.*; it must not be confounded with כָּל *kāl* Isa. 40: 12 *he comprehended* pret. of כָּל.

d. The termination י becomes י in the construct, § 57. 2 (5), יֵי *enough* const. יֵי, יֵי *life* const. יֵי.

e. Three monosyllabic nouns form the construct by adding a vowel, אָב *father* const. אָב Gen. 17: 4, 5, elsewhere אָבִי, אָח *brother* const. אָחִי, רֵעַ *friend* const. רֵעִי 2 Sam. 15: 37, 1 Kin. 4: 5, or רֵעִי 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 222, or the monosyllables may be abridged from ל"ו roots, § 187. 2. *d.*

2. In a simple final syllable ה is changed to ה., שֶׁה *sheep* const. שֶׁה, רֵעֵה *shepherd* const. רֵעֵה, שָׂה *field* const. שָׂה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in ל"ו verbs, while the future has Seghol, § 170. *c.* An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b. פֶּה *mouth* has פִּי in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, רָאָה *fearing* const. רָאָה, חֹבָא *host* const. חֹבָא.

§ 218. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מִקוֹם *place* const. מִקוֹם, שָׁנָה *year* const. שָׁנִים, שָׁנִים *years* const. שָׁנִי, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדַי *hands* const. יָדִי, לֵב *heart* const. לֵבִי, חֲמָה *wrath* const. חֲמָה.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghesht-forse, חָלָשׁ (for חָלָשׁ) *workman* const. חָלָשׁ, פָּרָשׁ (פָּרָשׁ) *horseman*

const. פָּלַשׁ פָּרֶכֶת (פָּרֶכֶת) *vail* const. צָרָה (צָרָה) *distress* const. צָרָה;
 (2) in words from ע"ו and ע"ד roots, עָרִים (from ע"ר) *cities* const. עָרִי בָּאִים
 (from בוא) *coming* const. בָּאִי; so likewise where Kamets quiesces in א,
 רָאשִׁים *heads* const. רָאשִׁי; (3) under מ prefixed to ע"ע roots, מָסָה (from
 סָכַף) *covering* const. מָסָה מָגֶן (from מָגֶן) *shield* const. מָגֶן מִצּוּר (from מִצּוּר)
fortress const. מִצּוּר; (4) in ל"ה derivatives of the form גָּלוּת (from גָּלָה) *exile*
 const. גָּלוּת חֲגוּלָה *meditation* const. חֲגוּלָה. (5) in the construct dual and
 plural of trilateral monosyllables or Segholates from ל"א and ל"ה roots, לְחָיִים
 (from לָחַי) *cheeks* const. לְחָיִי לְבָרִים (from לָבֵר) *kids* const. לְבָרִי (from
 לָבַט) *sins* const. לְבָטִי; (6) in the following nouns in most of which it stands
 immediately before or after a guttural, § 60. 3. *c*, אָלָה *curse*, מְעָרָה *cave*,
 חֲדָלָה *conduit*, and the plurals, חֲדָלִים חֲרָבִי חֲרָבִי Lev. 7: 38, מוֹצָאִי מוֹצָאִי,
 מוֹצָאִי 2 Kin. 12: 8, מוֹצָאִי Ezek. 27: 9, מוֹצָאִי Job 34: 25, מוֹצָאִי
 Eccles. 9: 1, מוֹצָאִי.

b. Tsere is retained in words in which it quiesces in the vowel-letters
 א or ר, רֵאשִׁית *beginning* const. רֵאשִׁית הַיֵּלֶךְ *temple* const. הַיֵּלֶךְ, and in ad-
 dition in the following, אֲבִים *crib*, אֲזוּר *girdle*, אֶשֶׁן *thread*, נָכָר *foreign*
land const. נָכָר, אֶבֶדָה *loss* const. אֶבֶדָה, נֹכַח Isa. 58: 10 *darkness*,
 בְּרִיחַ *pool*, גְּזֻלָּה *robbery*, גְּזֻלָּה Ex. 22: 2 *theft*, מַגָּפָה *plague*, מִדְּבָרָה
 Gen. 49: 5 *sword*, מִסְכָּה *molten-image*, מִדְּבָרָה Job 16: 13 *gall*,
 עֲרֵמָה *heap*, צָאָה *excrement*, חֲאֵנָה *fig-tree*, חֲרֵבָה *deep sleep*, and the plurals
 אֲבֵלִי *mourning* from אָבֵלִים (אָבֵל), so חֲפָצִי *desiring*, יָשְׁנִי *sleeping*, שִׁמְחִי
 and שִׁמְחִי *rejoicing*, שִׁכְחִי *forgetting*, זָאֵבִי *wolves* from זָאֵבִים (זָאֵב), יָגִיעִי
weary becomes יָגִיעִי in the construct, and פָּלְטִי *escaped* פָּלְטִי. Tsere also re-
 mains in the const. זֵית *sweat*, מֵת *dead*, עֵד *witness*, רֵעַ *friend*, root רֵעַ.

c. Hholem is rejected from the syllable before the accent in אֲרָמֹת
 const. pl. of אֲרָמֹת *palace*, אֲשֻׁבֹלֶת const. pl. of אֲשֻׁבֹלֶת *cluster*,
 חֲאֹמִי Cant. 4: 5 and חֲאֹמִי Cant. 7: 4 *twins*, בָּחוֹת *high-places*,
 see § 216. 2. *a*; it is changed to ו in מִטְבָּחִים from מִטְבָּחִים, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal
 power in the absolute, quiesce in Hholem and Tsere in the construct, חֲוֶה
midst const. חֲוֶה, קִשּׁוֹת *cups* const. קִשּׁוֹת, בֵּית *house* const. בֵּית, עֲיֻנוֹת
fountains const. עֲיֻנוֹת, גֵּיא *valley* const. גֵּיא, pl. גֵּאִוֹת, § 210. 3. *c*, const. גֵּאִוֹת
 Ezek. 35: 8. Exceptions are rare, עוֹל (according to Kimchi and Baer (עוֹל)
 Ezek. 28: 18 *iniquity*, מְדִרֵי Prov. 19: 13 *contentions*, צְוֶאֶר *neck* const. צְוֶאֶר
 and צְוֶאֶר *iniquity* const. צְוֶאֶר.

e. A few nouns of the forms קָטַל, קָטַל, קָטַל have קָטַל in the
 construct instead of קָטַל, § 61. 1. *b*, גֵּר *wall* const. גֵּר, גְּזֻלָּה *robbery* const.
 גְּזֻלָּה, חֲבִיר *thigh* const. חֲבִיר, כָּבֵד *heavy* const. כָּבֵד and כָּבֵד, שֹׁכֵם *shoulder*
 const. שֹׁכֵם, עֵשֶׁן *smoke* const. עֵשֶׁן and עֵשֶׁן, אָרָה *long* is only found in the con-
 struct, the corresponding absolute was probably אָרָה; אֵלֶּה *helmet* simply
 shifts its accent in the construct, לֹבֵב. On the other hand, while most
 Segholate nouns suffer no change in the construct, a few adopt the form
 קָטַל, חֲדָר *chamber* const. חֲדָר, זֶרַע *seed* const. once זֶרַע Num. 11: 7 else-

where זָרַע *plant* const. נָטַע *fœtus* const. שֶׁבַע *seven* const. שֶׁבַע *nine* const. הַשֶּׁשׁ; in like manner הָבַל *vanity* const. הָבַל.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, צִלְצַל *tinkling* const. צִלְצַל for צִלְצַל, דְּבָרִים *words* const. דְּבָרִי for דְּבָרֶיךָ, צְדָקָה *righteousness* const. צְדָקָת, pl. צְדָקוֹת const. צְדָקוֹת, בְּהֵמָה *beast* const. בְּהֵמָה, חֲכָמִים *wise* const. חֲכָמִי. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 210. 2, מְלָכִים from מֶלֶךְ (מֶלֶךְ) *kings* const. מְלָכִי, שְׁבָטִים (שְׁבַט) *tribes* const. שְׁבָטִי, גְּרָנוֹת (גֶּרֶן) *threshing-floors* const. גְּרָנוֹת, חֲרָפוֹת (חֲרֵפָה) *reproaches* const. חֲרָפוֹת, דְּלָתִים (דֶּלֶת or דֶּלֶת) *folding doors* const. דְּלָתִי; yet not invariably שַׁעֲלִים (שַׁעַל) *handfuls* const. שַׁעֲלִי, שִׁקָּה (שִׁקָּה) *trough* (pl. שִׁקָּהוֹת) const. שִׁקָּהוֹת.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Daghes-lene, thus, דְּלָתִים, מְלָכִי, גְּרָנוֹת, דְּלָתִים not דְּלָתִי etc. § 22. a. 3. Exceptions are infrequent as אֲשֶׁר Deut. 3: 17, חֲסִידִי Lam. 3: 22 (in some editions) but חֲסִידִי Ps. 89: 2, חֲרָפוֹת Ps. 69: 10, טְרָפִי Ezek. 17: 9, צִמְדִי Isa. 5: 10, רִשְׁפִי Cant. 8: 6 but רִשְׁפִי Ps. 76: 4; so with grave suff. כְּסִפִּיהֶם Gen. 42: 25, 35, נִסְפִּיהֶם Lev. 23: 18 and in some editions כְּסִפִּיהֶם Neh. 4: 7. In a few instances Daghes-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, חֲפָלִי Isa. 57: 6, עֲנָבִי Lev. 25: 5, עֲצָבִי Isa. 58: 3, עֲקָבִי Gen. 49: 17, עֲשׂוֹבוֹת Ps. 89: 52, עֲשׂוֹבוֹת Prov. 27: 25, or compound Sh'va is taken instead of simple for the same reason, שִׁקָּהוֹת Gen. 30: 38. The presence or absence of Daghes-lene in the dual construct depends upon the form of the absolute, thus שִׁפְתָּי from שִׁפְתָּיִם *lips* but בְּרָכִי from בְּרָכִיִם *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between them; one is sometimes inserted, however, after a guttural, מִצְרָחִי, מִצְרָחוֹ but מִצְרָחוֹ. In the opinion of Ewald מִצְרָחִי Ezek. 7: 24 is for מִצְרָחִי from מִצְרָחִים, and מִקְצֵעִת Ex. 26: 23, 36: 28 for מִקְצֵעִת from מִקְצֵעִתִּים; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels

being reckoned shorter than the diphthongal, comp. § 212. *e.* מִרְכָּבָה *chariot* const. מִרְכָּבָה. The changes in לִהְיוֹת *flame* const. לִהְיוֹת pl. לִהְיוֹת const. לִהְיוֹת *coals* const. גְּחָלִים are due to the influence of the proximate vowels, § 63. 1; those in חֲזִיוֹן *vision* const. חֲזִיוֹן *coats* const. כְּהֹנֹת are consequent upon the dropping of Daghesht-forse, § 61. 5; that in אֶהְיֶה (from אָהָל) *tents* const. אֶהְיֶה arises from the conversion of a simple into an intermediate syllable, § 18. 3.

NOUNS WITH SUFFIXES.

§ 219. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד *hand*, יְדִי *my hand*, etc. They suffer, in consequence, the following changes, viz:

1. Of the suffixes, which begin with a consonant, הָ, כֶּן, of the second person are connected with nouns in the singular by a vocal Sh'va, נוֹ of the first person plural and הָ of the second fem. singular by Tsere, and הוּ, הָ, סָ, ךָּ of the third person by Kamets; הוּ is invariably contracted to וּ, rarely written הוּ, § 62. 1, and הָ to הֵ, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יָמֵי הָיָה *her days* Nah. 2: 9; but this is best explained as an abbreviated relative clause *the days that she* has existed.

b. First person: נוֹ is in a few instances preceded by Kamets, מִדְּעָנִי Ruth 3: 2, קִרְבָּנִי Job 22: 20.

Second person. The final vowel of הָ is occasionally expressed by the vowel letter הָ יִרְכָּה Ex. 13: 16, בְּשִׁמְכָה Jer. 29: 25. In pause the Sh'va before הָ becomes Seghol, § 65, עֲבַדְהָ Gen. 33: 5, צַפְּכָה: Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in הָ, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, דִּנְהָ Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written יִ שְׁלֵשָׁה Ezek. 5: 12; יִ, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, רָעָהְיִ Jer. 11: 15, בְּרוּחֵיְיִ Ps. 116: 19, נִשְׁכְּרֵיְיִ 2 Kin. 4: 7 K'thibh, where the K'ri has נִשְׁכְּרֵיְיִ. Sometimes the distinction of gender is neglected in the plural and כֶּן is used in place of the feminine כֵּן, אֲבִיכֶם Gen. 31: 9, אֲזַנֶּיכֶם Jer. 9: 19; הָ is sometimes added to the feminine suffix as to the full pronoun, וְמִתְּלֵכָהְיִ Ezek. 23: 49.

Third person. The connecting vowel before הוּ and הָ is occasionally *e*, לְמִירְהוֹ Gen. 1: 12, פִּרְלֵנְשִׁהוֹ Judg. 19: 24, מִשְׁהוֹ Nah. 1: 13, אֲוִרְהוֹ Job 25: 3, so רִעֵהוֹ from רֵעַ and מְרַעְהוֹ from מֵרַע and frequently with nouns in הָ,

מִרְאֵהוּ and מִרְאֵהָ from מִרְאֵה, שְׂרָהּ from שָׂרָה, מִחְנֵהוּ, מִחְנֵהָ, קִצָּהוּ, קִצָּהָ; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מִזְבְּחֹתָם 2 Chron. 34: 5 K'thibh, where the K'ri has מִזְבְּחוֹתָם; it is once found in the fem. plural קִרְבָּנָה Gen. 41: 21. The form ה in the masc. sing. is commonly reckoned an archaism, אֶחָדָה Gen. 12: 8, שְׂרָהּ Ps. 42: 9, בָּשָׂה Jer. 2: 21, so several times in the K'thibh עִירָה Gen. 49: 11, בְּעִירָה Ex. 22: 4, כְּסִירָה Ex. 22: 26, נִסְכָּה Lev. 23: 13, שְׁלֹשָׁה 2 Kin. 9: 25, חֲבוּרָה Ezek. 48: 18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׂרָהּ Lev. 13: 4, חֲטָאָה Num. 15: 28, or by a Massoretic note in the margin, אֶחָדָה Isa. 23: 17. 18 for אֶחָדָה; once א is substituted for ה, בָּשָׂה Ezek. 36: 5. The longer forms of the plural suffixes הָם, הֶן are rarely affixed to nouns in the singular, לְבָרְכֶיךָ Gen. 21: 28, מְבַרְכֶיךָ Ezek. 13: 17, שְׁבוּרָהּ Ezek. 16: 53, or with the connecting vowel Kamets, מְבַרְכֶיךָ 2 Sam. 23: 6, or with ה appended, מְבַרְכֶיךָ 1 Kin. 7: 37, מְבַרְכֶיךָ Ezek. 16: 53. The vowel ה is also sometimes added to the briefer form of the fem. plural, לְבָרְכֶיךָ Gen. 21: 29, מְבַרְכֶיךָ Gen. 42: 36. The distinction of gender is sometimes neglected in the plural, ם or הָם being used for the feminine, בָּכָם Cant. 4: 2, 6: 6 for בָּכֶן, יְרֵיחָם Job 1: 14 for יְרֵיחֶן.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending י before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ; so too הָם *father-in-law* חָמִיךָ, חָמִיךָ; י of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּ of the third person, commonly becomes ו § 62. 2, אָבִיו, אָחִיו, פִּיו more frequent than אָבִיהוּ, אָחִיהוּ, פִּיהוּ. In גִּלְיָה Zeph. 2: 9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים and the dual ים are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns § 216. 2. *a.* This י remains unchanged before the plural suffixes; but before ה the second masc. singular and ת third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with ה the second feminine י, and with הו the third masculine י, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, חֲנֹנִי 2 Kin. 6: 8 for חֲנֹנִי, יְרֵחִי Ps. 132: 12 for יְרֵחִי, מְבַרְכִי Deut. 28: 59 for מְבַרְכִיךָ Ezek. 16: 52 for מְבַרְכִיךָ, אֶחָדָם and אֶחָדָם Ps. 74: 4, חֲטָאָם, חֲטָאָם, חֲטָאָם. On the other hand, suffixes proper to plural nouns are occasionally

appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, תַּמְשִׁיחַ Lev. 5: 24, תַּחֲלִיחַ Ps. 9: 15, שְׁנֵאֲחֶיךָ Ezek. 35: 11, עֲצָתְךָ Isa. 47: 13.

b. The vowel-letter ך is not infrequently omitted after plural and dual nouns, דָּרָכְךָ Ex. 33: 13 for דָּרְכֶיךָ, יָרֵכֶם Ps. 134: 2 for יָרֵיכֶם, מִירוֹ Ex. 32: 19 K'thibh (K'ri מִיָּרוֹ), עֲבָרוֹ 1 Sam. 18: 22 K'thibh (K'ri עֲבָדֵיךָ), גִּוְרֵהֶם Gen. 10: 5 for גִּוְרֵיהֶם, חֲלָבְךָ Gen. 4: 4 for חֲלָבֶיךָ.

c. *Second person.* The vowel ך remains unchanged before the fem. sing. הָ in אֲשֶׁרֶּה Eccl. 10: 17 and with הָ appended מִלְּאֲכָנָה Nah. 2: 14. Sometimes, as in the full pronoun, ך is appended to the fem. sing. suffix and הָ to the plural, תַּחֲלִיאֲכֶרִי Ps. 103: 3, תַּחֲרִיכֶי ver. 4, פִּסְתוֹתֶיכֶנָה Ezek. 13: 20.

Third person. The uncontracted form of the masc. sing. יָהוּ occurs in גְּבוּלֵי יָהוּ Nah. 2: 4 for גְּבוּלֵי יָהוּ Hab. 3: 10, עֵינֵי יָהוּ Job 24: 23; *ehū* = *aihu* by transposition of the vowels becomes *auhi* = *ōhī* וְהִי which is found once תַּמְמִילֹתֶי Ps. 116: 12, and is the ordinary form of this suffix in Palestine Aramaeic. The final *a* of the fem. sing. is once represented by אַ, אֲתִּיכֶהָ Ezek. 41: 15. In a few instances הָ is appended to the plural of either gender, אֲלֵהֶמָּה Ezek. 40: 16, גִּוְרֵיהֶנָּה Ezek. 1: 11, and ך to the abbreviated masc. ך, אֲלֵהֶימוֹ Deut. 32: 37, זְבַחֵימוֹ ver. 38, פִּסְיָמוֹ Job 27: 23, פִּנְיָמוֹ Ps. 11: 7.

3. The suffixes thus modified are as follows, viz.:

Appended to	SINGULAR.					PLURAL.				
	1c.	2m.	2f.	3m.	3f.	1c.	2m.	2f.	3m.	3f.
Sing. Nouns	יְ	יָ	יָ	וְ	הָ	נִי	כֶם	כֶּן	ם	ן
Dual and } Plur. Nouns }	יְ	יָ	יָ	יְ	יָ	יָנִי	יָכֶם	יָכֶן	יָהֶם	יָהֶן

§ 220. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 2. These are as follows, viz.:

1. The grave suffixes, § 72, כֶּם, כֶּן, הֶם, הֶן shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לֵבָב *heart*, לֵבָבְכֶם *your heart*, לֵבָבֵהֶן *their hearts*; שֵׁפָה *lip* du. שֵׁפֹתֵהֶם pl. שֵׁפֹתֵיהֶם *their lips*.

a. בֶּדָם *blood* becomes בְּדָמָם and יָד *hand* יָדְכֶם §§ 58. 2, 63. 2. a.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with

the exception that in the singular the ending ל becomes לִ in consequence of the change from a mixed to a simple syllable, § 59, שִׁפָּה *lip*, שִׁפּוֹתָיו *his lip*, שִׁפְּתָם *their lip*, שִׁפְּתוֹתֶיהָ *thy lips*, שִׁפְּתוֹתָיו *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, מִשְׁלָלָה const. מִשְׁלָלָהּ suf. מִשְׁלָלָהּ . If two consonants have coalesced in the final letter, it will receive Daghesht-forte agreeably to 6, בָּחוּ from $\text{בָּחַ$, אָמְחוּ from $\text{אָמַחַ$; מִבְּעֵתָהּ 1 Sam. 16: 15 from the fem. of מִבְּעֵת , § 207. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, נִבְלָהּ Isa. 26: 19 from נִבְלָה but נִבְלָהָּ ; רָפְאִי Cant. 2: 10 from רָפָה const. רָפַח ; so אָלְחִי , גִּרְרָחִי , יִתְרָחִי , שִׁבְעָתִיכֶם but const. שִׁבְעָחִי , comp. מִצִּיָּהֶם const. מִצִּיָּהּ .

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לֵבִי *heart*, לִבִּי *my heart*, לִבְבָהּ *thy heart*, לִבֵּינוּ *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before י , אֶחָדְךָ , e. g. בִּנְיָהֶם , מִקְדָּשָׁם , בְּנֵיכֶם , or with a guttural to Pattahh, אֶחָדְךָ , לְאַחֶיךָ , though with occasional exceptions, אֶבְיָחָךְ Isa. 22: 21, שִׁלְחָךְ 1 Sam. 21: 3, בְּסִפָּא from כִּסָּא . Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שָׁמַיִם plur. שָׁמַיִם , בָּנוּ from בָּנָה plur. בָּנוּ but בָּנִי and בָּנִיךָ , רָעִי , גִּיּוֹרְךָ , חֲמִינֶם Ezek. 5: 7 from חָמִין is exceptional.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שִׁפְּתֵי *my lips*, שִׁפְּתֵינוּ *our lips*, אָזְנֵי *my ears*, אָזְנֵינוּ *our ears*; קַרְנֵים and קַרְנֵיכֶם *horns*, קַרְנֵי and קַרְנֵיכֶם *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ָהּ , § 210, מֶלֶךְ *king*, מֶלֶכִּי *my king*, מֶלֶכְךָ *your king*; אָזֶן *ear*, אָזְנִי *my ear*; in like manner יֹדְקָהּ *sucker*, יֹדְקָתָהּ *his sucker*.

a. Tsere in the first syllable of Segholates is commonly shortened to Hhirik before suffixes, § 210. 2, but if the first radical be ר or ע it usually becomes Seghol e. g. חֶלֶב , חֶלְבִּי , חֶלְבְּךָ and חֶלְבֵּנוּ retain the Seghol of the first syllable. Hholem is commonly shortened to ו , but in a few instances to וֹ , קָמְצוֹ and גָּדְלוֹ and בָּסָר , חֶצֶן and נֶכֶת irregularly take Hhirik before י 3 pers. suf. חֶצְנִי but חֶצְנִי . When the middle radical is a guttural it takes

fixes of the third person singular, § 219. 1. *b*; and in a few instances the radical *י* is restored, giving to singular nouns the appearance of being plural, עֲשֵׂיָהּ Isa. 22: 11, כְּפִסְתֵּיָהּ Hos. 2: 16, נִשְׂרֵיָהּ Isa. 42: 5, שֶׁהָ *sheep* becomes שֵׁי or שִׁיָּהּ.

§ 221. As the changes produced by the terminations for gender and number, the construct state and suffixes are thus dependent upon the character of the syllables, of which the nouns so affected severally consist, the declension of nouns may be best represented by dividing them according to their syllabic structure. Hence results the following scheme.

A. MASCULINE NOUNS.

DECLENSION 1. Segholates.

Segholates drop their unessential vowel and revert to their primary monosyllabic form in the singular before suffixes; if the second radical is a guttural, it will take compound Sh'va, which before הָ, כֶּם, becomes a short vowel § 220. 5; in the plur. (as other nouns in both numbers) they take with light suffixes the same form as before the abs. plur. ending, with grave suffixes the form of the construct, § 220. 1 and 3. In the plur. abs. they drop their principal vowel and take pretonic Kamets § 210. 3; this too is dropped in the plur. const., which gives rise to a new syllable § 218. 1 and 2. Medial Vav and Yodh quiesce except in the sing. abs. § 210. 3. *c*, 218. 1. *d*, 220. 5. *b*.

DECLENSION 2. Mutable Kamets or Tsere in the penult.

Nouns of this declension may be dissyllables or polysyllables whose first vowels are unchangeable as זִכְרֹן.

These vowels are dropped in the const. § 218, before fem. and plur. endings, § 212, and suffixes. Kamets in the ultimate and Tsere preceded by Kamets are in the const. sing. changed to Pattahh, § 217. 1, and in the const.

plur. rejected, thus giving rise to a new syllable § 218. 1 and 2.

DECLENSION 3. Kamets or Tsere in the ultimate and no other mutable vowel.

Nouns belonging to this declension may be monosyllables or may have in the penult either a long unchangeable vowel as יוֹצֵר or a short vowel in a mixed syllable as מִיָּבֵר. The few words in which Kamets in the ultimate is unchangeable as מָחָב, מָנֶה, קָצֵה § 217. 1. *a* do not belong to this declension.

Kamets becomes Pattahh in the const. sing. § 217. 1, and is dropped in the const. plur. § 218. 1. Tsere commonly becomes ׀ or ׀ before ה, כה and כן, § 220. 3. *a*; it is dropped in the plur. and before light suffixes except from monosyllables, which retain it in the abs. plur., § 209. 1, and sometimes also before light suffixes, § 220 3. *a*.

DECLENSION 4. With final ה (accented).

These nouns are from ל"ה roots; ה becomes ה in the const. sing., § 217. 2, and is dropped before fem. and plur. endings, § 211, and before light suffixes. Kamets or Tsere in the penult, though rejected in the const., § 218. 1, is retained before fem. and plur. endings, § 212.

DECLENSION 5. Nouns which double their final consonant.

These are mostly from ע"ע roots and shorten their last vowel (if long) before the doubled letter.

a. The first three declensions, as above given, correspond remarkably with the three divisions of Class I of nouns according to their formation, § 184. Declension 1 is identical with the first division. Declension 2 embraces the second division and in addition all other nouns, of whatever class they may be, which have mutable Kamets or Tsere in the penult. Declension 3 embraces the third division and in addition all other nouns which have but one mutable vowel and that a Kamets or Tsere in the ultimate. The two remaining declensions include peculiar forms arising from imperfect roots. Those belonging to 4 are from ל"ה, and a large proportion of 5 are from ע"ע roots. Declension 1 in feminine nouns answers to masc. declension 1; fem. 2 and 3 embrace to a certain extent forms derived from masc. 2 and 3.

B. FEMININE NOUNS.

DECLENSION 1. The feminines of Segholates.

This embraces the forms קטָלָה, קטָלָה, קטָלָה, קטָלָה, קטָלָה, which reject their first vowel in the plur. abs. and insert pretonic Kamets §§ 210. 3, 213, which in its turn is rejected in the construct thus causing the return of the original vowel, § 218. 1 and 2. Nouns in הָ have הַ in the const. sing., § 216. 1, and הֹ in the plur. § 201; before suffixes they take the form of the const. except that they have הַ in the sing. before light suffixes § 220. 2.

DECLENSION 2. Nouns in הָ with pretonic Kamets or Tsere.

These are rejected in the const. and before suffixes, thus giving rise to a new syllable, if an initial vowelless consonant precedes § 218. 1 and 2.

DECLENSION 3. Nouns with the fem. ending ה.

See §§ 213, 209. 1. *d* and *e*.

These declensions are shown in Paradigms XIV, XV and XVI. Nouns not embraced in these declensions undergo no change in the body of the word, whether in the construct or on receiving fem. and plur. endings or suffixes; they may be represented by סִיס and סִיסָה, which are shown in all the forms that they assume in both numbers and with suffixes in Paradigm XV.

PARAGOGIC VOWELS.

§ 222. The termination י. or יִ is sometimes added to nouns in the construct singular, § 61. 6, בְּנֵי Gen. 49:11 for בָּנֵי, מְלֹאֲחֵי Isa. 1:21 for מְלָאֲחֵי, רִבְחֵי Lam. 1:1 for רִבְחֵי, מְשִׁפִּילֵי Ps. 113:6 for מְשַׁפִּילֵי, חֲיֵי Gen. 1:24 for חַיֵּי. This occurs chiefly in poetry and is regarded as an

archaism, § 201. *e*. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tsere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּי־צֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*.

§ 223. 1. The unaccented vowel הָ added to nouns indicates motion or direction towards a place, § 201. *e*, צָפוֹנָה *northward*, נֹכְבָּה *southward*, שָׁמַיְמָה *heavenward*, הַבַּיְתָה *to the house*, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (2) *a*, but other vowels are mostly unaffected, בָּרָה from בָּרַח, אֶרֶץ from אֶרֶץ, מִדְּבָר from מִדְּבַר 1 Kin. 19:15 from the construct state מִדְּבַר.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective הָלֵל *profane* in the peculiar phrase הָלֵלָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים 1 Sam. 1: 3 *from days to days* i. e. *yearly*, שְׁלִישִׁתָּה Ezek. 21: 19 *for the third time*, עַתָּה *now prop. at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in measure superfluous, לְמַעַל *upwards*, לְמַטָּה *downwards*, לְמִזְרְחָה 2 Chron. 31: 14 *to the east*, לְשֹׁאֵלָה Ps. 9: 18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending הָ rarely receives the accent מִזְרְחָה Deut. 4: 41; in פָּהֲגָה it receives in some editions an alternate accent, § 39. 4. *a*, in others the secondary accent Methegh, § 35. 1. In הָרָה Gen. 14: 10 and פָּהֲגָה *a* is changed to *e* before this ending, § 63. 1, in הָרָה Ezek. 25: 13, נָבָה 1 Sam. 21: 2 the vowel of the ending is itself changed to *e*.

2. Paragogic הָ is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NUMERALS.

§ 224. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz.:

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אֶחָת	אֶחָת
Two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִישָׁת	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבַּעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשַׁעָה	תְּשַׁעַת	תְּשַׁע	תְּשַׁע
Ten	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂר	עֲשָׂר

a. אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אֶחָת for אֶחָת, § 54. 2, but in pause אֶחָת; אֶחָד occurs in the absolute in Gen. 48: 22, 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once חָד Ezek. 33: 30. The plural אֶחָדִים is also in use in the sense of *one* or *the same*, Gen. 11: 1, *joined in one* Ezek. 37: 17, or *some*, Gen. 27: 44, 29: 20. Comp. Span. *unos*.

שְׁתַּיִם is for שְׁנַיִם; for the Daghes in ח see § 22. *b*; this is once omitted after Daghes-forte, כְּשֵׁי Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבַּעָתִים *fourfold*, שִׁבְעָתִים *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעָה Job 42: 13, and once with a suffix in the form שִׁבְעָתָם 2 Sam. 21: 9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-

European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 225. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרִי modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	{ אֶחָד עָשָׂר עֶשְׂרִי עָשָׂר	אֶחָת עֶשְׂרִי עֶשְׂרִי עֶשְׂרִי
Twelve	{ שְׁנַיִם עָשָׂר שְׁלֹשִׁי עָשָׂר	שְׁנַיִם עֶשְׂרִי שְׁלֹשִׁי עֶשְׂרִי
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עֶשְׂרִי
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבָּעָה עֶשְׂרִי
Fifteen	חֲמִישָׁה עָשָׂר	חֲמִישָׁה עֶשְׂרִי
Sixteen	שֵׁשָׁה עָשָׂר	שֵׁשָׁה עֶשְׂרִי
Seventeen	שִׁבְעָה עָשָׂר	שִׁבְעָה עֶשְׂרִי
Eighteen	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עֶשְׂרִי
Nineteen	תְּשֻׁעָה עָשָׂר	תְּשֻׁעָה עֶשְׂרִי

a. There have been many vain conjectures as to the origin of עֶשְׂרִי, the alternate of אֶחָד in the number *eleven*. R. Jona thought it to be an abbreviation for עָשָׂר עַד שְׁנַיִם *next to twelve*. Comp. Lat. *undeviginti*, *nineteen*. Kimchi derived it from עָשָׂה *to think*, *ten* being reckoned upon the finger, and *eleven* the first number which is mentally conceived beyond. It has now been discovered to be another form of the numeral *one*, of which this is the only trace in Hebrew, but which has been preserved in the Assyrian *istin* = *one*.

חֲמִישָׁה עָשָׂר *fifteen* occurs Judg. 8: 10, 2 Sam. 19: 18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20: 25.

§ 226. 1. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

Twenty	עֶשְׂרִים	Forty	אַרְבָּעִים
Thirty	שְׁלֹשִׁים	Fifty	חֲמִשִּׁים

Sixty	שְׁשִׁים	Eighty	שְׁמֹנִים
Seventy	שִׁבְעִים	Ninety	תִּשְׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עֶשְׂרִים Ex. 18: 21, 25, Deut. 1: 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of the precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁתַּיִם וְשִׁשִּׁים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, שְׁשִׁים וּשְׁתַּיִם *sixty and two* Dan. 9: 25.

§ 227. Numerals of a higher grade are מֵאָה *one hundred*, אֶלֶף *one thousand*, רֶבֶב, רִבְבָּה, or רִבְוֹא *ten thousand*. These are duplicated by affixing the dual termination מֵאֹתַיִם *two hundred*, אֲלָפִים *two thousand*, רִבּוּתַיִם or שְׁתַּיִם *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ מֵאוֹת *three hundred*, אֶלֶף שְׁלֹשָׁה *three thousand*, שֵׁשׁ רִבְאוֹת *sixty thousand*, אֶלֶף אֲלָפִים *one million*.

§ 228. 1. The ordinals are formed by adding ךְ to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	ראשון	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמִינִי
Fourth	רְבִיעִי	Ninth	תִּשְׁעִי
Fifth	חֲמִישִׁי or חֲמִישִׁי	Tenth	עֲשָׂרִי

The feminine commonly ends in ית, occasionally in יָה.

a. There are two examples of the orthography ראשון Josh. 21: 10, Job 15: 7, and one of רישון Job 8: 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional parts are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֲצִי *one half*, רָבֹעַ and רִבְעִי *one quarter*, חֲמִשָּׁה *one fifth*, עֲשָׂרִית *one tenth*.

PREFIXED PARTICLES.

§ 229. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הָל Deut. 32: 6, though editions vary; three are combined in הָשָׁל Eccles. 8: 17.

THE ARTICLE.

§ 230. 1. The Definite Article (הָ הַ הִּ הִּי הֵּ הֵּה) consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَلْ is in certain cases followed by a like doubling of the initial letter, it has been imagined that the original form of the Hebrew article was הָל and that the Daghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article ה is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Daghesh is conservative, § 24. 3.

The Arabic article is supposed to be found in the proper name אֶלְכֹוֹדֶר Gen. 10: 26, אֶלְגֹבִישַׁי *hail*, the equivalent of גֹבִישַׁי, and possibly in אֶלְקִיָהוּ Prov. 30: 31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אחד *one* is so employed in a few instances, as נָבִיא אֶחָד *a prophet* 1 Kin. 20: 13.

2. If the first letter of the word have Sh'va, Daghesh-forte may be omitted except from the aspirates, § 25, הַחַיִּית, הַבְּרָכָה but הַמְדִּיבֶר, הַיָּאֵר.

a. Daghesh-forte though usually omitted in this case is occasionally retained e. g. הַמְשִׁנֶּה 2 Kin. 9: 11, הַמְעַנֶּה Jer. 6: 2, הַצִּפְרָעִים Ex. 8: 1 but הַצִּפְרָה ver. 2, הַיְעָלִים 1 Sam. 24: 3, and it is always written in היהודי *the Jew* and היהודים *the Jews*.

3. Before gutturals, which cannot receive Daghesh-forte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ע, the syllable being converted into an intermediate, § 18. 3, instead of a simple one, הַחֵלֶל, הַחֵר, הַחֵלֶט Gen. 15: 11, הַחֶשֶׁךְ but הַחֶשֶׁךְ, הַחֵרָא, הַחֵרָא Jer. 12: 9.

a. The article very rarely has Kamets before ה, הַחֵר Gen. 6: 19, הַחֵמִים Isa. 17: 8; in a very few instances initial א quiesces in the vowel of the article, הַאֲסַפְסָף Num. 11: 4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הַחֵלֶם, הַחֵלֶם, הַחֵלֶם, הַחֵלֶם, הַחֵלֶם.

a. This change very rarely occurs before א, הַחֵלֶם Mic. 2: 7. When ח is followed by Kamets-Hhatuph, Pattahh remains הַחֵלֶם.

b. The article does not usually affect the vowels of the word before which it stands; in הַר *mountain* and עַם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הַחֵר, הַחֵלֶם, so הַאֶרֶץ *earth* but הַאֶרֶץ. The plurals of אֶתֶל *tent* and קֹדֶשׁ *holiness* without the article are אֶתְלִים Gen. 25: 27, קֹדֶשִׁים Ex. 29: 37, but with the article אֶתְלִים (בְּהַאֲתִלִּים) Judg. 8: 11, קֹדֶשִׁים Ex. 26: 33, § 210. 3. b. קָאֵת *pelican* Isa. 34: 11, Zeph. 2: 14, is pointed קָאֵת Lev. 11: 18, Deut. 14: 17 upon

receiving the article; so **פֶּר** Num. 7: 15, but **הַפֶּר** Judg. 6: 26. 28. The emphasis due to the article has in these few instances an effect analogous to that of the pause accent in prolonging the principal vowel of the word.

5. When preceded by the inseparable prepositions the letter **ה** of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, **בַּהֲשִׁמִּים** for **בְּהַשְׁמִים**, see § 232. 5.

HE INTERROGATIVE.

§ 231. 1. The letter **ה** (**הֵא הַשְׁאֵלָה**) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Pattahh, **הֵלֹא־הוּא הֵנֵלֶה** *shall we go?* **הֵלֹא־הוּא** *is he not?*

2. Before a vowelless letter this becomes Pattahh, § 61. 1, **הֵזֶזְלָה** Gen. 34: 31, **הֵלִמְעַנְךָ** Job 18: 4, **הֵצִירָה** Jer. 8: 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshtene in such forms as **הִירְעָהָם** Gen. 29: 5. In order to render this still more evident recourse is frequently had to Daghesht-forte separative, § 24. 5, **הִלְכָהּ** Gen. 17: 17, **הִכְצַעְקָהָ** 18: 21, Methegh, § 45. 2, **הִמְשִׁלָּה** Judg. 9: 2, **הִתְשַׁלָּה** Job 38: 35, or compound Sh'va, § 16. 3. *b.* **הִבְרָכָה** Gen. 27: 38.

b. He interrogative has Pattahh and Daghesht-forte in one instance before a letter with a vowel of its own, **הִיִּיכָב** Lev. 10: 19.

3. Before gutturals it likewise usually becomes Pattahh, **הֵאֵלָה** Ex. 2: 7, **הֵאֲשִׁיר** 2 Kin. 6: 22, **הֵוִיִּמִיר** Jer. 2: 11, **הֵעִחַ** Hag. 1: 4, **הֵהֲפִיץ** Job 22: 3.

a. There are a few examples of He interrogative with Kamets before **א**, **הֵאֲשִׁי** Num. 16: 22, Neh. 6: 11, **הֵאֲחָאָם** Judg. 6: 31, **הֵאֲפָרְחִי** 12: 5, **הֵיִהוּהָה** Jer. 8: 19 (in some editions) pointed as if before **אֲדִלִּי**: so too most probably **הֵאֲדָם** Deut. 20: 19.

4. Before gutturals with Kamets it is changed to Seghol, **הֵאֲמִיר** Ezek. 28: 9, **הֵהִיחָה** Joel 1: 2, **הֵהָרָם** Eccles. 2: 19; see also Num. 11: 12, 13: 18, 2 Sam. 19: 43, Job 13: 25, 21: 4.

a. This rule does not apply to Resh, **הֵרָפָה** Num. 13: 18, **הֵרָאִירָה** 1 Kin. 20: 13.

INSEPARABLE PREPOSITIONS.

§ 232. 1. The prepositions *ב* *in*, *כ* *according to*, *ל* *to*, are regularly prefixed with Sh'va, *בְּרֵאשִׁית* *in the beginning*, *בְּכָל* *according to all*, *לְאַבְרָהָם* *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, *בְּרִקֵּעַ* for *בְּרִקִּיעַ*, *לְמִשְׁלַל* for *לְמִשְׁלָל*, *כְּדָבָר* for *כְּדָבֵר*, in which Yodh quiesces *בִּיהוֹדָה*, *בִּיקוֹד*.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, *כְּאֵלֶּל*, *כְּאֵרִי*, *לְאֵלֶּל*, *לְאֵרִי*.

a. Occasionally *ל* takes Pattahh or Seghol before an infinitive, whose first letter is a guttural with simple Sh'va, *לְאָסֵר* Ps. 105: 22, *לְהָטֵב* Deut. 19: 5. Initial *א* quiesces in the following words after the inseparable prepositions, § 57. 2. (2) *a*, *אֲדֹנָי* *master* when connected with singular suffixes, *אֲדֹנָי* *Lord*, *אֱלֹהִים* *God*, and also in the inf. const. *אֲמַר* *to say* after *ל*, *בְּאֲדָנִי*, *בְּאֲדָנִי*, *בְּאֲדָנִי*, *בְּאֲדָנִי* for *בְּאֲדָנִים* the Seghol lengthened to Tsere in the simple syllable, *לְאֵלֶּל* but *לְאֵלֶּל*, *לְאֵרִי* but *לְאֵרִי*. Before the divine name *יהוה* the inseparable prepositions are pointed as they would be before *אֱלֹהִים* or *אֲדֹנָי*, whose vowels it receives, § 47, *לְיְהוָה* Gen. 4: 3, *לְיְהוָה* Ps. 68: 21.

b. In a very few instances *א* with Pattahh and *י* with Hhirik give up their vowel to the preposition and become quiescent, *כְּאֵרִי* Isa. 10: 13 for *כְּאֵרִי* *כְּאֵרִי* Eccles. 2: 13 for *כְּאֵרִי*, § 57. 2. (3).

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, *בְּאֵלֶּל*, *כְּאֵרִי*, *לְאֵרִי*.

a. This regularly occurs with the Kal construct infinitive of *פָּן*, *פָּנָה*, *פָּנָה*, *פָּנָה*, *פָּנָה* and *פָּנָה* verbs when preceded by *ל*, e. g. *לְפָנָה*, *לְפָנָה*, *לְפָנָה*, *לְפָנָה*, *לְפָנָה*; also with different forms of the demonstrative *זֶה* and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun *כִּי* *what* they are commonly pointed *כִּי־זֶה*, *כִּי־זֶה*, *כִּי־זֶה* or followed by a guttural, *כִּי־זֶה*, *כִּי־זֶה*, *כִּי־זֶה* occurs three times, all in the same verse 1 Sam. 1: 8.

5. Before the article its *ה* is rejected and the vowel given to the preposition, *כְּדָבָר* for *כְּדָבָר*, *לְאֵרִי* for *לְאֵרִי*, *בְּהֵרִים* for *בְּהֵרִים*.

a. *ה* remains eight times in *בְּהֵרִים* e. g. Gen. 39: 11; also in such individual instances as *בְּהֵרִים* Ps. 36: 6, *בְּהֵרִים* Neh. 9: 19, *בְּהֵרִים* Eccles. 8: 1, *בְּהֵרִים* Ezek. 40: 25, *בְּהֵרִים* 1 Sam. 13: 21, *בְּהֵרִים* Neh. 12: 38, *בְּהֵרִים*.

2 Chron. 10: 7, לְהַגְדִּיר 25: 10, לְהַמְזִיחַ 29: 27, לְהַגְרִים Ezek. 47: 22, לְהַלֹּץ Dan. 8: 16. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְשַׁבֵּר Am. 8: 4 for לְהַשְׁבִּיר, בְּכַשְׁלִי Prov. 24: 17 for בְּהַכְשִׁלִי.

§ 233. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghash-forte, מִן דָּרָךְ for מִדָּרָךְ. Before ה Hhirik is commonly retained in an intermediate syllable, but before other gutturals it is for the most part lengthened to Tsere, מִן חוּץ for מִחוּץ, but מִחֲטָא 1 Sam. 12: 23; מִדָּרָךְ, מִהוּיֹת, מִעֵם, but מִהוּיֹת, מִהוּיֹת, מִהוּיֹת.

a. If the first letter of the word have Sh'va, Daghash-forte may be omitted. This is occasionally the case even when it is an aspirate מִבְּרָרִים Judg. 8: 2, מִבְּרָרִים Ezek. 32: 30. Daghash-forte is twice retained in an initial vowelless Yodh, מִיִּשְׂרָאֵל 2 Chron. 20: 11, מִיִּשְׂרָאֵל Dan. 12: 2, but commonly it is dropped and the Yodh quiesces מִיִּשְׂרָאֵל, מִיִּדִיר, מִיִּמִיר, מִיִּמִיר. מִן is sometimes poetically lengthened to מִנִּי, and once has the form of a construct plural, מִנֵּי Isa. 30: 11.

§ 234. These prepositions are combined with the pronominal suffixes in the following manner:

SINGULAR.

1 c.	בִּי	לִי	מִמֶּנִּי	מִמֶּנִּי, מִמֶּנִּי
2 m.	בְּךָ, בָּךְ	לְךָ, לָךְ	מִמֶּךָ	מִמֶּךָ, מִמֶּךָ
2 f.	בְּךָ	לְךָ	—	מִמֶּךָ
3 m.	בוֹ	לוֹ	מִמּוֹ	מִמּוֹ, מִמּוֹ, מִמּוֹ
3 f.	בֶּהּ	לָהּ	מִמּוֹ	מִמּוֹ

PLURAL.

1 c.	בָּנוּ	לָנוּ	מִמֶּנּוּ	מִמֶּנּוּ
2 m.	בָּכֶם	לָכֶם	מִמֶּכֶם, מִמֶּכֶם	מִמֶּכֶם
2 f.	בָּכֶן	לָכֶן	—	מִמֶּכֶן
3 m.	בָּם, בָּהֶם	לָם, לָהֶם	מִמֶּהֶם, מִמֶּהֶם	מִמֶּהֶם, מִמֶּהֶם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִמֶּהֶן

a. The syllable מִ inserted between ׀ and the suffixes, and which is in

poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, בָּמוֹ, בָּמוֹ, לָמוֹ, is commonly thought to be related in its origin to the pronoun מָה *what*, so that בָּמוֹי would in strictness denote *like what I am*, i. e. *like me*. The preposition מֵן, with the exception of some poetical forms, reduplicates itself before the light suffixes, מֵמִנִּי = מִיָּמִי. Comp. a similar reduplication of a short word, מֵיִמִּי or מֵי construct of מַיִם *water*.

VAV CONJUNCTIVE.

§ 235. The conjunction *and* is expressed by ו pre-fixed with Sh'va, וְהָאֵץ, וְהָשֶׁה. Before one of the labials ב, פ, מ, § 57. 2 (1), or before a vowelless letter Vav quiesces in Shurek, וּבֵין, וּמִלָּה. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיִנְקָאם, וְיָדִי. Before a guttural with compound Sh'va it receives the corresponding short vowel, וּבְאֵי, וְחֵלִי. Before a monosyllable or a dissyllable accented on the penult it frequently receives a pretonic Kamets, particularly if it be the second of two closely connected words, וְהָיָה וְבָהוּ Gen. 1: 2, 2: 9, טוֹב וְהָיָה Jer. 22: 20. See also 12: 19, 41: 11, Num. 16: 16, Deut. 32: 7, Job 4: 16, Ps. 55: 18, 63: 6, Eccles. 4: 8; and Prov. 24: 21, 25: 3, Isa. 65: 17, where a word is interposed.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וְהָיָה Gen. 2: 12, וְהָיָה Ezek. 26: 21, וְהָיָה 1 Kin. 13: 7, וְהָיָה Jer. 22: 20.

b. Vav receives Hhirik before He or Hheth followed by Yodh in the forms וְהָיָה, וְהָיָה, וְהָיָה 2 plur. preterite and imperative of the verbs הָיָה *to be* and חָיָה *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וְחַיָּה, וְחַיָּה for וְחַיָּה.

c. The short vowel appropriate to the guttural is taken in a very few instances, even when the latter has simple Sh'va, וְהָיָה Gen. 32: 16, וְהָיָה Job 4: 2. א quiesces after Vav conjunctive as after the inseparable prepositions, § 232. 3. a, in אֲדוֹן *master* when connected with singular suffixes, אֲדוֹנִי *Lord* and אֱלֹהִים *God*, אֲדוֹנִי, אֲדוֹנֵי, אֲדוֹנֵינוּ the Seghol being lengthened to Tseré in the simple syllable. Hence also וְיָהוָה when יהוה has the vowels of יָהוָה. A very few instances occur in which א with Patahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וְהָיָה Zechariah 11: 5 for וְהָיָה, וְהָיָה Jer. 25: 36 for וְהָיָה.

d. The rule for pretonic Kamets is sometimes extended to the last of three connected words, שׁוּר וְלֶשֶׁב וְעָזָה Lev. 7: 23, גָּדוֹל וְרָב וְרָם Deut. 2: 10. 21, and even the last two וְשָׁמָּה וְצָרִיחַ Ezek. 27: 17; and to Vav conservative of the Preterite at or near the end of a clause וַיֵּצֵא Gen. 44: 9. 22. 31, וַיִּהְיֶה Ex. 1: 16, Lev. 18: 5, 2 Kin. 7: 4, Prov. 24: 16, Isa. 6: 10. Other cases are rare and exceptional e. g. וַאֲרָץ Isa. 26: 19, the first vowel of אֲרָץ being as usual assimilated to a preceding Kamets, § 63. 2. b.

SEPARATE PARTICLES.

ADVERBS.

§ 236. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אֵל and לֹא *not*, שָׁם *there*, אָז *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֵל *unto*, and which has a remote demonstrative force in הֵלָּה *yonder, beyond*, may also be the basis of לֹא and אֵל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction הִי־אִם *if*. The pronoun הֵוא, of which probably שֶׁ is originally only a modification (comp. the relative use of הוּא, § 73. 1), is plainly connected with אָז *at that time* and שָׁם *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations ך or ם, § 201. e, אֱמִנָם and אֱמִנָם *truly* from אֱמֵן *truth*, חִנָּם *gratuitously* from חֵן *grace*, יוֹמָם *by day* from יוֹם *day*, רִיקָם *in vain* from רִיק *empty*, פְּתָאֵם *suddenly* from פֶּתַע *moment*, שְׁלֹשָׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אָדָּה *surely, only* from אֵדָה.

(3.) By composition, as מִדּוּעַ *why?* from מַה יְדוּעַ *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, מֶלְּ and מִלְּמַעְלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מְאֹד *mightily, exceedingly* prop. *might*, סָבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֶפֶס *no*

more prop. *cessation*; with a preposition, בְּמֵאֵד exceedingly, לְבַד apart prop. *to separation*, or a suffix יחדוּ together prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, well prop. *recte faciendo*, הַרְבֵּה much, מִיָּדֶה quickly.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוב well, מְלֵא fully, ראשונה at first, שְׁנִיית the second time, רַבָּה and רַבַּת much, יְהוּדִית in Jewish i. e. Hebrew, אֲרָמִית in Aramæic, נִפְלְאוֹת wonderfully.

(4.) Pronouns, זה here, now prop. *this place, this time*, הֵנָּה hither prop. *to these places*, with a preposition כֵּן thus prop. *according to it*, כֵּן so perhaps for כִּיֵּן according to these things, though others explain it as an adverbial of the participle כֵּן right, true, פֹּה here probably for בֹּה in this (place).

§ 237. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵלֶּה behold, עַד yet, אֵי where, to which may be added אֵין there is not prop. *non existence* and יֵשׁ there is prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with נ epenthetic. Thus

1. הֵלֶּה. First person הֵנִי, הֵנִי and הֵנִי; הֵנִי and הֵנִי. Second person masc. הֵנָּה once; הֵנָּה, fem. הֵנָּה. Third person הֵנָּה and הֵנָּה; הֵנָּה.

2. עַד. First person עֹדֵנִי and עֹדֵנִי; once with plur. עֹדֵנִי Lam. 4: 17 K'ri. Second person masc. עֹדֵנָּה fem. עֹדֵנָּה. Third person masc. עֹדֵנָּה, fem. עֹדֵנָּה.

3. אֵי. Second person אֵינָה. Third person אֵי, אֵי.

4. אֵין. First person אֵינִי. Second person masc. אֵינָה, fem. אֵינָה. Third person masc. אֵינָה, and אֵינָה and אֵינָה fem. אֵינָה.

5. יֵשׁ. Second person יֵשֶׁנָּה, and יֵשֶׁנָּה. Third person יֵשֶׁנָּה.

PREPOSITIONS.

§ 238. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 232, are chiefly אַחֲרֵי *behind, after* אֶל *to, unto*, אֶצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלֹא *without*, בְּעֵד *through*, זוּלָּתוֹ *except*, עַל *on account of*, מִלְּפָנֶי or מִלְּפָנֶיךָ *over against*, נֶגְדַּךְ *in presence of*, נֶכֶח *in front of, before*, עַד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרָי from *after*, מֵאִתּוֹ from *with*, מֵעַל from *upon*, מֵתַחַת from *under*, לְמִן from, לְנֶגְדְךָ and לְנֶכַח *before*, אֶל־מִוֶּלַּךְ *toward*.

(2.) A preposition and a noun לְבַד and מִלְּבַד *besides* from בַּד *separation*, לְפָנֶיךָ *before* and מִפְּנֵיךָ *from before* from פָּנִים *face*, בְּגִלָּל and בְּעֵבֹר *for the sake of*, בְּיָד *by* prop. *by the hand of*, אֶל־עֵבֶר *beyond*, לְ מֵעֵבֶר *from beyond*, לְעִמָּת *in conjunction with*, לְמִשְׁעָן and עַל־עֵקֶב *on account of*, כְּפִי, לְפִי and עַל־פִּי *according to prop. at the mouth of*.

(3.) A preposition and an infinitive, לְקָרְאָתוֹ *toward prop. to meet*.

(4.) A preposition and an adverb, מִבְּלִעֲדֵי and בְּלִעְדֵי *without* from בַּל *not* עַד *unto*, מִיֶּלְכָּא *beyond*, בְּבִלִי *without*.

§ 239. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי *beside me*, זוּלָּתִי *except*, אַחֲרֵי *after*, אֶל־ *to*, עַד *unto*, עַל *upon* and תַּחַת *under*, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵיהֶם, אַחֲרֵיהֶן, אֶצְלֵיהֶם *between* adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֵינוּ, בֵּינֵינָה and בֵּינֵינוּ.

a. The plural form **אֲחֵרֵי** occurs without suffixes more frequently than **אֲחֵרִי**; **אֲחֵרֵי**, **אֲחֵרֵי**, **אֲחֵרֵי** also occur in poetry; **אֲחֵרֵי** from the absolute **אֲחֵרֵי**, which appears only in this single form, is used as an alternate of **אֲחֵרֵי** from **עִם** *with* and the 1 pers. sing. suffix.

b. **אֲחֵרֵי** in a very few instances takes a verbal suffix, **אֲחֵרֵי** 2 Sam. 22: 37, 40, 48, and once has Nun Epenthetic before the suffix **אֲחֵרֵי** Gen. 2: 21; with the 3 masc. plur. suffix it is **אֲחֵרֵי** oftener than **אֲחֵרֵי**.

§ 240. The preposition **אֵת** *with* is to be distinguished from **אֵת** the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the **ת** of the preposition is doubled and its vowel shortened to Hhirik, thus **אֵתִי**, **אֵתְךָ**, **אֵתְּךָ** (once **אֵתְּךָ** Isa. 54: 10), **אֵתְכֶם**; the sign of the accusative becomes **אֹת** before suffixes or before grave suffixes commonly **אֹתִי**, thus **אֹתִי**, **אֹתְךָ**, **אֹתְכֶם** rarely **אֹתְכֶם**, **אֹתָם** (rarely **אֹתָהֶם**) and **אֹתָהֶם**.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form **אִתִּי**, **אִתְּךָ**.

CONJUNCTIONS.

§ 241. 1. In addition to the prefixed copulative **וְ**, § 235, the following are the simple conjunctions in most common use, **אוֹ** *or*, **אֲדָם** *also*, **אֲדָם** and **לִי** *if*, **אֲשֶׁר** and **כִּי** *that*, *because*, **כִּי** *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions **אֲדָם כִּי** *but*, **אֲדָם כִּי** *how much more* prop. *also that*.

(2.) The conjunction **כִּי** or **אֲשֶׁר** with a preposition, as **כִּי** *as*, **כִּי** *in order that*, **כִּי** and **כִּי** *until*, **כִּי** *because*.

(3.) An adverb with a preposition or conjunction, **כִּי** *before*, **כִּי** or **כִּי** *therefore*, **כִּי** *unless* from **כִּי** *if* *not*.

INTERJECTIONS.

§ 242. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as
 אָח, אָה, אָהֶה, *ah! oh!* הָאָח *aha!* הוֹי *ho! woe!* אוֹי, אוֹיָה, *woe!* אֵי, אֵבֹי *woe!* אֵלֵי *alas!* הֶס *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections,
 הָבֵה *come!* prop. *give*, לָבֵה *come!* prop. *go*, הִפֵּה *behold!* prop. a demonstrative adverb, הָלֵלָה *far be it!* בִּי *pray!* from בָּעִי *entreaty*, נָא *now!* I *pray thee!*

PART THIRD.

SYNTAX.

§ 243. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Sentences may be simple or compound. A simple sentence is the expression of an individual mental judgment. Two or more such judgments united in one connected utterance form a compound sentence, the several clauses of which accordingly consist of or may be resolved into as many separate simple sentences.

3. Every simple sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two elements is built the entire structure of human speech.

THE SUBJECT.

§ 244. The subject of every sentence must be either a noun, as *בָּרָא אֱלֹהִים* *God created* Gen. 1: 1, or a pronoun, as *אֲנִי קָדוֹשׁ* *I (am) holy* Lev. 11: 44. This includes infinitives, which are verbal nouns, *עָנֹשׁ לַצַּדִּיק לֹא טוֹב* *to punish the just is not good* Prov. 17: 26, and adjectives and participles when used substantively, *לֹא־טָהוֹר טָהוֹרָא* *an unclean*

(person) *shall not enter* 2 Chron. 23: 19, **לֹא הַמֵּתִים יִהְיֶה לְלוֹדָהּ**
the dead shall not praise the Lord Ps. 115: 17.

a. The subject of a sentence may be a noun preceded by a preposition e. g. **מִן** in a partitive sense, **רָצָא מִן־הָעָם** *there went out (some) of the people* Ex. 16: 27, 2 Kin. 10: 10, Ezr. 2: 68, Neh. 5: 5, Dan. 11: 5; or in a local sense **וּבָנֵי מִמֶּךָ** *those proceeding from thee shall build* Isa. 58: 12; or the particle of comparison **כְּנִגַּע נִרְאָה** (something) *like a plague has appeared* Lev. 14: 35, Ps. 74: 5. **אֲשֶׁר לֹא־חָזָה כְּמֹהוּ** *the like of which has not been* Ex. 9: 18, 11: 6, 2 Kin. 7: 19, Dan. 10: 16, 18; or **מִן יָצַד** ... in the sense of *both ... and* **מֵעוֹף הַשָּׁמַיִם וְעַד־בְּהֵמָה נָדְדוּ** *both the fowl of heaven and the beasts have fled* Jer. 9: 9.

b. When the subject is an infinitive, it is sometimes as in English, preceded by the preposition **לֵ** *to*, **טוֹב לְהוֹדוֹת** (it is) *good to give thanks* Ps. 92: 2, 2 Chron. 26: 18, Eccles. 7: 5, Mic. 3: 1 or it may be without a preposition **טוֹב וְצִמְרָה** (it is) *good to make melody* Ps. 147: 1, Prov. 25: 7, 28: 21, Ezek. 11: 3, 18: 3; the latter is necessarily the case when the infinitive is in the construct before a following noun **לֹא־טוֹב הָיִיתָ הָאָדָם לְבִדּוֹ** *man's being alone (is) not good* Gen. 2: 18, Ps. 133: 1. Both constructions occur in successive clauses 1 Sam. 15: 22, Prov. 17: 26, 18: 5, and even in the same phrase Prov. 21: 9, 19.

c. The subject is very rarely an adverb, **נָפַל מִן־הָעָם** *many (prop. much) of the people have fallen* 2 Sam. 1: 4.

§ 245. The subject may be omitted in the following cases, viz.:

1. When it is sufficiently plain from the connection, **הֲעוֹד עִמָּךְ** *is there yet with thee (a corpse)?* Am. 6: 10, or is obvious in itself, **אִתּוֹ יִלְלָהּ** (his mother) *bare him* 1 Kin. 1: 6, Num. 26: 59, 1 Chron. 7: 14.

a. When the subject of a sentence or clause is continued from the preceding it is ordinarily not repeated Joel 2: 1 unless in passages of more than usual solemnity and emphasis e. g. **וְאֶל־הָיִים** in Gen. 1: 3 ff. Sometimes the subject is suggested by a preceding object either direct Gen. 15: 13, 16: 6, 19: 11, 37: 15, 39: 4, 44: 22, Deut. 4: 9, 1 Sam. 17: 25, Ps. 16: 8, 34: 1 or indirect 2 Chron. 19: 6, Job 21: 19, Ps. 22: 29, Isa. 40: 14, Am. 6: 2, or by a noun in a genitive relation Gen. 9: 6, 14: 2, 2 Sam. 20: 10. Sometimes it can only be generally inferred from the preceding context *he put forth* i. e. one of the children Gen. 38: 28; *they brought him hastily* i. e. those sent by Pharaoh 41: 14; *it is turned unto me* i. e. what formerly passed through the gate of the nations Ezek. 26: 2, Judg. 13: 19; or is evident from the nature of the case as in the frequent ellipsis of God as the subject in poetic passages Isa. 38: 12, 13 and particularly in the book of Job 17: 6, 20: 23, 21: 17, 23: 3 and occasionally even in prose; or is first expressed in a subsequent clause or sentence Isa. 23: 1. A change of subject,

where the sense plainly requires it is often left to be inferred by the intelligence of the reader or hearer Gen. 24: 32, 29: 3, Ex. 10: 5, 34: 28, Deut. 33: 12, 2 Sam. 11: 13, 1 Kin. 9: 8, 9, Mic. 2: 6; or it may be intimated by the insertion of a personal pronoun Num. 35: 23, Job 21: 22. In 1 Sam. 24: 11 the subject is dropped from a familiar phrase, עֲרִילִי וְהָחֵס scil. עֲרִילִי. Comp. Deut. 7: 16, 13: 9, Ezek. 20: 17.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיִּגְדּוּ לְשָׁאוּל *and they told Saul* 1 Sam. 18: 20, or third person singular, comp. the French *on* and German *man*, קָרָא בְּבֵל שְׁמִיהָ *one called its name Babel*, i. e. *its name was called Babel* Gen. 11: 9, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא-תַעֲשֶׂה-לָּךְ פֶּסֶל *thou shalt not make unto thee a graven image* Ex. 20: 4, 23: 1, Deut. 16: 1 ff., 28: 1 ff., הִבִּיטָהּ לְמוֹסֵר לִבֶּךָ *apply thine heart unto instruction* Prov. 23: 12, 2: 1 ff., Eccles. 11: 1.

a. Sometimes אִישׁ *man* is used as an indefinite subject, אִישׁ יִסְמְרֵם *if a man* (i. e. any one) *can count* Gen. 13: 16, 23: 6, 41: 44, Ex. 21: 7, 34: 24, Deut. 11: 25, 1 Sam. 24: 20, 2 Sam. 16: 23 K'ri (but not in K'thibh), Ps. 49: 8, 17, Prov. 6: 27, 28, Eccles. 1: 8, Cant. 8: 7, Isa. 36: 6, or the pronoun of the third person, Job 28: 3, Eccles. 7: 1, 10: 10, or the participle of the accompanying verb וְשָׁמַע הַשָּׁמִיעַ *and the hearer shall hear* 2 Sam. 17: 9, חֲרָשׁוֹ הֲרָשָׁה *ploughers ploughed* Ps. 129: 3, Gen. 7: 16, Deut. 22: 8, Isa. 28: 4, Jer. 9: 23, 31: 5, Ezek. 33: 4, 39: 15, or a cognate noun וּמֶלֶךְ הָיָה *and a king shall reign* Jer. 23: 5, Am. 9: 1, comp. מוֹת הָיָה *the death of him that dieth* Ezek. 18: 32. By a like idiom the indefinite object may be expressed in terms of the governing verb אֲדַבֵּר אֲדַבֵּר הָבָר *I shall speak whatever word I shall speak* Ezek. 12: 25, Ex. 16: 23, 1 Sam. 23: 15, 2 Sam. 15: 20, 2 Kin. 8: 1, or with the accessory idea of the sovereignty of the actor Ex. 4: 13, 33: 19, or of his self consistency Ex. 3: 14, comp. Deut. 9: 25.

b. The plural is used where the action is one in which several are engaged Gen. 41: 14, 43: 32, Lev. 14: 40, 20: 27, Num. 10: 3, 4, 17: 3, Deut. 25: 1, Josh. 10: 27, 24: 30, Judg. 16: 7, 11, 2 Sam. 5: 17, 11: 20, or which may be predicated of people generally, where we would say *men* or use a passive construction Lev. 27: 9, 11, 2 Sam. 23: 6, Isa. 1: 29, 64: 3, Jer. 51: 26, Ezek. 12: 23, Hos. 12: 9, Mal. 2: 7. The 3d sing. is used of an action which is regarded as the work of a single agent Lev. 16: 32, 27: 8, Num. 6: 13,

19: 3, 5, 35: 25, 30, 2 Kin. 9: 21, 21: 26, Prov. 22: 27; and likewise of actions, in which many are really engaged, but attention is directed to some representative actor or to each individual agent, as we might use the indefinite *one of any one* Ex. 10: 5, 21, 34: 15, Lev. 7: 11, Num. 35: 23, 2 Sam. 15: 32, Job 27: 23, 28: 3, Isa. 7: 24, Jer. 51: 33, Am. 6: 12, Mic. 7: 12; so as the subject of an infinitive Eccles. 7: 1. In recording the name given to a place or person it is usual to employ the singular קָרָא, נִקְרָא *one called*, respect being had to its original imposition or to subsequent individual utterances of it Gen. 19: 22, 21: 31, 33: 17, Ex. 17: 7, Num. 11: 3, 34, although the plural קָרָאוּ, נִקְרָאוּ *they called* also occurs Judg. 18: 12, 1 Sam. 23: 28, 1 Chron. 11: 7, 14: 11 (the parallel 2 Sam. 5: 20 has the sing.). The singular is often used in comparisons, whose vividness is increased by individualizing קָרָא כַּאֲשֶׁר יִרְדֶּה *as one hunts the partridge* 1 Sam. 26: 20, 2 Sam. 16: 23 K'thibh, 1 Kin. 14: 10, 2 Kin. 21: 13, Jer. 19: 11; but the plural in such passages as Isa. 9: 2 where joint action is involved. The indefinite singular and plural are sometimes interchanged as equivalents Gen. 25: 25, 26, Lev. 4: 24 comp. 7: 2, 1 Kin. 18: 23, 26, Job 28: 4, Jer. 8: 4, 9: 7, Ezek. 48: 14, and sometimes suggest distinct agents Gen. 18: 10, 19: 17, Lev. 7: 2, 3, 16: 27. Successive plurals may be used in the sense of *some....others* Job 24: 2 ff.

c. The indefinite construction is often employed in Hebrew from a preference for the active form, where the passive would be used in English; and in some cases, as it would seem, without any thought of the real agency concerned. So 3 plur. Prov. 9: 11, and with special frequency in the book of Job, עָבְלוּ לִי לַיְלֹת עָבְלוּ מִנְּדָבָר *wearisome nights are appointed to me* lit. *they have appointed* 7: 3, 4: 19, 18: 18, 19: 26, 20: 8, 34: 20; 3 sing. 1 Sam. 2: 20, Isa. 6: 10, 8: 4, 53: 9. Sometimes the indefinite form alternates with the passive Job 6: 2, Isa. 29: 11, 12, Jer. 16: 6, 7, Ezek. 15: 3, Neh. 7: 3.

d. The 2 pers. sing. indefinite is most frequent in precepts and aphorisms, but is also found in topographical descriptions in the current phrase בָּאָתָּה *as thou camest to* Gen. 10: 19, 30, 13: 10, 25: 18, 1 Sam. 15: 7, 27: 8, or עָרַב בָּאָתָּה Judg. 6: 4, 11: 33, 1 Sam. 17: 52, 1 Kin. 18: 46, and in the technical expression of the Levitical law עָרְכָה *thy valuation* i. e. that of the officiating priest Lev. 5: 15, 27: 2 ff. It is comparatively rare in other connections תָּבוֹאוּ Isa. 7: 25. It is sometimes used collectively, the whole people being addressed as a unit Deut. 19: 1—3, 22: 21; or the 2 plur. may be used instead Ex. 22: 21, 30, Lev. 19: 2 ff., 20: 7, 8, or the 2 sing. and plural may be interchanged in the same context Ex. 13: 4, 5, 22: 20, 23: 9, 25, Lev. 19: 15, 19, Deut. 6: 1, 2, 9: 7, 18: 15, 27: 4. The 2 sing. indefinite interchanges with the 3d sing. Prov. 19: 25; the 2d plur. with 3d plural Num. 10: 3—6; 2d plur. with 3d sing. Mal. 2: 15.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, אֵל-יִירֶע בְּעֵינֶיךָ *let it not be grievous in thy sight* Gen. 21: 12, אָז הֵיחֵל *then it was begun* i. e. *men began*, Gen. 4: 26, though the feminine is also employed on ac-

count of its special affinity with the neuter, וַיִּצְרַח לְיִשְׂרָאֵל
and Israel was distressed lit. *it was strait to Israel* Judg
 10: 9.

a. The masculine as the more indefinite and primary form is commonly employed when the subject is altogether indeterminate, as when a state or condition is affirmed to exist with no thought of any particular subject in which it inheres וַיְהִיָּה *and it shall be* or *come to pass* Gen. 4: 14, וַיְהִיָּה Gen. 12: 11, רַב *it is enough* Deut. 3: 26, יָקִינָה *it is hard* Deut. 15: 18, נֶאֱרָא *and it was light* 2 Sam. 2: 32, חָרָה לָּךְ *it burned to thee*, i. e. thou wert angry Gen. 4: 6, the person affected being preceded by לְ *to*, so, יִרְטֹב לָּךְ Gen. 40: 14, מָר לִי Ruth 1: 13, לוֹ רוּחַ קָשָׁאִיל וְטוֹב לוֹ 1 Sam. 16: 23, יָחַם לוֹ 1 Kin. 1: 1, 2, לִי רִנְיָה Job 3: 13, וְיָנִים לְךָ Prov. 24: 25. So in passive verbs יִדָּבֵר Cant. 8: 8, נִהְיָה *it is done*, all is over Mic. 2: 4, יִנָּסֶה *it is sifted*, one sifts Am. 9: 9, נִרְפָּא לָנוּ *it is healed to us*, we are healed Isa. 53: 5, יִבָּלֵעַ הַמֶּלֶךְ *the king shall be swallowed up* 2 Sam. 17: 16; when the object of the action is expressed, it is regarded as not the subject but the object of the impersonal passive § 283. 4. a, hence מִקְשָׁר מִקְשָׁר מִקְשָׁר Mal. 1: 11 (though followed by מִנְחָה), and so when the object is a clause נִאֲמַר Gen. 22: 14, נִדָּע 41: 21, הֵצֵב Nah. 2: 8, Esth. 1: 19. Once the impersonal *it* is represented by a suffix בְּחַמּוֹ *when it is hot* Job 6: 17.

b. When the subject, though not distinctly expressed, is something vaguely suggested in the context or by the circumstances of the case, the impersonal verb takes the feminine form in the sense of the neuter. Thus וַיִּצְרַח *there was distress to him* Gen. 32: 8 simply declares the existence of the distress, while וַיִּצְרַח *it was distressing* Judg. 10: 9 contains an implied reference to its cause previously stated; וַיְהִיָּה *it shall be* viz. the act just mentioned Gen. 21: 30; וַיִּהְיֶה *and it became a custom* viz. what is immediately added Judg. 11: 39; וַיִּהְיֶה 2 Sam. 13: 39, whether לְ be supplied *it ceased to David* viz. his hostility to Absalom, or כָּלָה be taken in the sense of כָּלָה *it withheld David* from his hostility that he was comforted etc.; so הִשְׁטִיב Ps. 69: 32, עָלְתָה Jer. 7: 31, יָאֲחָה 10: 7, תִּמְשָׁךְ Ezek. 12: 25, which in ver. 28 takes as its object דָּבָר; דָּבָר Job 4: 5, 18: 14, Ps. 69: 11. In the following verbs relating to natural phenomena the feminine form occurs נִשְׁעָרָה *it is tempestuous* Ps. 50: 3, תִּשְׁלֵג *it snows* 68: 15, תִּמְטֵר *it rains* Am. 4: 7.

THE PERSONAL PRONOUN AS SUBJECT.

§ 246. 1. The personal pronouns are rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה בָּרְעוּ וְנָפְלוּ וְאֲנַחְנוּ קָמְנוּ *they are brought down and fallen, but we are risen* Ps. 20: 9.

a. Except in circumstantial clauses as 1 Kin. 1: 41, the personal pronoun as an emphatic subject always implies a tacit contrast even when this is not directly expressed, as it mostly is, in the context אַתָּה יָדָעְתָּ *thou knowest* (whether others do or not) Ps. 69: 6, 20, אֲנִי אֶמְלֶכֶּה *I will be king* (and not some other aspirant to the throne) 1 Kin. 1: 5, אֲנִי נָתַתִּי *I myself gave* (it was my own act not that of others) Gen. 16: 5. It may be made still more emphatic by a periphrasis comp. אֲנִי חָטָאתִי *I have sinned* 2 Sam. 24: 17 with אֲנִי-וְהָיוּ אֲשֶׁר-חָטְאוּ *it is I that have sinned* 1 Chron. 21: 17, or by inserting the particle גַּם *also* Gen. 20: 6, 21: 26, 44: 9, 48: 19, Num. 18: 28, Hos. 4: 6, אַתָּה *too* Lev. 26: 24, or רק *only* Job 1: 15 ff. The emphatic pronoun regularly precedes the verb Gen. 15: 15, 19: 19, 21: 26, 24: 45, 28: 16, 33: 14, Ex. 18: 21, Num. 22: 32, Judg. 11: 35, Ruth 4: 4, 1 Sam. 1: 28, 10: 18, 19, 2 Sam. 2: 6, 17: 8, 1 Kin. 1: 17, 8: 32, 18: 12, 21: 7, 2 Chron. 13: 11, Neh. 1: 8, Ps. 2: 6, 7, Isa. 37: 16, 49: 15, 53: 4, Ezek. 16: 33, Hos. 8: 4, 12: 11, Am. 7: 17, Mic. 6: 13-15. If special emphasis is to be thrown upon the verb or its adjuncts, it may precede the pronoun Judg. 15: 12, so particularly, when it is accompanied by an absolute infinitive Ex. 4: 14, or is in an energetic modal form, such as the imperative Ex. 18: 19, Deut. 5: 24, 1 Sam. 28: 22, jussive or future with אֵל Jer. 17: 18, Obad. ver. 13, (but see 2 Chron. 20: 15), intentional (paragoric future) 2 Sam. 18: 22 or has Vav Consecutive, to which the verb must be immediately attached Ezek. 17: 22 (comp. ver. 3), or stress is laid upon its suffix Judg. 9: 28. No emphasis is involved in the use of a pronoun, when perspicuity requires it, as when it is joined with a participle Gen. 15: 14, 2 Chron. 13: 11 or with any other predicate than a verb 2 Sam. 17: 8, Jer. 1: 6, 7, 17: 17. The unemphatic use of the pronoun with the persons of the verb is rare except in Ecclesiastes, where it occurs with remarkable frequency and generally follows the verb e. g. 1: 16, 2: 1, 11 ff.; see also Cant. 5: 5, Ps. 41: 5, 116: 10, 11, Isa. 38: 10.

2. The pronoun of the third person may be added to the subject to render it emphatic, יְהוָה הוּא הָאֱלֹהִים *Je-hovah, he is the God* 1 Kin. 18: 39, אֲדֹנָי הוּא *the Lord himself will give* Isa. 7: 14, 1 Sam. 17: 14, Gen. 25: 16, 34: 21, Mal. 1: 7, 12, and this even when it is a pronoun of the first or second person, אֲנִי הוּא מִיָּה *I, this person and no other, equivalent to I myself am blotting out* Isa. 43: 25, 51: 12; אַתָּה הוּא נֶקֶה תִּפְקֶה *shalt thou, such an one as thou art, be altogether unpunished?* Jer. 49: 12, 14: 22, 2 Sam. 7: 28, Neh. 9: 6, Ps. 44: 5, Isa. 37: 16, Zeph. 2: 12. Comp. in Chald. Ezr. 5: 11.

a. This seems to be a better explanation than to regard הוּא as a copula, § 261. 2, or such constructions as abbreviated relative clauses e. g.

I am he who blotteth out etc. after the analogy of 1 Chron. 21: 17. The pronoun so used may stand before the predicate as in most of the instances adduced above, or after it Gen. 41: 25, 26, Job 3: 19, Ps. 50: 6, Ezek. 18: 4, and even before the subject when the predicate is emphatically prefixed Ex. 12: 42, or after the subject Num 18: 23. In any case it commonly agrees in gender and number with the subject, הַדָּם הָהוּא הַנֶּפֶשׁ *the blood, it is the life* Deut. 12: 23, Ex. 3: 5; though sometimes it agrees in preference with the predicate, בָּתֵּי עַרְי הָלֵוִיִּם הוּא אֲחֻזָּתָם *the houses of the cities of the Levites, this is their possession* Lev. 25: 33, Jer. 10: 3.

b. Various pronominal ideas for which no distinct pronoun exists in Hebrew, are expressed by substantives or other appropriate words; thus the indefinite pronoun *one* or *any one* by נֶפֶשׁ *a soul* or *person*, אִישׁ *a man*, אָדָם *a man*; the reflexive *self* by לָפָנַי with the proper suffix נִפְתִּי *myself* etc. or by an emphatic use of the personal pronoun Hos. 4: 14 or suffix Lev. 19: 18, Ps. 49: 19, Isa. 45: 23, Jer. 7: 19; the reciprocal *one another* by אֶחָד אֶת אֲחֵרֵי *a man his brother* or אֶחָד אֶת יָרֵחוֹ *a man his friend*; correlatives, *one...the other* by אֶחָד...וְהַשֵּׁנִי Ex. 17: 12, 1 Kin. 3: 23, Eccles. 6: 5, or אֶחָד...וְאֶחָד Ex. 18: 3, 4, 1 Kin. 3: 25, comp. 2 Kin. 4: 35; *the same* by הַזֶּה *bone* or *substance* הַזֶּה הַיּוֹם הַזֶּה *the very same day* Lev. 23: 14, and in a very few passages as some suppose by an emphatic הוּא Deut. 32: 39, Ps. 102: 28, though even here as in Isa. 41: 4, 43: 10, the pronoun may retain its ordinary sense *he*, i. e. the being or person referred to; *others*, as introducing a new class in an enumeration, is in Job 24: 16 expressed by הֵמָּה *lit. they* or *those* distinguished from such as had been previously mentioned.

§ 247. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject וְהַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְאוֹתָם *and the heavens and the earth and all their host were finished* Gen. 2: 1, וְאֲנִי וְהַעֲבָדָה *and I and the lad will go* Gen. 22: 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

§ 248. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It may either specify individual objects in distinction from others of like character, or designate a particular class in distinction from other classes of objects. In the latter case it is called the generic article. Thus אֲרִיָּה *a lion*, one of the species, Gen. 49: 9; הָאֲרִיָּה *the particular lion*, singled out from the rest of his kind, Judg. 14: 8, or *the lion* in general, distinguished from other species of animals Isa. 31: 4. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be רָקִיעַ a firmament, etc., and God made הָרָקִיעַ the firmament* Gen. 1: 6, 7, 11: 4, 5, הַמִּזְבֵּחַ *the altar* Gen. 13: 4 with allusion to מִזְבֵּחַ *an altar* 12: 8; עֵץ...אֵשׁ Ex. 13: 21, but הָעֵץ...הָאֵשׁ ver. 22, first אֱהֵל then הָאֱהֵל Num. 19: 14; אִישׁ Judg. 1: 24, but הָאִישׁ ver. 25.

2. When it is defined by accompanying words, as a relative clause, אֲשֶׁר־יָאֵשׁ לֹא הִלָּךְ וגו' *blessed is the man who has not walked, etc.*, Ps. 1: 1, an adjective הַמְאֹרִת הַגְּדֹלָה *the greater light*, הַמְאֹרִת הַקְּטָנָה *the lesser light* Gen. 1: 16, a demonstrative pronoun, הַר *a mountain*, הַהָר *this mountain*, הַהָר הַהוּא *that mountain*, or any descriptive phrase הָאֵיל בְּעַל הַקַּרְנַיִם *the two-horned ram* Dan. 8: 6, הָאוֹמָם עַל-פְּנֵי הַיֵּיכָל הַבַּיִת *the porch before the temple* 1 Kin. 6: 3.

a. In this case the article is sometimes generic, as is shown in the first of the examples above given; *"the man who has not walked in the counsel of wicked persons"* does not denote an individual but represents a class and the affirmation is made of every one included in that class. The article in 1 Sam. 9: 9 is best explained by supposing that the noun is limited by the following words בְּלִכְתּוֹ וגו' and is hence conceived definitely as *the man*,

whoever he might be, who went to consult God, comp. Deut. 18: 19, 1 Sam. 17: 25. Ewald is of the opinion that the second word defines the first in the phrase *בְּצֵת מָחָר* Ex. 9: 18 and elsewhere, and that it means *about the time to-morrow* i. e. when it is to-morrow; the true sense, however, appears to be *about this time to-morrow*, see 3. c below.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשִּׁקְתָּהּ the trough* Gen. 24: 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחֲלוֹן the window* Gen. 26: 8, i. e. of the house in which it is taken for granted that he was; *let us go to הָרְאָה the (well known) seer* 1 Sam. 9: 9.

a. The article thus used adds to the vividness of a description and often affords incidental evidence of the writer's familiarity with the features of the locality or the circumstances of his narrative. Thus *בְּמַעְרָה* in the (not a) mountain...in the (not a) cave Gen. 19: 30, *הַמְּלִיץ the interpreter* necessary for Hebrews in Egypt Gen. 42: 23, *הַבְּאֵר the well*, known to have been there, or characteristic of every inhabited place Ex. 2: 15, *הַסִּלְה the thorn-bush* such as grew in the desert Ex. 3: 2, *הָאֹהֶל the tent*, viz. the one used for the purpose Ex. 33: 7, *הַנָּעַר the young man* present to the writer's mind as the one who brought the message Num. 11: 27, though some judge the article to be generic and take the noun in a collective sense as equivalent to *young men*; *הַכַּשְׂמִית the Cushite woman*, whom Moses had married, as is explained in the next clause Num. 12: 1; *הַשִּׁפְחָה the maid* of the high priest 2 Sam. 17: 17, and ver. 19 *הָאִשָּׁה the woman* who belonged in the house, *הַמִּטָּה the cover* which she had or which was commonly used for the purpose; *הָאִשָּׁה הַמִּצְרַיִת the well known Egyptian* 1 Chron. 11: 23. Certain names of diseases may receive the article, being well known physical conditions, as we say *the cholera* or *the plague*; thus *the leprosy* *צָרַעַת* Lev. 13: 2 or *הַצָּרַעַת* ver. 12, *with blindness* *בְּסִנְיָרִים* Gen. 19: 11, *בְּעֵרְיוֹן* Zech. 12: 4, and various other ailments Lev. 14: 54-56, Deut. 28: 27; so mental states *שִׁעָרוֹן* and *הַשִּׁעָרוֹן* *madness*, *תְּמָהוֹן* and *הַתְּמָהוֹן* *astonishment*.

b. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַצִּילָהּ the veil* Gen. 24: 65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took *הַכִּנּוֹר the harp* i. e. *his harp* 1 Sam. 16: 23, so the LXX. *ἔλαμβανε Δαυὶδ ὑἷον κινύραν*. See also Num. 22: 32, 1 Kin. 1: 47.

c. With words denoting time it expresses the present as that which would most readily occur to the mind, *הַיּוֹם the day* i. e. that which is now passing, *to-day* Gen. 4: 14, *הַלַּיְלָה the night* i. e. *to-night* Gen. 30: 15, *הַשָּׁנָה the year* i. e. *this year* Jer. 28: 16, *הַפֶּעַם the time* i. e. *this time* Gen. 29: 35, so in the fuller phrase *הַיּוֹם הַזֶּה* Gen. 29: 34; unless another idea is more

naturally suggested by the context, e. g. כֵּלֵּחַ *at this time, now* Judg. 13: 23, but *at the time* of the action here supposed i. e. *then*, in that case Judg. 21: 22, *at the proper time* Num. 23: 23, the article having its distributive sense, see No. 4.

4. When it is referred to as a specimen of its class, so that the article has a distributive sense and is equivalent to *each*, he offered a bullock and a ram בַּמִּזְבֵּחַ *on the altar* i. e. on each of the seven altars Num. 23: 2, I hid a hundred men fifty by fifty בַּמְצֵלָה *in the cave* i. e. in each cave 1 Kin. 18: 13, לְאִישׁ *to the man* i. e. each man Gen. 45: 22, לְבֵית *for the house* i. e. each house Ex. 12: 3, לְיוֹם *for the day* i. e. every day Ezek. 46: 13; see also 45: 15, 24, Num. 28: 14, 20, 2 Chron. 8: 13.

a. Occasionally indefinite nouns are used distributively, לְאִישׁ *to a man* i. e. each man 2 Sam. 6: 19.

5. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3: 12, or of the king, the palace 2 Kin. 10: 5, הָאֱלֹהִים *the Lord* Isa. 1: 24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1: 1, הַשֶּׁמֶשׁ *the sun* Gen. 15: 12.

6. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11: 25; they shall mount up with wings כְּנָשִׁיִּים *as the eagles* Isa. 40: 31, Ex. 22: 1, Ps. 147: 10, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, where there is הַזָּהָב *gold* Gen. 2: 11 LXX. τὸ χρυσόν; the king made אֶת־הַכֶּסֶּף *silver like stones* 1 Kin. 10: 27; swallowed up מִן־הַיַּיִן *of wine*, led astray מִן־הַשֶּׂכֶר *by strong drink* Isa. 28: 7; where shall הַחֲכָמָה *wisdom* be found? Job 28: 12 LXX. ἡ δὲ σοφία; there is a superiority לַחֲכָמָה *to wisdom above folly like the superiority* לְאוֹר *of light above darkness* Eccles. 2: 13.

a. The article is used with abstracts as with other nouns both in a particular and generic sense. Thus חֵכְמָה denotes *wisdom* in any relation, *multitude of years shall teach wisdom* Job 32: 7, 38: 36, הַחֵכְמָה is either wisdom in some particular relation e. g. 2 Chron. 1: 12 *the wisdom* which Solomon had asked for vs. 10: 11; 1 Kin. 7: 14 *the wisdom* to do all work; or wisdom in general, as an attribute distinguished from other attributes e. g. הַחֵכְמָה *wisdom giveth life to its possessor* Eccles. 7: 12, 19. More frequently, however, the article is dropped with this class of words as unnecessary, e. g. חֵכְמָה *wisdom* to do all work Ex. 36: 1, חֵכְמָה *wisdom*, the attribute in general, *shall die with you* Job 12: 2, 15: 8, 28: 18.

b. The article is used with adjectives and participles to denote the class, which they describe, either in the plural הַחַיִּים *the living*, הַמֵּתִים *the dead* Isa. 8: 19, Eccles. 9: 5, or in the singular in a collective sense, *God shall judge צַדִּיקִים וְאִתְּהֵמָּה הַצָּדִיקִים וְהַיָּשָׁרִים the righteous and the wicked* Eccl. 3: 17; *the proverb of הַקְּדָמִי the ancients* 1 Sam. 24: 14, הַפְּלִיט *the escaped* Gen. 14: 13, הַאֲוִרָה *the liars in wait* Josh. 8: 19; so with Gentile nouns, which are properly adjectives, § 196. 1, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15: 21. Sometimes a singular noun with the generic article is equivalent to an indefinite plural, stress being laid upon the species, though some only of those included under it are intended, הַעֵיִט *the bird of prey* i. e. birds of prey *came down* Gen. 15: 11; *as one pursues הַקָּרָא the partridge* i. e. partridges *in the mountains* 1 Sam. 26: 20; הַמַּשְׁחִית *the one destroying* i. e. destroyers 1 Sam. 13: 17; בָּצֵקִים *like the sheaf* i. e. sheaves Mic. 4: 12; וְאֶהְיֶה ... וְהַחֲמוּר ... הַפֶּסֶח 2 Kin. 7: 10; הַצֹּדֵק is contrasted with נְעָרִים Ps. 37: 16. So some explain הַנָּעַר Num. 11: 27 as equivalent to נְעָרִים but it may more naturally be *the young man* present to the writer's mind as the one who brought the message.

c. The Hebrew infinitive does not receive the article; הֹלֵכֶת Gen. 2: 9 and elsewhere, הַיֹּשֶׁבֶת 1 Kin. 10: 19, 2 Chron. 9: 18 and בַּתְּקוֹץ Ezek. 7: 14 may be regarded as nouns. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הֹלֵכָה *who went* Josh. 10: 24, הַיּוֹלֵד *that shall be born* Judg. 13: 8, הַתְּקַדֵּשׁ *which he sanctified* 1 Chron. 26: 28, הַנִּמְצְאִים *who are present* 1 Chron. 29: 17, בַּתְּקִין *into (the place) which he prepared* 2 Chron. 1: 4, הַנוֹלָדֶיךָ Gen. 21: 3, הַבָּאָה *the coming* Gen. 18: 21, 46: 27, Job 2: 11, הַיֹּשֶׁבֶת Ruth 1: 22, 2: 6, 4: 3, הַנִּרְאָה 1 Kin. 11: 9, הַהֹלֵלָה Ezek. 26: 17; so also 2 Chron. 29: 36, Ezr. 8: 25, 10: 14, 17, Isa. 56: 3, Jer. 5: 13, Dan. 8: 1. It is once prefixed to a preposition, הַעֲלֵיָה *what (was) upon it* 1 Sam. 9: 24.

d. Nouns in the vocative are governed by the same rules in the reception of the article, as when not the object of address; thus with the article, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32: 1, הַכֹּהֲנִים *O priests* Mal. 1: 6, הַמַּלְכָּה *O queen* Esth. 5: 3, הַחֵרְשִׁים *ye deaf*, הַעִוְרִים *ye blind* Isa. 42: 18, הַיּוֹשֶׁבֶת *thou that dwellest* Cant. 8: 13; so Ps. 123: 1, Ezek. 34: 9, 37: 4, 9; or without the article, when indefinite, אָדָם *O man* Isa. 22: 12, (or it may stand absolutely and qualify the preceding word *a manly cast*) נְשֵׂאֵם *O careless women* Isa. 32: 9, אֲבָרִים *O ye husbandmen* Joel 1: 11, בָּנִים

ye children Prov. 4: 1, אֶרֶץ *O land* Eccles. 10: 16, 17, עֲקָרָה *O barren* Isa. 54: 1.

e. Like the Greek $\pi\acute{\alpha}\varsigma$, when followed by a definite noun כָּל means *the whole* or *all* כָּל-הָאָרֶץ *the whole earth*, כָּל-הָעָם *all the people*, כָּל-הַגּוֹיִם *all the nations*, so with singular nouns in a collective sense כָּל-הָאֲנָשִׁים *all the men* Deut. 4: 3, כָּל-הָעִיר *all the cities* Jer. 4: 29, Ex. 1: 22, 1 Sam. 3: 17, Ps. 150: 6, Prov. 19: 6 or participles used collectively Isa. 4: 3, 43: 7; followed by an indefinite noun it means *every* or *any* כָּל-בֵּית *every house* Isa. 24: 10, כָּל-דָּם *any blood* Lev. 17: 10, or *every sort of*, כָּל-עֵץ *every sort of a tree* Gen. 2: 9, 7: 14; though here as elsewhere the poets may omit the article § 250 כָּל-רֹאשׁ *the whole head* Isa. 1: 5 and it is occasionally dropped even in prose Jer. 52: 30. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כָּל by *any*, לֹא יֵעָשֶׂה *no work shall be done* Ex. 12: 16, אֵין כָּל-חֵדָשׁ *there is no new thing* Eccles. 1: 9, לֹא יוֹכֵל *neither can any god* 2 Chron. 32: 15. Comp. οὐ δυνάσεται πᾶσα ἀνάξ Rom. 3: 20.

f. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כְּנֵחַ *as (the) a nest*, Isa. 10: 14, כְּסֵפֶר *as (the) a scroll* Isa. 34: 4, *like rending* הַגִּדִּי *(the) a kid* Judg. 14: 6, *as* הַדְּבָרִים *(the) bees do* Deut. 1: 44, כְּשָׁנִים *as (the) scarlet*, כְּשֶׁלֶג *as (the) snow*, כְּחֹלֶצַע *as (the) crimson*, כְּצִיָּה *as (the) wool* Isa. 1: 18; so Gen. 19: 28, 2 Sam. 17: 10, Isa. 24: 2 but this is not invariably the case כְּשֶׁנֶּאֱמַר *like foxes* Ezek. 13: 4, כְּצִבְאִים *as roes* 1 Chron. 12: 8. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַלְיוֹן *the lion and* הַדָּבָר *the bear came* 1 Sam. 17: 34, because he thinks of these as *the enemies* to be expected under the circumstances, comp. Am. 5: 19; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13: 2, that Abram was very rich כְּסֶפֶה וּבָהֳלֵב *in (the) cattle, in (the) silver, and in (the) gold*, since these are viewed as definite and wellknown species of property; but in Gen. 24: 35 *he hath given him וְצֹאן וְכֶסֶף וְזָהָב flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English. In the phrase הָיָה יוֹמִי *and it came to pass on a day* 1 Sam. 1: 4, 14: 1, 2 Kin. 4: 8, 11: 18 the article is used to distinguish it as *the day* in which the event occurred, comp. הַיּוֹם Jer. 49: 36.

§ 249. Nouns are definite without the article in the following cases, viz.:

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord*, בַּאֵל *Baal*, הַשָּׂטָן *the adversary*, שָׂטָן *Satan*, הַנָּהָר *the river*, הַיַּרְדֵּן *the Euphrates*, הַיַּרְדֵּן *the descending* (stream), הַיַּרְדֵּן *the Jordan*, once poetically הַיַּרְדֵּן Ps. 42: 7, § 250, and once indefinitely *a Jordan*, a stream like the Jordan Job 40: 23, הַשָּׁרֹן *the plain*, שָׁרוֹן *Sharon*, הַלְבָּנוֹן *the white* (mountain), לְבָנוֹן *Lebanon*, so always in prose, but in poetry with or without the article, הַבָּשָׁן always in prose, and sometimes in poetry, בָּשָׁן *Bashan*, הַגִּלְעָד and גִּלְעָד *Gilead*, הַחֶרְמֶל *the garden*, חֶרְמֶל *Carmel*, הַחָדָם and הָאָדָם *the* (first) *man*, אָדָם *Adam*, הַמִּצְפָּה *the watch-tower*, מִצְפָּה *Mizpah*, הָאֱלֹהִים and הָאֱלֹהִים *the* (true) *God*. In הַצֵּי שֶׁבֶט מְנַשֶּׁשֶׁה *the half tribe of Manasseh* Deut. 3: 13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 12: 33. Proper names of nations rarely admit the article פְּשָׁדִים *the Chaldeans*, but הַפְּשָׁדִים Jer. 37: 8, 9, פְּלִשְׁתִּים *the Philistines*, but הַפְּלִשְׁתִּים 1 Sam. 17: 52; אֲרָמִים *is used as a proper name* 2 Kin. 8: 28, but in 2 Chron. 22: 5 has the article as a Gentile noun הַחֲרָמִים, § 53. 2. a. Symbolical like real names do not receive the article, בְּגִידָה *Treacherous* Jer. 3: 7, מְשֻׁבָּה *Apostate* ver. 6, מֶלֶךְ דָּבָב Hos. 5: 13.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אָבִירֵנוּ *our father*, שְׁמִי *his name*, but in Greek ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ.

a. There are a few instances in which the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the* (other) *half of them* Josh. 8: 33, opposed to a preceding חֲצִי *one half of them*; see also כְּבִרְתָּהּ Isa. 24: 2, חֲצִיָּהּ Lev. 27: 23, בְּעִירֵי (in some editions) Ezra 10: 14; בְּתוֹךְ הַחֶרֶבָה *in the midst of my tent* Josh. 7: 21, בְּתוֹךְ הַקֶּבֶד *in the midst of its fold* Mic. 2: 12, כָּל־הַחַיִּוֹתָיָהּ *the whole of its women with child* 2 Kin. 15: 16; in לְמַעַנָּהּ Prov. 16: 4 it distinguishes the noun מַעַנָּה from the preposition לְמַעַן. In נְבִיאָם Num. 12: 6 the suffix is to be taken objectively and the expression is indefinite *a prophet to you*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמַּכְתִּי *the* (one) *smiting him* Isa. 9: 12, הַמַּעֲלִי *the* (one) *bringing thee up* Ps. 81: 11, הַקְּדִשְׁתִּי *the* (one) *crowning thee* Ps. 103: 4, Deut. 13: 6, Dan. 11: 6.

3. Nouns in the construct state before a definite noun, whether this has the article כּוֹכְבֵי הַשָּׁמַיִם *the stars of heaven* Gen. 26: 4, רַגְלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3: 13; is a proper name, שְׁבֵטֵי יִשְׂרָאֵל *the tribes of Israel* Ex. 24: 4, דְּבַר יְהוָה *the word of Jehovah* Gen. 15: 1; has a pronominal suffix, בְּבֹרֵי מַעֲשֶׂיךָ *the first-fruits of thy la-*

bours, נְשִׁירֵיבָנָיו *the wives of his sons* Gen. 7: 13; or is itself definite by construction, מְעֵרַת שֹׁהֵה הַמַּכְפֵּלָה *the cave of the field of Machpelah* Gen. 23: 19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3: 3, עוֹשֶׂה מְלָאכַת עֲבוֹדַת, בֵּית־יְהוָה *the doer of the work of the service of the house of Jehovah* 2 Chron. 24: 12.

a. When the governed noun is indefinite, the whole expression will be indefinite, כַּף־אִישׁ *a man's hand* 1 Kin. 18: 44, כַּף הָאִישׁ *the hand of the man* 2 Sam. 14: 16; מִזְבֵּחַ הַנְּחֹשֶׁת *an altar of brass* 2 Chron. 4: 1, מִזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Chron. 7: 7. So אִישׁ אֱלֹהִים *a man of God* 1 Kin. 13: 1, הָאִישׁ הָאֵלֹהִים *the man of God* ver. 4; מַלְאָךְ אֱלֹהִים *an angel of God* 1 Sam. 29: 9, מַלְאָךְ יְהוָה *the angel of God or of Jehovah*. In a very few instances the expression is commonly reckoned indefinite notwithstanding the definiteness of the governed noun, but most, if not all of these can be otherwise explained; thus in Gen. 9: 20 the article is generic, as we might say *began to play the husbandman*, comp. also Lev. 14: 34, Deut. 22: 19, 1 Sam. 4: 12, Jer. 13: 4.

b. Nouns in the construct are occasionally found with the article. There is but one example of this in which the construct differs in its letters from the absolute, and in this instance the governed noun is preceded by a preposition so that the expression could be made definite in no other way, דֶּרֶךְ הַשְּׂכֵנִי בְּאֶהֱלֵם *the way of the dwellers in tents* Judg. 8: 11. In the remaining instances the sense is sometimes complete without the governed word, which is added as if by an afterthought, הָאֶהֱלָה שָׁרָה *to the tent viz. Sarah's* Gen. 24: 67, הַיָּרֵד הָאֶרֶז *the pin viz. of the web* Judg. 16: 14, 2 Kin. 16: 17, 2 Chron. 15: 8 (if the text is correct), Ps. 123: 4, or may have been coordinated by a loose sort of apposition, שֵׁשׁ הַכְּתֹנֶת *the coat of linen* Ex. 28: 39, 39: 27, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Kin. 16: 14, Zech. 4: 7, or subordinated in a general way, § 256. 3, הַמִּזְבֵּחַ בֵּית־אֵל *the altar of (or at) Bethel* 2 Kin. 23: 17, Gen. 31: 13, 1 Chron. 15: 27, Isa. 36: 8, Jer. 48: 32, Ezek. 47: 15. Sometimes the definiteness of the entire expression is thus more clearly marked, as when several nouns in the construct occur together הַקֶּבֶר אִישׁ הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23: 17, 2 Chron. 8: 16, Ezr. 8: 29, Ezek. 46: 19, particularly when one compound phrase precedes another אֲדֹנָי הַבְּלִיַּת אֲדֹנָי כְּלִי־הָאֶרֶץ *Josh. 3: 11*, Esth. 6: 1; so after כָּל *Josh. 8: 11*, 1 Kin. 14: 24, Jer. 25: 26, Ezek. 45: 16, Zeph. 3: 19, and before an infinitive which is equivalent to a relative clause 2 Sam. 19: 25, Ex. 9: 18. See also 1 Sam. 26: 22 K'thibh, 2 Kin. 7: 13 K'thibh, where the K'ri omits the article. It is once found with a participle in the construct state before its object, Ezek. 17: 15; the article in הַסֵּפֶר הַמִּתְּכָה *the bill of the purchase* Jer. 32: 12 identifies it with the one spoken of in the preceding verse.

c. Gentile nouns, derived from a compound proper name, receive the article before the second member of the compound, בֶּן־יְהוֹנָדָב *the Benjamite*

Judg. 3: 15, בֵּית הַשֵּׁמֶשׁ *the Bethshemite* 1 Sam. 6: 14, בֵּית הַלֶּחֶמִי *the Bethlehemite* 1 Sam. 16: 18, אֲבִי הַצֹּזֵר *the Abiezrite* Judg. 6: 11, though this word also appears in the abbreviated form הָאֲבִיעִזִּי Num. 26: 30; בֵּית הָאֵלִי *the Bethelite* 1 Kin. 16: 34, הַצִּי הַמִּנְחָה *1 Chron. 2: 54.*

§ 250. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלָכֵי-אָרֶץ *kings of (the) earth* Ps. 2: 2, אֲמַר שֶׁמֶר *in the presence of (the) sun* Ps. 72: 17, אָמַר בֹּקֶר *(the) watchman says, (the) morning comes* Isa. 21: 12; *to give וְצִבָּא וְקֹדֶשׁ both sanctuary and host to be trampled* Dan. 8: 13.

a. Thus the article is almost entirely wanting in Ps. 72. It is also omitted from certain poetical or archaic phrases אֶרֶץ וְשָׁמַיִם Gen. 2: 4, Ps. 148: 13, קִנְיָה שָׁמַיִם וָאָרֶץ Gen. 14: 19, 22, תָּרוּחַ אֶרֶץ but הָאָרֶץ תָּרוּחַ, אֶרֶץ אֶחָד except Ps. 59: 14; or words שָׂדֵי but הַשָּׂדֶה; several of these seem to have assumed almost the character of proper names אֶתֶּל מוֹדֵר *the Tent of meeting*, מְדוּנָה *the Dwelling-place* 1 Sam. 2: 29, 32, אֱלֹהִים *God*, עֶלְיוֹן *the most High*, קְדוֹשׁ *the Holy One* Job 6: 10, Isa. 40: 25, Hab. 3: 3, שָׂדֵי *the Almighty*, אֱלֹהֵי הַצְבָּאוֹת *the God of hosts*, אֶרֶץ הַמָּוֶת *the region of the dead*, תֵּבֵל *the world*, הָהוֹם *the abyss*, צָפוֹן and הַצָּפוֹן *the north*, הָרָמֶן only once הַתֵּימָן Zech. 6: 6 *the south*. In the parallels of poetry the article is sometimes omitted in one clause and retained in the other Nah. 1: 5, Zeph. 1: 3, Ps. 148: 9, 10.

b. The article is often dropped from familiar and frequently repeated expressions in prose, מְזִמָּה לַעֲרֵב *at evening-time* Gen. 24: 11, שֶׁמֶשׁ: *sunrise* Deut. 4: 47, עַד אֶחָדֵי שָׁנָה *to (the) year's end* Deut. 11: 12, צָבָא *(the) captain of (the) host* 1 Kin. 16: 16, and such phrases as רָאשׁ *(the) head* Isa. 37: 22, *put forth יָד the hand* Gen. 37: 22, *lay עַל-פִּה the hand upon the mouth* Mic. 7: 16, בְּיָד *with the hand* 1 Sam. 19: 9, *pounce בְּכַתֵּף upon the shoulder* i. e. *assail the Philistines* Isa. 11: 14, *turn עֵרָף the back and not פָּנִים the face* Jer. 2: 27, *lift up קֶרֶן the horn* 1 Chron. 25: 5, *from the sole of the foot to the head* Isa. 1: 6, Gen. 3: 15, Lev. 11: 3, Ps. 119: 2, Ezek. 25: 6, בְּרֵאשִׁית *in the beginning* Gen. 1: 1, LXX ἐν ἀρχῇ, so that it is not necessary to assume that this is in the construct before the following clause, מִבְּרֵאשִׁית *from the beginning* Isa. 46: 10; also in geographical and architectural details, from such technical terms as גְּבוּל *and the border* Josh. 13: 23, רֵחַב *the breadth*, קֶמֶה *the height* Ex. 27: 18, 2 Chron. 3: 3; likewise in adverbial phrases: אֶפְרַיִם אֶרֶצָה *with the face to the ground* Gen. 19: 1. Comp. in English *from head to foot, arm-in-arm*, etc. So פְּרִים אֶל-פְּרִים Gen. 32: 31, פֶּה אֶל-פֶּה Num. 12: 8 etc.

c. In enumerations, where attention is exclusively directed to the proper meaning of the words irrespective of their particular relations, the thought may be generalized by omitting the article and putting each noun in the singular, thus giving both conciseness and vigour to the expression,

מַלְאֲכֵי יָדָיו וְעַד שׁוֹר וְחֶמֶד *man and woman, young and old, and ox and sheep and ass* Josh. 6: 21, Isa. 9: 13, Jer. 44: 7, Ezek. 39: 9. In this and other cases the indefinite singular in a collective sense is used instead of the plural רַגְלֵי אִישׁ *footmen* Judg. 20: 2, אִישׁ-חֵרֶל *men of strength* 1 Chron. 26: 8, Ex. 35: 22, Deut. 3: 5, 1 Sam. 21: 5, 2 Chron. 14: 7, Ezek. 6: 7, 11: 6, Prov. 11: 14, and interchanging with it Ps. 12: 2, Prov. 16: 12-15. In Gen. 19: 12 תָּהֵן *Son-in-law* is indef. sing. because the speaker was uncertain whether there was one or more or none at all.

d. When two definite nouns are connected by *and* the article is commonly repeated Deut. 7: 19; it may however, particularly in poetry, stand only before the first and be understood with the second וְהַקְדָּרִים *the (persons) decreeing unrighteous decrees* and וְיָמְכָהֶם *and writing, etc.* Isa. 10: 1, הַפֶּסֶל וְהַזֶּמֶר *O psaltery and harp* Ps. 57: 9, הַבְּרִית וְהָאֵדָר *Neh. 1: 5 comp. Deut. 7: 9, 12, הַשֶּׁמֶשׁ וְהַיָּרֵחַ* (though in different clauses) Josh. 10: 13, Ps. 19: 11, 34: 13; in Jer. 40: 4 it is omitted from the former of two words אֶל-שׁוֹב וְאֶל-הַתְּשׁוּבָה.

§ 251. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2: 10, גַּם-רֶכֶב גַּם-פָּרָשִׁים *both chariots and horsemen* Gen. 50: 9, חֵלֶב וְדָבַשׁ *milk and honey* Ex. 3: 8, עוֹלָל בְּיָמִים *an infant of days* Isa. 65: 20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, כֵּל אֶחָד *a basket* Ex. 29: 3, אִישׁ אֶחָד *a man* Judg. 13: 2, 1 Sam. 1: 1, 1 Kin. 22: 9, Dan. 8: 13, or in the construct before a plural noun, אֶחָד הַבְּבִלֹנִיּוֹת *one of the foolish women i. e. a foolish woman* Job 2: 10, Gen. 21: 15, 22: 2, 37: 20, Judg. 19: 13. In some passages, however, which are commonly explained in this manner, אֶחָד may retain its proper numeral force, as נָבִיא אֶחָד *one prophet* 1 Kin. 13: 11, alone remaining in Bethel, רֶחֶם אֶחָד *1 Kin. 19: 4, 5, not a cluster but a solitary shrub*, פְּרָעַשׁ אֶחָד *a single flea* 1 Sam. 24: 15, 26: 20.

ADJECTIVES AND DEMONSTRATIVES.

§ 252. 1. Attributive adjectives and participles are commonly placed after the noun to which they belong and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 249, they receive the article, בֶּן חָכָם *a wise son*

Prov. 10: 11, הָתֵן יָצָא *a bridegroom going out* Ps. 19: 6, הָאָרֶץ הַטּוֹבָה *the good land* Deut. 1: 35, רַב־מְנוּחָה *thy manifold mercies* Neh. 9: 19, יְהוָה הַטּוֹב 2 Chron. 30: 18. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנּוֹכָח וְהַנּוֹרָא *the glorious and fearful name* Deut. 28: 58, 10: 17.

a. The adjective רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַבִּים בָּנִים *many sons* 1 Chron. 28: 5, רַבּוֹת עָלַי *many times* Neh. 9: 28, so Ps. 32: 10, 89: 51, Jer. 16: 16. Other instances are rare, זֶר מַעֲשֵׂהוּ *his strange work*, נִכְרֵיהּ *his strange task* Isa. 28: 21, צַדִּיק עֲבָדִי *my righteous servant* Isa. 53: 11, and are mostly susceptible of a different explanation; thus each of the examples above given may be regarded as forming a brief clause *his work is strange, my servant as a righteous person*.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, the whole expression being made definite by the article which precedes the noun, הַנֶּגְלָה הַרְשָׁה *the new cart* 2 Sam. 6: 3, הַנֶּפֶץ הַנִּכְרִי *the strange vine* Jer. 2: 21, Ezek. 39: 27, Dan. 8: 13, 11: 31, or when the noun is made definite by a suffix, אַחֵר אַחֵרְכֶם *your other brother* Gen. 43: 14, Ezek. 34: 12, Hag. 1: 4, or is a proper name, צָרִיר בְּנִימֵן Ps. 68: 28. In רַבָּאם רָצָה *an evil report respecting them* Gen. 37: 2, the suffix denotes the object and the noun is really indefinite. Comp. § 249. 2. a. In תֵּלֶם גָּדוֹל Ps. 104: 25 the adjective does not directly qualify the noun, but is in apposition with it, or it may even be viewed as a predicate, not *the great sea* but *the sea, great and wide*, equivalent to which is *great* etc. So הַמְּלָאכָה נִמְכָּרָה *the property that was despicable and refuse* 1 Sam. 15: 9, הָאָרֶץ אַחֵרָה *the land, another than this, where* etc. Jer. 22: 26.

c. On the other hand the article is sometimes dropped from the noun, but retained before the adjective, תֹּצֵר הַגְּדוֹלָה *the great court* 1 Kin. 7: 12, אִישׁ הַעֲשִׂיר *the rich man* 2 Sam. 12: 4, בּוֹר הַגְּדוֹל *the great well* 1 Sam. 19: 22, Gen. 1: 21, 41: 26, Num. 11: 25, 2 Kin. 20: 4 K'ri, Neh. 9: 35, Ps. 104: 18, Isa. 46: 12, Jer. 6: 20, 32: 14, Ezek. 9: 2, 21: 19, 40: 31, 47: 16, Zech. 4: 7.

d. A participle with the article thus joined to a definite noun is equivalent to a relative clause, הָאִישׁ הַעֲמִיד *the man who stood* Zech. 1: 10, Ex. 36: 4, Num. 5: 8; so with proper nouns יְהוָה הַנִּרְאָה *Jehovah, who appeared* Gen. 12: 7, 13: 5, 16: 13, Ex. 11: 5, Esth. 7: 6, Ps. 103: 3-5, Isa. 45: 3, Jer. 37: 10; so sometimes even with indefinite nouns כָּל־חַיָּה הַמֵּשֶׁת *every beast that moves* Gen. 1: 28, 1 Sam. 25: 10, Ps. 62: 4, Jer. 27: 3, Dan. 9: 26, while on the other hand the participle without the article may be used in the same sense with definite nouns, הָאִישׁ מְרַעֵז *the man who made the earth tremble* Isa. 14: 16, 1 Kin. 11: 8, 2 Kin. 10: 6. In הַיָּשָׁר הוֹלֵךְ *he who walketh uprightly* Mic. 2: 7 the article properly belonging to the participle is

attached to a closely related word which forms with it one compound expression.

e. In a few instances a participle belongs to a preceding suffix רַגְלֶיהָ *pedes ejus introeuntis, her feet as she came in* 1 Kin. 14: 6, 2 Kin. 11: 5, Ps. 69: 4; so an adjective Eccles. 4: 10.

f. Adverbs are sometimes used as attributive adjectives מִנְחָה הָמִיד *continual meat-offering* Lev. 6: 13 (but in the construct Num. 4: 16, § 257. 6. c.), עֲלֹת הָלֶם *burnt-offerings that cost nothing* 2 Sam. 24: 24, Ps. 69: 5, Lam. 3: 52, מְאֹד הַרְבֵּה שְׂלֵמֹת *very many garments* Josh. 22: 8, Deut. 3: 5, 2 Sam. 8: 8, 12: 2; so מְעַט Isa. 10: 7, Eccles. 9: 14, which twice assumes a plural form, Ps. 109: 8, Eccles. 5: 1; they also occur as predicate adjectives Gen. 15: 1, 47: 9, Jer. 42: 2. A phrase may also be joined to nouns as an attributive בְּלֶפֶשׁ אֹיְבֵי *my enemies in soul* i. e. cordial haters Ps. 17: 9, מִן־הָאָרֶץ *man of the earth* Ps. 10: 18, נֹסְכֵיהֶם מִדָּם *their drink offerings of blood* Ps. 16: 4, 7: 9, Prov. 26: 1.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 248. 2, הַיּוֹם הַזֶּה *this day* Gen. 7: 13, הַדְּבָרִים הָאֵלֶּה *these things* Gen. 15: 1, הָאֲנָשִׁים הַהֵם *those men* Num. 9: 7. If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, הָאָרֶץ הַשּׁוֹבָה הַזֹּאת *Deut. 9: 6, הַשָּׁנִים הַטּוֹבוֹת הַבָּאִתָּהּ* *these good years that (are) coming* Gen. 41: 35, 1 Sam. 17: 25, 2 Chron. 20: 15.

a. The demonstrative הַזֶּה occasionally stands emphatically before its noun, הַזֶּה מֹשֶׁה *this Moses* Ex. 32: 1, where it is probably contemptuous like the latin *iste*, הַזֶּה לֶחֶמֶן *this our bread* Josh. 9: 12, Judg. 5: 5, 1 Sam. 17: 55, 56, Ps. 34: 7, 48: 15, 104: 25, הַזֶּה הָעָם *this people* Isa. 23: 13, Hab. 1: 11; so הַזֶּה e. g. הַמֶּלֶךְ *that king Ahaz* 2 Chron. 28: 22, הַלַּיְלָה הַזֶּה *this same night* Ex. 12: 42. The demonstrative both follows the noun and is repeated after the adjective in הָאֲלֵהּ הַנִּשְׁאָרִים *these nations these that remain* Josh. 23: 7, 12; it precedes attributives linked with following words in הָעָם הַזֶּה הָרָע *this people that is evil, that refuse* etc. Jer. 13: 10.

b. The article is sometimes omitted from the demonstrative, הַדּוֹר *this generation* Ps. 12: 8, בַּלַּיְלָה הַזֶּה *in that night* Gen. 19: 33, 50: 16, 32: 23, 1 Sam. 19: 10, particularly if the noun is made definite by means of a suffix יָאֵר שְׁבָעֵתִי *this my oath* Gen. 24: 8, אֲתֵּי אֵלַי *these my signs* Ex. 10: 1, 12: 2, Deut. 11: 18, Josh. 2: 14, 20, Judg. 6: 14, 1 Kin. 22: 23, 2 Chron. 18: 22, 24: 18, Jer. 31: 21.

c. The article is still more rarely dropped from the noun, מְעַט דָּבָר

הַזֶּה *this small quantity of honey* 1 Sam. 14: 29, אִישׁ אֶפְרַתִּי הַזֶּה *that Ephraimite* 17: 12, 17, Jer. 40: 3 K'thibh, זֶה חֲלִי הַזֶּה *this sickness* 2 Kin. 1: 2, 8: 8, Ps. 80: 15, יוֹם הַזֶּה Mic. 7: 12, see ver. 11.

NUMERALS.

Cardinal Numbers.

§ 253. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, מִקוֹם אֶחָד *one place* Gen. 1: 9, הַחֵרֶטֶת הָאֶחָדָה *the one curtain* Ex. 26: 2.

a. In a very few instances the noun is in the construct before the numeral *one*, אֶחָד מִשְׁפָּט *one law* Lev. 24: 22, אֶחָד אֲרוֹן *a chest* 2 Kin. 12: 10, אֶחָד עַבְדֵי אֲדֹנָי *one prefect of the servants of my master* Isa. 36: 9, comp. § 257. 6. c; הַרְרֵי-אֶלֶף Ps. 50: 10 in like manner may mean *a thousand mountains* or it may mean *mountains of a thousand* i. e. where cattle rove by thousands. Jer. 52: 20 K'ri, 2 Chron. 4: 15 omit the article from אֶחָד though joined to a definite noun, after the analogy of other numerals. In other cases the article is omitted because the numeral is really indefinite, אֶחָד אֶחָדְכֶם *one brother of yours* Gen. 42: 19, the particular person not being determined; but when the fact is reported to Jacob ver. 33, the selection had been made, and the article is accordingly employed; so הַקָּבֵשׁ אֶחָד Num. 28: 4, הָאִישׁ אֶחָד 1 Sam. 13: 17, 18, Jer. 24: 2, Ezek. 10: 9. In אֶחָד הָאִישׁ Num. 16: 22, the numeral is a predicate, not *the one man* but *the man Korah alone* (lit. being one); or He may be interrogative § 231. 3. a.

b. The article may be attached to אֶחָד in various senses; thus הָאֶחָד means *the one* Gen. 19: 9 i. e. this one man in implied contrast with the entire community; *the first* in a series Gen. 2: 11, 42: 27; *the remaining one* Gen. 42: 13, *the other one* Lev. 14: 22, 15: 15; *the well known one* Gen. 42: 32, 44: 28; *the one*, who performed the action referred to, definitely conceived, 2 Kin. 6: 3, 5; with the generic article *one* considered in relation to other numbers Eccles. 4: 9, or it may be *the one* spoken of in ver. 8.

c. אֶחָד is sometimes strengthened by the partitive אֶחָד, which appears to be redundant אֶחָד מֵאֶחָד אֶחָד *a poor man of one of thy brethren* Deut. 15: 7, Lev. 4: 2 (see vs. 13, 22, 27), 5: 13, Ezek. 18: 10.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבָּעָה מַלְכִּים *four kings* Gen. 14: 9, שִׁשִּׁים עָרִים *sixty cities* Deut. 3: 4, בָּאָה

שֵׁשֶׁת אֲלָפִים *a hundred cakes of raisins* 2 Sam. 16: 1, שֵׁשֶׁת אֲלָפִים *six thousand horsemen* 1 Sam. 13: 5.

(2.) Such as have a distinct form for the construct (viz. 2-10, מֵאָה *hundred*, אֲלָפִי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָנִים *two sons*, prop. *two of sons* Gen. 10: 25, אַרְבַּעַת יָמִים *four days* Judg. 11: 40, מֵאָה אֲדָנִים *a hundred sockets* Ex. 38: 27, שְׁלֹשֶׁת אֲלָפִי *three thousand camels* Job 1: 3.

a. It should be observed that the partitive relation is expressed not by the construct form of the numeral שְׁנֵי הַמְּאֹרֹת *not two of the lights* but the *two lights* Gen. 1: 16, שֵׁשֶׁת הַפָּנִים *the six branches* Ex. 25: 33, but by the preposition בֶּן, e. g. אֶחָד מִן-הַנְּעָרִים *one of the young men* 2 Kin. 4: 22, שֵׁשֶׁת מִשְׁמֹתָם *six of their names* Ex. 28: 10.

b. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנֹחְנוּ *we, both of us* 1 Sam. 20: 42, also שְׁנֵימָן אֲנֵינוּ *we two* 1 Kin. 3: 18, שְׁתֵּיהֶן *they two or both of them* 1 Sam. 25: 43, שְׁלֹשָׁמָן *ye three*, שְׁלֹשָׁהּם *they three* Num. 12: 4, אַרְבַּעָם *they four* Dan. 1: 17, שִׁבְעָם *they seven* 2 Sam. 21: 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁי *thy fifty*, חֲמִשִּׁי *his fifty* 2 Kin. 1: 10, חֲמִשֵּׁיהֶם *their fifties* ver. 14, אֲלָפִי *my thousand* Judg. 6: 15, אֲלָפֶיךָ *your thousands* 1 Sam. 10: 19, רִבְבָּתָיו *his ten thousands* 1 Sam. 18: 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שֶׁבַע מִעֲלֹת *seven steps* Ezek. 10: 22, כֶּכָּרִים מֵאָה-אֲלָף *a hundred thousand talents* 1 Chron. 22: 14.

§ 254. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלָחוֹת *three leaves* Jer. 36: 23, אֲרֻבָּעָה *three baskets of bread* Gen. 40: 16, אֲרֻבָּעָה *fourteen lambs* Num. 29: 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively: In שְׁלֹשָׁה בָנֵי-רָבִי *the three wives of his sons* Gen. 7: 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost

invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7: 4, אַרְבַּע וּשְׁלֹשִׁים שָׁנָה *four and thirty years* Gen. 11: 16, עֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים *twenty years and seven years* Gen. 23: 1; 1 Kin. 14: 20, 16: 29.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, § 224. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested, and in which, moreover, each unit is like every other, so that plurality is but the repetition of the same thing. These are such as אִישׁ *man*, נֶפֶשׁ *soul*, רֶגֶל *footman* and various measures of time, space, weight, etc., e. g. שָׁנָה *year*, יוֹם *day*, אַמָּה *cubit*, שֶׁקֶל *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, הֵשֶׁךְ מֵאוֹת שָׁנָה *nine hundred years* Gen. 5: 5, אֶלֶף אַמָּה *a thousand cubits* Num. 35: 4, and with the numbers from 11 to 19, חֲמִשָּׁה עָשָׂר שֶׁקֶל *fifteen shekels* Lev. 27: 7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*. Other nouns are similarly affected, but with less regularity עֶשְׂרִים קָרָשׁ *twenty planks* Ex. 26: 18, 19 but עֶשְׂרִים קָרָשִׁים Ex. 36: 23-25, עֶשְׂרֵי עָרִים *thirteen cities* Josh. 21: 33, אֶלֶף הַמָּנֶה Cant. 4: 4, מֵאוֹת צֶנֶה 2 Chron. 9: 15.

b. The numbers from 2 to 10 are very rarely found with singular nouns, שְׁמֹנֶה שָׁנָה *eight years* 2 Kin. 22: 1, שְׁלֹשׁ אַמָּה *three cubits* 25: 17 K'thibh where the K'ri has אַמָּוֹת, שְׁנֵי הַעֲמֻדָּי Ex. 16: 22, אֶלֶף עֶשְׂרִיהַּ Ezek. 45: 1. The tens are occasionally followed by the plural מְרַדִּים *thirty companions* Judg. 14: 11, בְּנֵי-חַיִל שְׁמוֹנִים *eighty sons of valour* 2 Chron. 26: 17, אַרְבָּעִים וּשְׁנַיִם *forty-two children* 2 Kin. 2: 24, אַרְבָּעִים אֲדָנֵי-כֶסֶף Ex. 26: 19; see also Gen. 18: 24, 26, 28, Ex. 15: 27, Josh. 7: 21, Judg. 1: 7, 12: 14, 2 Sam. 9: 10, 1 Kin. 4: 13, 2 Kin. 10: 1, 13: 7, 15: 20; in Ezra 8: 6-14 הַיְּהוּדִים is in explanatory apposition with the numerals. When the noun precedes the numeral it is always put in the plural, נְפִשׁ excepted Gen. 46: 26, 27, Num. 31: 40, 46, Jer. 52: 29, 30.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, עֶשְׂרִיהַּ זָהָב *ten (shekels) of gold* Gen. 24: 22, שְׁלֹשׁ מֵאוֹת כֶּסֶף *three hundred (shekels) of silver* Gen. 45: 22, שְׁתֵּי-לֶחֶם *two (loaves) of bread* 1 Sam. 10: 4, שִׁשִּׁי אֶפְחָה *six (ephahs) of barley* Ruth 3: 15. In measurements, the word אַמָּה *cubit*

is occasionally preceded by the preposition **בְּ**, thus **אַרְבַּע בָּאַמָּה** *four by the cubit* i. e. four cubits.

d. The attributive with a noun in the singular after the tens or higher numerals may be in the singular Judg. 18: 17, 20: 2, 1 Sam. 22: 18, 1 Kin 20: 16, Cant. 4: 4, or in the plural Judg. 18: 16, 1 Kin. 1: 5, 20: 30.

3. Compound numbers may either proceed from the higher to the lower denomination, **אַלֶּף מֵאָתַיִם חֲמִשִּׁים וָאַרְבַּעָה** *a thousand two hundred fifty and four* Neh. 7: 34, or the reverse, **שִׁבְעִים וּשְׁלֹשִׁים וּמֵאָתַת שָׁנָה** *seven and thirty and a hundred years* Ex. 6: 16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, **מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעִים שָׁנִים** *a hundred years and twenty years and seven years* Gen. 23: 1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed; but when they are joined to a definite noun the latter alone receives the article, **הַשְּׁנַיִם** (*the*) *two are better than* **הָאֶחָד** (*the*) *one* Eccles. 4: 9, **הָאַרְבָּעִים** *the forty* Gen. 18: 29, **הַחֲמִישִׁים הַצְדִּיקִים** *the fifty righteous* ver. 28, **שְׁתֵּי בָנוֹתָיו** *his two daughters* 19: 30, **אַרְבַּעִים הַיּוֹם** *the forty days* Deut. 9: 25; Judg. 7: 7, 22, 18: 17, 1 Sam. 17: 14, 2 Sam. 23: 22, 23, 1 Kin. 7: 41-44, 2 Chron. 25: 9.

a. The rule is the same when the noun is made definite by a suffix **חֲמִשָּׁה נְצִרְתָּיָה** *her five damsels* 1 Sam. 25: 42, Job 42: 7 or by being in the construct state, Gen. 49: 28, 1 Sam. 17: 18, Job 2: 11. The article may be attached to a noun in apposition **שְׁלֹשִׁים הַכֶּסֶּף** *the thirty shekels of silver* Zech. 11: 13, **שֵׁשׁ הַשְּׂעִירִים הָאֵלֶּה** *these six ephahs of barley* Ruth 3: 17. It is joined both to the numeral and to an accompanying participle in **הַשְּׁעִירִים הַנּוֹתָרִים** Ex. 28: 10. In a few instances it is given to the numeral and not to the noun **חֲמֵשִׁים וּמֵאָתַיִם אִישׁ** *the two hundred and fifty men* Num. 16: 35, **שָׁנָה חֲמֵשִׁים** *the year of fifty years* i. e. the fiftieth year Lev. 25: 10, 11, where the article is used to give definiteness to the preceding noun in the construct. In **אַרְבָּעָה הַיְלָדִים** *these four children* Dan. 1: 17, the numeral following a definite noun receives a pronominal suffix referring to it. When numerals are joined to demonstrative pronouns both may receive the article **הַשְּׁלֹשָׁה** Deut. 19: 9, but more commonly it is given to neither **שְׁלֹשָׁה-אֲלֵהָ** Ex. 21: 11, Gen. 22: 23, Zech. 4: 10. In Ex. 38: 28 the article is

attached to the thousands and hundreds of a compound number, but not to the tens and units הָאֶלֶף וְשֵׁשׁ הַמֵּאוֹת וְחֲמִשָּׁה וְשִׁבְעִים.

b. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הָשְׁלִים עָשָׂר *the twelve* 1 Chron. 25: 19, 27: 15, 1 Kin. 6: 38, הָאֶחָד וְעֶשְׂרִים Ex. 12: 18; or to the second, הָעָשָׂר הָשְׁלִים *the twelve men* Josh. 4: 4, 1 Kin. 19: 19. In the example just cited the article is given to the numeral instead of to the noun, but in הָעָשָׂר הָשְׁלִים הַבָּקָר *the twelve oxen* 1 Kin. 7: 44, 2 Chron. 4: 15 the general rule is observed.

Ordinal Numbers, etc.

§ 255. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, בֵּן שְׁנִי *a second son* Gen. 30: 7, בִּשְׁנָה הַשְּׁלִישִׁית *in the third year* 1 Kin. 18: 1.

a. Instances occur of expressions rendered definite by the article before the adjective only מְבֹאָה הַשְּׁלִישִׁית *the third entry* Jer. 38: 14, Judg. 6: 25, Zech. 14: 10, or before the noun only בֵּית הַנְּעָרִים שְׁנִי Esth. 2: 14. The denominations of time often stand in the construct before the ordinal; thus שְׁנָה *year*, שְׁנָה הָרְבִיעִית *the fourth year* Jer. 46: 2, 51: 59, 28: 1 K'thibh, 32: 1 K'thibh, 2 Kin. 17: 6, 25: 1, Ezr. 7: 8; חֹדֶשׁ *month*, Ezr. 10: 9; יוֹם *day*, Gen. 1: 31, 2: 3, Ex. 12: 15, 20: 10, Lev. 19: 6, 22: 27, Deut. 5: 14. Ordinals are in a few instances used in the plural with plural nouns expressed 1 Sam. 19: 21, or understood Gen. 6: 16, Num. 2: 16, 24, or preceding them in the construct state 2 Kin. 10: 30, 15: 12, or with cardinal numbers 2 Kin. 1: 13.

b. In enumerations the cardinal אֶחָד is sometimes used for *first*, Gen. 1: 5, 2: 11, Ex. 28: 17, 39: 10. If only two persons or things are spoken of the next may be called הַשֵּׁנִי *the second*, Ex. 25: 12, 32, 2 Sam. 4: 2, 1 Kin. 6: 26, 27, 34; אֶחָד or הָאֶחָד *the remaining one* Ex. 17: 12, Lev. 14: 22, 15: 15, 2 Sam. 12: 1, 14: 6; or הָאֲחֵר *the other* 1 Kin. 3: 17, 22, 2 Chron. 3: 11, 12, Ezek. 41: 24.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנַת עֶשְׂרִים וְשֵׁבַע *the twenty-seventh year* 1 Kin. 16: 10, שְׁנַת הָאַרְבָּעִים *the fortieth year* Num. 33: 38, although this order is not always observed, שְׁלֹשֶׁת-עָשָׂרָה שְׁנָה *thirteenth year* Gen. 14: 4, עָשָׂרִי הָחֹדֶשׁ *the eleventh month* 1 Chron. 27: 14, 15.

a. A fuller form of expression is sometimes employed, e. g. בִּשְׁנַת שְׁלֹשִׁים

וּשְׁמִנָהּ *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16: 29, 2 Kin. 9: 29, 15: 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted; שְׁנָה שִׁבְעָה *the seventh year* 2 Kin. 12: 1, Esth. 2: 16, שְׁנָה אַחַד Ezr. 1: 1, Dan. 9: 1, 2, שְׁנֵי שָׁנִים Hag. 1: 1, 15, שְׁנֵי שָׁנִים Dan. 8: 1, but with the article הַשִּׁבְעָה *the* regularly recurring *seventh year* Deut. 15: 9; אַרְבַּעָה יָמִים הַחֲדָשִׁי *the fourth (day) of the ninth month* Zech. 7: 1, בְּשִׁבְעִי *in the seventh (month)* ver. 5.

3. Fractional parts, whether expressed by the feminine ordinals or by special terms, § 228. 3, may either stand alone or in the construct before the noun to which they are joined, which then receives the article unless otherwise made definite הַחֲצִי הָעָם...וְהַחֲצִי *the half of the people...and the other half* 1 Kin. 16: 21; *they read* רְבִיעִית הַיּוֹם *the fourth part of the day*, וְרְבִיעִית *and a fourth part they were confessing* Neh. 9: 3; the hundredth part is denoted by the use of the cardinal number מֵאָה הַכֶּסֶּפֶה *the hundredth part of the silver* Neh. 5: 11.

a. Measures of distance, capacity and weight regularly take the article when preceded by fractional parts, though not requiring it otherwise אַמְּלָה וְחֲצִי הָאֲמָלָה *a cubit and the half of a cubit* Ex. 26: 16, 1 Kin. 7: 31, 32, Num. 28: 14, 2 Kin. 6: 25, Neh. 10: 33, Ezek. 45: 13, 46: 14; exceptions are rare 1 Kin. 9: 8, comp. 1 Sam. 14: 14. The only examples of the plural form of fractional parts are שְׁנֵי עֲשָׂרִים *two tenths*, שְׁלֹשָׁה עֲשָׂרִים *three tenths* and חֲמִשָּׁתִּי *the fifth parts thereof* Lev. 5: 24.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם שְׁנַיִם *two by two* Gen. 7: 9, שִׁבְעָה שִׁבְעָה *by sevens* ver. 2. The numeral adverbs *once, twice, etc.*, are expressed by the feminine of the cardinals, אַחַת *once*, שְׁתַּיִם *twice* 2 Kin. 6: 10, Job 40: 5, שִׁבְעָה *seven times* Lev. 26: 18, 21 or by means of the noun פַּעַם *stroke or beat*, פַּעַמַּיִם *twice* Gen. 27: 36, עֶשְׂרִי פַעַמַּיִם *ten times* Job 19: 3 or רַגְלִים *steps*, שְׁלֹשׁ רַגְלִים *three times* Ex. 23: 14, a form of speech which has arisen from the method of counting by beats or taps with the hand or foot.

a. The article may be attached to numerals in a distributive sense, § 248. 4, שְׁנֵי הַנְּשָׂאִים *the two princes* i. e. every two princes Num. 7: 3,

לְכֶבֶשׁ הָאֶחָד *for the one lamb* i. e. each lamb Num. 15: 5; or the same idea may be expressed without the article when the connection requires it, לְשִׁשָּׁה יָמִים *every three days* Am. 4: 4, לְאִישׁ אֶחָד *for each man* 2 Kin. 15: 20. In 1 Kin. 4: 7 K'thibh אֶחָד means *each*, where the K'ri inserts the article. Fractional numbers may also be used distributively עֲשֹׂרוֹן עֲשֹׂרוֹן ■ *tenth part severally for each lamb* Num. 29: 10. Alternative numbers are put together without a connective שְׁלֹשָׁה שָׁנִים *two or three* אַרְבָּעָה חֳמִשָּׁה *four or five* Isa. 17: 6, Am. 4: 8.

b. The feminine ordinals are also used adverbially רִאשׁוֹנָה *first or in the first place* Lev. 5: 8, שְׁנִיָּה *in the second place* 2 Sam. 16: 19, or a *second time* Gen. 41: 5, Num. 10: 6, שְׁלִישִׁית *a third time* 1 Sam. 3: 8, Ezek. 21: 19.

APPOSITION OR SUBORDINATION.

§ 256. Nouns may be joined to the subject either in the coordinate relation of apposition, or in a subordinate relation whether absolutely or in the close connection of the construct state. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing; מֶלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם *Melchizedek the king of Salem* Gen. 14: 18, מֹשֶׁה אִישׁ הָאֱלֹהִים *Moses the man of God* Deut. 33: 1, אִשָּׁה אֶלְמָנָה *a woman (who was) a widow* 1 Kin. 7: 14, הַשָּׁמַיִם בֵּיתוֹ שְׁבִתָּהּ *heaven thy dwelling-place* 1 Kin. 8: 49, עֲבָדֵי הַנְּבִיאִים *my servants the prophets* 2 Kin. 9: 7, לֵוִי פָּרָא *Job 11: 12*.

a. Where proper are in apposition with common nouns, either may precede according as prominence is given to the individual or to the class הָיָה הַמֶּלֶךְ 2 Sam. 3: 31, 1 Sam. 3: 1, more rarely הָיָה הַמֶּלֶךְ 13: 39 *king David*, and only exceptionally יָרָב מֶלֶךְ Hos. 5: 13, 10: 6, and מֶלֶךְ הַמֶּלֶךְ Prov. 31: 1; such combinations as הָהָר הַהוּא *mount Hor* Num. 20: 22, הַנָּהָר הַהוּא *the river Ahava* Ezr. 8: 21, הָעָם הַיִּשְׂרָאֵל *the people Israel* Ezr. 9: 1 are mostly replaced by the construct relation § 257. 3. A noun may also be in apposition with a pronoun אֲנִי יְהוָה *I Jehovah* Isa. 45: 19, אֲנִי עַמִּי *we thy people* Ps. 79: 13, הוּא הַמֶּלֶךְ *he the king* 2 Chron. 28: 22, Ezr. 7: 6, or a pronominal suffix בָּבוֹאוּ הָאִישׁ *when he, the man went in* Ezek. 10: 3, Lev. 27: 12, Jer. 27: 8, or a pronoun with a noun יְהוָה הוּא *Jehovah thy God*, הוּא עָבַר *he is going over before thee* Deut. 31: 3.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבָּקָר הַנְּחֹשֶׁת the oxen the brass i. e. the brazen oxen* 2 Kin. 16: 17, 1 Chron. 15: 19, Deut. 16: 21, *שְׁלֹשׁ קָבוֹז three measures (consisting of) meal* Gen. 18: 6, Ruth 2: 17, 2 Kin. 4: 2, 7: 1, *שִׁבְע־שָׁנִים רָעָב seven years (of) famine* 2 Sam. 24: 13, 1 Chron. 21: 12, *טוֹרֵם אֶבֶן rows (of) stones* Ex. 28: 17, 1 Kin. 7: 42, 2 Chron. 4: 3, 13, *יָמִים מְסָפֵר days (which are) a number, i. e. such as can be readily numbered, a few* Num. 9: 20, *אֲמָרִים אֱמֶת words (which are) truth* Prov. 22: 21, Zech. 1: 13, Lam. 4: 17, Esth. 9: 30.

a. Kimchi thinks that there is a partial assimilation to the construct in *כְּכֶלֶם כֶּסֶף (instead of כְּכֶלֶם) two talents (of) silver* 1 Kin. 16: 24, 2 Kin. 5: 23; other examples of apposition are such as *שְׁנַיִם יָמִים two years days* i. e. two full years, embracing all the days which constitute that period Gen. 41: 1, so *שְׁלֹשָׁה שָׁבָעִים three full weeks* Dan. 10: 3; *בְּקָרָה בָּקָר possession consisting in cattle* Eccles. 2: 7; *בְּשָׂא צִמְד־פָּרָדִים אֲדָמָה a pair of mules' burden (of) earth* 2 Kin. 5: 17; *מִלָּא הַפָּנִים עֵבֶל double handful (of) toil* Eccles. 4: 6; *צִמְד שָׂדֶה a plowing strip (of) an acre of land* 1 Sam. 14: 14. So probably the much disputed passage *הַמֶּשֶׁק אֱלִיעֶזֶר the destined possessor of my house is Eliezer* Damascus (in the person of its citizen) *Eliezer* Gen. 15: 2. A noun may be separated from that with which it is in apposition by intervening words *הַנִּמְצָא אִתּוֹ אֲבָנִים that which was found with each (of) stones i. e. whatever precious stones each had* 1 Chron. 29: 8, *הַמִּבְּלִי מִן הַבָּרִי רִבְחָה the barbery of the barber* Deut. 17: 8, 28: 64, Jer. 41: 8. Sometimes the added noun agrees in definiteness, with that which it specifies *הַזָּבָחֹת הַזָּהָב the golden cords* Ex. 39: 17 (the parallel passage Ex. 28: 24 has the construct *זָבָחֹת הַזָּהָב*), *הַיָּתֵן הַחֲמִיחָה Jer. 25: 15, הַאֶבֶן הַבְּדִילִי Zech. 4: 10*, but this is not always the case *בְּדָר his linen garment* Lev. 6: 3 (where as in Prov. 22: 21 the construct relation and that of apposition both occur in the same verse), *הַקֶּזֶה הָאֶחָת כֶּסֶף the one silver dish* Num. 7: 85, *נִדְרֵיהֶם זָהָב their golden lamps*, 1 Chron. 28: 15. Prepositions may be repeated before nouns and pronouns in apposition Gen. 40: 1, 43: 28, Lev. 7: 8, Josh. 1: 2, 1 Sam. 2: 34, 15: 1, 2 Sam. 6: 21, 18: 32, 1 Kin. 2: 5, 8: 30, 1 Chron. 4: 42, 2 Chron. 26: 14, Ps. 18: 51, 74: 14, or not Gen. 2: 19, 9: 4, 10: 21, 44: 24.

b. *כֹּל* is sometimes made more emphatic by being placed after a noun and in apposition with it instead of before it in the construct *כֹּלְהֵם בָּנֵי אֱלֹהִים your idols, all of them* Ezek. 14: 5, Mic. 1: 2, but probably not Eccles. 12: 13, which may be read "the end of the matter, after the whole has been heard, is etc., nor Ezra 10: 17 they finished in all i. e. entirely, in toto, the men who etc.

3. A noun, which stands in some general relation to another, may by a loose kind of subordination be added to it to modify its meaning, the first noun remaining in the absolute state, *מַיִם בְּרַפְּיָם* *water reaching the knees* Ezek. 47: 4, *הַחֲזוֹן הַתָּמִיד* *the vision concerning the continual service* Dan. 8: 13, *דְּרוֹס סִלְגִּים כֶּסֶף* *dross (of) silver* Ezek. 22: 18, *אֶבֶן שְׂלֵמָה מִסֵּעַ* *whole stone (from the) quarry* 1 Kin. 6: 7, *שֵׁלֶשׁ הַשָּׁנִים* *the fork (with) three times* 1 Sam. 2: 13.

a. This subordination is a free sort of substitute for the closer connection of the construct state *לְשׁוֹן רְמִיָּה* *tongue (of) fraud* Ps. 120: 2 (where the parallel clause has the construct), *בָּקָר רָעִי* *pastured cattle* 1 Kin. 5: 3, *מַיִם לַחֵץ* *water (of) affliction* i. e. prison fare 1 Kin. 22: 27, *צֹמֶר אֵילִם* *rams (of) wool* i. e. wool-bearing rams or, as others suppose, the first word may denote the quantity and the second the material, as much wool as rams have, fleeces 2 Kin. 3: 4, *כֶּן תִּרְצֶלָה* Ps. 60: 5, *אֵלֶיָּהֻם* Jer. 10: 10; especially where the first noun has the article for the sake of emphasizing the definiteness of the expression *הַנְּחָלִים אֲרִיָּוֹן* *the streams (of) the Arnon* Num. 21: 14, 2 Sam. 24: 5, *הָאֲרוֹן הַבְּרִית* *the ark (of) the covenant* Josh. 3: 14, *הַמְּרִכְבָּה הַכְּרוּבִים* *the chariot (of) the cherubim* 1 Chron. 28: 18, *הַנְּבוּאָה עֹדֵד* *the prophecy (of) Oded* 2 Chron. 15: 8, Neh. 3: 19, Jer. 38: 6, Ezek. 45: 16; or has a suffix, *שָׂנְאֵי שָׁקֶר* *my false enemies* Ps. 38: 20, *הַיּוֹם בְּרִיתִי* *my covenant concerning the day* Jer. 33: 20, Lev. 26: 42, Num. 25: 12, 2 Sam. 22: 33, Ps. 71: 7, Ezek. 16: 27, 18: 7, Hab. 3: 8, but not Ps. 45: 7; or is a proper noun *צֹעַן מִצְרַיִם* *Zoan (in) Egypt* Num. 13: 22, Gen. 35: 27, Deut. 23: 5, Judg. 17: 7, 1 Sam. 17: 12, 2 Chron. 32: 5, Mic. 1: 14, compare in English Princeton, New Jersey, *יְהוָה צְבָאוֹת* *Jehovah (of) hosts* 1 Sam. 1: 3, *אֱלֹהִים צְבָאוֹת* Ps. 59: 6, 80: 5, 8, 15, 20, 84: 9. In some instances like those above given, the first noun is repeated in the construct *הַמִּשְׁכָּן מִשְׁכַּן הַעֵדֻת* *the tabernacle, the tabernacle of the testimony* Ex. 38: 21, Gen. 15: 18, Deut. 11: 24, 2 Kin. 18: 19, 28, or a common is inserted after the proper noun *יְהוָה אֱלֹהֵי צְבָאוֹת* *Jehovah the God of hosts* 2 Sam. 5: 10, Ps. 72: 18; and this may be mentally done in other cases. In *הַרְצִיז הָעָם* 2 Kin. 11: 13 a conjunction should be supplied, *the guards and the people*; this may also be done in *אֲדִירִים יָגֵם* Judg. 5: 13, though more probably it means *nobles (of) the people*; in *פְּתָחָם הַמְּצוּחֵשִׁים* Ezr. 2: 62, Neh. 7: 64 the relation may be that of subordination *their book (of) the registered* or of apposition *their book entitled "the registered"*.

b. This subordination likewise occurs when a familiar phrase is abbreviated *פַּר שְׁנֵי שָׁנִים* *the second bullock seven years (old) for* *בִּרְשָׁבֶּעַ שָׁנִים* Judg. 6: 25, or where a series of nouns in the construct is interrupted by the insertion of one in the absolute, expressing some quality of the preceding *גְּבוּרַת חֵיל מְלָאכָת* *men of strength (for) the work of the service of*

the house of God 1 Chron. 9: 13, ■ Chron. 8: 5, כְּרוֹןֵךְ שֵׁעָרַי מִתְחַלֵּף *the hairy crown (of) him that goeth etc.*, or the verb may have a double object *smite on his hairy crown him etc.* Ps. 68: 22, Isa. 28: 1, 32: 13; or by the introduction of some other word הָיוּ בְּנֵי-שָׂאוּל *two men captains of bands there were (of) the son of Saul* 2 Sam. 4: 2, דָּבַר עִם-לִבְךָ בְּלִיַּעַל *a base thought in thy heart* though it might be *a thought in thy base heart* Deut. 15: 9, עָרִים גְּדֹלוֹת חוֹמָה וּבָרִירָה *great cities (with) walls and bars* 1 Kin. 4: 13, Deut. 3: 5, הָעָם הַזֶּה יְרוּשָׁלַם *this people (of) Jerusalem* Jer. 8: 5.

c. The word מִשְׁנֶה, as Ewald suggests, affords a good illustration of the various constructions possible in Hebrew in the relation of nouns to nouns; thus it may stand after a noun in the construct כַּהֲנֵי הַמִּשְׁנֶה *the priests of the second rank* 2 Kin. 23: 4, or itself in the construct before a noun מִשְׁנֶה הַמֶּלֶךְ *the second in rank to the king* i. e. next to him 2 Chron. 28: 7, or in apposition with a preceding noun עֲלֵהֶנּוּ מִשְׁנֶה *over the second division of the city* Neh. 11: 9 (or it may mean *second over the city*), or assuming almost the character of an attributive, agreeing in number and definiteness אֲחֵיהֶם הַמִּשְׁנִים *their brethren of the second rank* 1 Chron. 15: 18.

THE CONSTRUCT STATE AND SUFFIXES.

§ 257. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 214. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1: 9, רִכּוּשָׁם *their substance* Gen. 12: 5. This embraces the

various degrees of relationship, בֶּן־אַבְרָהָם *the son of Abraham* Gen. 25: 12, אִשְׁתָּךְ *thy wife* Gen. 12: 5.

a. So a few proper names, as *Gibeah of Saul* 1 Sam. 11: 4, *Gath of the Philistines* Am. 6: 2, *Zion of the Holy One of Israel* Isa. 60: 14.

2. The *whole*, of which the preceding word denotes a part, אֲבִינִי עֲמִי *the poor of thy people* Ex. 23: 11, 1 Sam. 17: 40, נִכְבֵּד־אֶרֶץ *the honourable of the earth* Isa. 23: 9, חֶלֶת מֶזֶה *a cake of unleavened bread* Lev. 8: 26, Isa. 11: 12.

a. So כְּסִיל אָדָם *birds of prey* lit. preying of birds Ezek. 39: 4, טֹפֵל אָדָם *fool of man* i. e. foolish man Prov. 15: 20, מִרְאָה אָדָם *wild ass of man* Gen. 16: 12, זֹבְחֵי אָדָם *sacrificers of men* i. e. the men that sacrifice, not as others explain according to 9b they that sacrifice men Hos. 13: 2. A few instances occur of adjectives used substantively in the construct before the nouns to which they belong זֶרְעוֹת הַגָּדֹל *the greatness of thy arm* or *thy great arm* Ex. 15: 16, Ps. 46: 5, 65: 5, 145: 7; so the adverb מְעַט for the most part with inanimate or irrational objects מְעַט מַיִם *a little water* Gen. 18: 4, 43: 2, 11, 1 Kin. 17: 12, Prov. 6: 10, מְעַט הַצֹּאן *the few sheep* 1 Sam. 17: 28, while with men except Dan. 11: 23 it follows 6. c or § 252. 1. f. Abstract nouns may be thus used יֵרֶק עֲשָׁב *greenness of herb* i. e. green herb, Gen. 1: 30, 3: 24, Job 15: 26, הַרְבֵּה רַב הַחֶסֶד *abundance of thy mercy* i. e. thy abundant mercy Ps. 5: 8, 37: 2, Jer. 22: 7, 23: 22, Obad. vs. 3. 20, Zech. 11: 13, and sometimes in an emphatic sense indicating that the part singled out from the whole possesses the quality referred to in an eminent degree קוֹמַת אֲרָזֵי הַיָּם *the height of his cedars* i. e. his highest cedars 2 Kin. 19: 23. Here too belong the superlative expressions, קֹדֶשׁ קִדְשֵׁי קִדְשֵׁי *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עֲבָדִים עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others; see besides Deut. 10: 17, 1 Kin. 8: 27, Eccles. 1: 2, Ezek. 16: 7, 26: 7, Dan. 8: 25; or cognate instead of identical words may be thus combined כְּבִיר סוֹרֵגִים *most rebellious* Jer. 6: 28.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact designation, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41: 19, נְהַר־פָּתַח *the river (of) Euphrates* Gen. 15: 18, Ex. 19: 11, 2 Sam. 19: 41, עֲצֵי אֲרָזִים *cedar trees*, 2 Chron. 2: 7, חֹלְעֵת יַעֲקֹב *worm (of) Jacob* Isa. 41: 14, אֲנָשֵׁי הַתִּירִים *men (who are) merchants* 1 Kin. 10: 15.

a. So בְּתוּלַת בִּרְצִיּוֹן *virgin daughter Zion* Isa. 37: 22, 47: 1, Jer. 14: 17, בְּנֵי שְׁלִשִׁים *children of the third generation* (not according to 1 those descended from them) Gen. 50: 23, Judg. 19: 22, 1 Sam. 28: 7, 2 Kin. 10: 6, Jer. 24: 2. It is unusual to find such constructions as הָאֶרֶץ קִנְיָן Num.

84: 2, הַבֵּית הַרְשָׁעָלָם Lam. 2: 13; הַר הָהָר is the standing phrase for *mount Hor*, but this is exceptional, § 256. 1. a.

4. The *material* of which the preceding noun is composed, הָזָם זָהָב *a ring of gold* Gen. 24: 22, כֵּלֵי-עֵץ *vessel of wood* Lev. 11: 32, עֶדְרַת הָעִזִּים *the flock of goats* Cant. 4: 1, שְׂרֵי טוֹבֵי אֶבֶן *rows of stones* Ex. 39: 10, 1 Kin. 6: 36.

5. The *measure* of its extent, value, duration, etc., מִשְׁקַל מֵהֶלֶךְ שְׁלֹשֶׁת יָמִים *a journey of three days* Jon. 3: 3, מִשְׁקַל מֵחֵי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34: 30, אֲחֻזָּת עוֹלָם *a possession of perpetuity* Gen. 17: 8.

6. An *attribute*, by which it is characterized, גִּבּוֹר חֵיל *mighty man of valour* Judg. 11: 1, עֵץ פֵּלִי *tree of fruit* Gen. 1: 11, בֵּית הַדִּיּוֹן *valley of vision* i. e. distinguished as the one where visions are received Isa. 22: 1, צֹאן הַהֲרֹגָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11: 4.

a. So אֱלֹהֵי צוּרִי *God (who is) my rock* 2 Sam. 22: 3, הַר מְרוֹם יִשְׂרָאֵל *the high mountain of Israel* Ezek. 17: 23, Ps. 59: 6, Cant. 7: 3, Isa. 5: 7, 6: 13, 17: 10. A period of time may be characterized by what occurs in it שְׁנַת מוֹת הַמֶּלֶךְ *the year of the death of the king* Isa. 6: 1, עֵת רַצּוֹן *a time of favour* Ps. 69: 14, Isa. 49: 8, 61: 2.

b. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*; see also 2. a, § 256. 2 and 2. a. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, בְּגָדֵי קָדֹשׁ *garments of holiness* Ex. 28: 2, וּבְחֵיצֵקִים *sacrifices of righteousness* Ps. 4: 6, קְדוֹשׁ צַדִּיק *holy righteous* being used with less latitude and with a stricter regard to the ethical idea which they involve. Abstract nouns may even be linked with attributives by the conjunction and מְבֹרָךְ וְמוֹרֹכֶם *thy name glorious* (lit. of glory) and exalted Neh. 9: 5, Isa. 57: 15. Attributives are frequently formed by prefixing such words as אִישׁ *man*, בָּעַל *lord*, בֵּן *son*, בַּת *daughter*, to abstract nouns or other substantives, thus, אִישׁ תּוֹרָה *a man of form* i. e. *comely* 1 Sam. 16: 18, אִישׁ דְּבָרִים *man of words* i. e. *eloquent* Ex. 4: 10, בָּעַל הַחֲלֻמּוֹת *the possessor of dreams* i. e. *dreamer* Gen. 37: 19, בֶּן-שְׁמֹנֶת יָמִים *son of eight days* i. e. *eight days old* Gen. 17: 12,

בְּנֵי-בְלִיעַל *son of death* i. e. *deserving to die* 1 Sam. 20: 31, בְּנֵי-בְלִיעַל *sons of worthlessness* i. e. *wicked* Deut. 13: 14, בַּת-תְּשַׁעִים שָׁנָה *daughter of ninety years* i. e. *ninety years old* Gen. 17: 17; and in application to an inanimate object: כֶּתֶר בְּרִשְׁמִין *a fertile hill* lit. *a peak a son of fatness* Isa. 5: 1.

c. In the following examples the noun is in the construct before its adjective מֵי הַמֵּרִים *the bitter waters* Num. 5: 18, 19, 23, 24, מַלְאֲכֵי רָעִים *evil* i. e. *destructive angels* Ps. 78: 49, חֵיל פָּבֵר *a strong force* Isa. 36: 2, מְדוּרָת *a square doorpost* Ezek. 41: 21, but not, as Kimchi adds, תְּלוּמֵי שְׁקוּפִים, אֲטוּמִים 1 Kin. 6: 4. Occasionally and for the most part in poetry the adjective instead of agreeing with its substantive is treated as though it were an abstract noun, כְּלֵי הַקָּטָן *vessels of small* (capacity) Isa. 22: 24, מֵי מָלֵא *waters of fulness* Ps. 73: 10, כָּל-בֵּית הַגָּדוֹל *perhaps every house of great* (size), though others render *every great* (man's) house Jer. 52: 13, Deut. 19: 13 (but see 21: 8, 9), Ps. 74: 15, Prov. 6: 24, Cant. 7: 10, Eccles. 1: 13 (in the common text), Ezek. 23: 14. So sometimes an adverb, מְאֵד מְעַט *few men* Deut. 26: 5, תָּמִיד הַמִּיר *continual burnt-offering* Num. 28: 6, דָּמֵי הַנֶּפֶשׁ *blood* (shed) *causelessly* 1 Kin. 2: 31, יוֹמָם אֶחָד *enemies in the day time* Ezek. 30: 16, הַדָּבָר אֲבֵן *dumb stone* Hab. 2: 19, Jer. 1: 15, or adverbial phrase, אֵלֶיךָ מִקְרֵב *a God nigh at hand*, מֵרָחוֹק אֵלֶיךָ *a God afar off* Jer. 23: 23, Isa. 14: 6, Neh. 13: 4.

7. The source from which the preceding noun is derived, תּוֹרַת יְהוָה *the law of Jehovah* Ex. 13: 9, סֵפֶר מֹשֶׁה *the book of Moses* 2 Chron. 25: 4, חוֹלֵת אֶחָדָה *sick from love* Cant. 2: 5, Isa. 22: 2.

8. The subject by which an action is performed, or in which an attribute inheres, אֲהַבַת יְהוָה *the love of Jehovah* i. e. *exercised by him* 1 Kin. 10: 9, הַכְּבִימָה שְׁלֹמֹה *the wisdom of Solomon* 1 Kin. 5: 10.

9. The object, upon which an action is directed, יִרְאָה *the fear of God* Gen. 20: 11, מִמְּשֶׁלֶת הַיּוֹם *the rule of the day* Gen. 1: 16, אָבֵל אֶבְרָם *the mourning for my father* Gen. 27: 41; or the purpose for which any thing is intended, כֶּסֶף הַשָּׂדֶה *the silver for the field* Gen. 23: 13, שֶׁבֶר הַבֵּיתִים *grain for the famine of your houses* Gen. 42: 19, מִטֵּר זֶרַעְךָ *the rain for thy seed* Isa. 30: 23.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, קִנְיַת-רֵחַ *the zeal of Jehovah*, which he feels Isa. 37: 32, קִנְיַת-עָדָם *zeal of the people*, which is felt for them Isa. 26: 11; וְעִקְרָתָהּ *the cry against Sodom* Gen. 18: 20, וְעִקְרָתָהּ *the cry of the poor* Prov. 21: 13; הִרְגָה-הֵם

the way of the sea i. e. leading to it 1 Kin. 18: 43, דֶּרֶךְ הַיָּם *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26; חָסְדוֹ *his wrong* i. e. done by him Ps. 7: 17, חָסְדִּי *my wrong* i. e. done to me Gen. 16: 5; מִלְכִּי *my king* established by me Ps. 2: 6, ruling over me Ps. 5: 3; so מְשׁוּבָה with the suffix of the subject Jer. 2: 19, of the object Hos. 11: 7; נָגַע sub. Ps. 39: 11, obj. Ps. 38: 12; נָדַר sub. Ps. 116: 14, obj. Ps. 56: 13; הוֹפֵתָה sub. Prov. 3: 11, obj. Ps. 73: 14; יָד (in the figurative sense of a divine infliction) sub. Ps. 32: 4, obj. Job 23: 2. In בֵּית הַפֶּלִי *Isa. 56: 7* the suffix denotes not the object *the house of prayer to me*, but the possessor *my house of prayer*, § 259.

b. Active participles are frequently put in the construct state before their object, מְשׁוֹבֵת נַפְשׁ *restoring the soul* Ps. 19: 8, אֹהֵב שֵׁמֶךָ *loving thy name* Ps. 5: 12, בָּאֵי שַׁעַר *entering the gate* Gen. 23: 10, Ex. 3: 8, 1 Chron. 12: 1, Isa. 1: 28, Ezek. 13: 11, 19, Am. 5: 12, Hab. 2: 15, Mal. 1: 6; so even before a pronoun מְשַׁרְתִּי אֵלַי *serving me* Jer. 33: 22, or an infinitive which they govern, מְשַׁלְמֵי קוֹם *being early to rise* Ps. 127: 2. They very rarely in the construct indicate possession שֹׁלְחָנְךָ *the eaters at* (belonging to) *thy table* 1 Kin. 2: 7, or apposition זְבָחִי אֲדָם Hos. 13: 2 (2 a); but צֹרְרֵי יְהוּדָה Isa. 11: 13 means *the adversaries of Judah*, not those of Judah who are adversaries to Ephraim. Participles of intransitive verbs may be put in the construct or receive a suffix in the vivid language of poetry, which conceives of the indirect as though it were the direct object נִפְּרָה זִמְרֵי עֶפְרַיִם Deut. 32: 24, Mic. 7: 17, Ps. 40: 5, 88: 5, 6, שׁוֹבֵר מִלְחָמָה Mic. 2: 8, קָמִי Ps. 18: 40, מְהַקְוִמֵּי Ps. 59: 2. Passive participles may be in the construct before the subject of the action, מְכַה אֱלֹהִים *smitten of God* Isa. 53: 4, יְלִיד אִשָּׁה *born of a woman* Job 14: 1, לֶחֱמִי לֶשֶׁת *devoured by pestilence* Deut. 32: 24, or before the secondary object, if the verb is capable in the active of having a double object, הִגְדַּתְּךָ *girded with sackcloth* Joel 1: 8, לְבָשׁ הַבְּלִים *the man clothed with linen* Ezek. 9: 11, מְלָחָמָה *arrayed for battle* Joel 2: 5. When a noun follows the infinitive it may be in construction with it as its subject, בִּקְרָא מֶלֶךְ *on the king's reading* 2 Kin. 5: 7, הוֹרִישׁוּ *his driving out* Num. 32: 21, Ezra 10: 1, or be governed by it as its object, קָרָא שְׁמוּאֵל *to call Samuel* 1 Sam. 3: 8, הוֹרִישָׁם *to drive them out* Deut. 7: 17; or both subject and object may be expressed הָרַג אֶתְּךָ *his destroying thee* 2 Sam. 24: 17.

10. The-respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טִמְאֵת שִׁפְתֵּיהֶם *unclean as to lips* Isa. 6: 5, קָשִׁי-לֵב *hard hearted* Ezek. 3: 7, נִבְהָה קְרָעֵי בְגָדִים *rent as to garments* 2 Sam. 13: 31, נִבְהָה רַגְלִים *2 Sam. 9: 3, Ps. 7: 11, 32: 1, Isa. 1: 30, 3: 3, 33: 24.*

a. This answers to what is known as the Greek accusative, πῶδας ἄκνυς; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

b. When an idea is expressed by two words in the construct state, its

plural is commonly denoted by giving a plural form to the first noun; this is sometimes the case even with compound proper nouns בְּנֵי יִמְרִי *Benjamites* 1 Sam. 22: 7. In a few instances both nouns are put in the plural צָרָרוּ בְּסִפְיָהֶם Gen. 42: 35, בָּאֵר כְּלָאִים Isa. 42: 22, גְּבוּרֵי בֵּית אֲבוֹתָם *their* 1 Chron. 7: 5, Josh. 6: 6; or the second noun only בֵּית הַקְּבֻצֹּת *the highplace-houses* 2 Kin. 17: 29, 1 Sam. 31: 9, 10, Ex. 29: 20; so nouns, particularly such as denote members of the body may be in the singular with plural suffixes, יָדְךָ *your hand* Gen. 43: 12, רַגְלָם *their foot* Ps. 9: 16, לְשׁוֹנֵנוּ *our tongue* Ps. 12: 5, Josh. 2: 19, Judg. 7: 6, Ps. 5: 10.

§ 258. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרִי בְּגִלְבֹּעַ *mountains in Gilboa* 2 Sam. 1: 21, נְבִיאֵי מִלְכָּם *prophets out of their own heart* Ezek. 13: 2, כִּלְיָ בְנֵי *according to the ability in us* Neh. 5: 8.

a. The most frequent examples in prose are אֶחָד *one*, which is often found before the partitive מִן, Gen. 3: 22, 2 Sam. 1: 15, and words denoting direction such as יָמִין *right*, צָפוֹן *north*, קֵצֶה *end* before לְ Josh. 8: 11, 15: 21, Judg. 2: 9, 2 Kin. 23: 13, Ezek. 10: 3. The combination of the construct with לְ in other instances also is facilitated by their close relationship, § 260, 1 Chron. 6: 55, 23: 28, Job 18: 2, Ps. 58: 5, Prov. 24: 9, Lam. 2: 18, Hos. 9: 6, Mic. 4: 8. With other prepositions the construct occurs more rarely Isa. 9: 2, Hos. 7: 5, except in the case of participles Judg. 5: 10, 8: 11, 2 Sam. 10: 9 K'thibh, Neh. 9: 5, Job 24: 5, Ps. 2: 12, 84: 7, Isa. 5: 11, 9: 1, 14: 19, 28: 9, 56: 10, Jer. 8: 16, Nah. 1: 5.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39: 20, עַל-דִּבְרֵי אֲשֶׁר *for the reason that* Deut. 22: 24, particularly when the relative is itself omitted, בְּיַד-תִּשְׁלַח *by the hand of (him whom) thou wilt send* Ex. 4: 13, תְּחִלַּת דְּבַר-יְהוָה *the beginning of (what) Jehovah spake* Hos. 1: 2, or before the conjunction וְ *and*, הַכְּמַח וְהַדָּעָה *wisdom and knowledge* Isa. 33: 6, 35: 2, Ezek. 26: 10, וְלֹא מִיָּנִי *drunken and not with wine* Isa. 51: 21.

a. So before הָהָרִי used as a relative, הָהָרִי *the mountain that his right hand has acquired* Ps. 78: 54, מְקוֹם זֶה Ps. 104: 8. Words denoting time and

place often stand in the construct before a clause with the relative understood; thus יום Deut. 4: 15, Job 29: 2, Ps. 56: 4, 10, 88: 2, 102: 3; ער 2 Chron. 29: 27; מָקוֹם Job 18: 21. Some would so explain בְּרֵאשִׁית Gen. 1: 1, *in the beginning when God created* etc. ver. 2 parenthetical, ver. 3 *then God said* etc. But this assumes a complexity foreign to Hebrew construction, § 250. *b*. Other examples are infrequent and exceptional Ps. 16: 3, 65: 5, 81: 6, Isa. 29: 1, Jer. 23: 26, 48: 36. The construct is once used where a noun is repeated שָׁבַת שָׁבַת *every sabbath* 1 Chron. 9: 32.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, ראשֵׁי בֵּיתֵי, *the heads of the houses of their fathers* Ex. 6: 14, אֲבֹתָם *the number of the tribes of the children of Israel* Josh. 4: 5, Gen. 41: 10, 47: 9, Lev. 10: 14, Num. 6: 13, 2 Kin. 10: 6, Job 12: 24, Eccles. 6: 12, פְּרִי-גִבּוֹר לִבּוֹ, *the fruit of the greatness of heart of the king of Assyria* Isa. 10: 12, 2 Chron. 24: 12, Jer. 34: 1.

a. When one noun of the series is an attribute of that which precedes it the two together stand in joint relation to the noun that follows הַרֵי מָדוֹם *the high mountains of Israel* Ezek. 34: 14, Gen. 14: 13, Deut. 31: 16, 2 Sam. 8: 10, 23: 1, 2 Chron. 36: 16, Ezek. 28: 14.

b. A noun limited by two or more nouns may be repeated in the construct before each of them, when these are regarded separately or are distinctly emphasized אַבְרָהָם וְיִצְחָק וְיַעֲקֹב אֲבֵרֵי מִלְכָּה וְיַעֲקֹב אֲבֵרֵי יִשְׁכָּר *Haran the father of Milcah and the father of Iscah* Gen. 11: 29, 14: 13, 24: 3, אֱלֹהֵי אֲבֹתֵינוּם אֱלֹהֵי אֲבֹתָם אֱלֹהֵי יִצְחָק וְיַעֲקֹב *the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob* Ex. 3: 6, 15, Jer. 8: 1, 19: 13, 1 Chron. 28: 1. If, however, they together constitute one idea or are viewed in combination the first noun will not be repeated אֱלֹהֵי אֲבֹתָם וְיַעֲקֹב *the God of Abraham, Isaac and Jacob* Ex. 3: 16, Gen. 14: 11, 19, 18: 20, 19: 28, Ex. 3: 8, 32: 2, Lev. 6: 13, Num. 26: 64, Judg. 1: 6, 7, 1 Sam. 17: 52, 1 Chron. 28: 21, 29: 2, 18, 2 Chron. 30: 6, Neh. 5: 11, Job 28: 3, Ps. 72: 10, 107: 10, Isa. 11: 2, 36: 19, 37: 13, Ezek. 38: 2, 39: 1: so a construct infinitive Jer. 29: 2, 2 Chron. 7: 3. This is sometimes the case even where the construct must be repeated mentally before the second noun רֹאשׁ עֹרֵב וְזֵאֵב *the head of Oreb and the head of Zeeb* Judg. 7: 25, comp. Gen. 40: 20, מֶלֶךְ סֹדֹם וְגִמְזָרָה *the king of Sodom and the king of Gomorrah* Gen. 14: 10, comp. ver. 8. When one of the limiting terms is a pronominal suffix the noun is necessarily repeated בְּנֵי וּבְנֵי בְנֵי Gen. 46: 7, 19: 16, Ex. 10: 6.

c. If two or more nouns are limited by the same noun, the latter is usually expressed with the first and an appropriate suffix attached to the rest הָרָכֹב פָּרָסָה וַיַּפְרָשׁוּ יְחִידָיו *the chariots of Pharaoh and his horsemen and his army* Ex. 14: 9, 39: 40, 1 Kin. 16: 26, 27, 2 Kin. 2: 12, though the suffix is occasionally omitted Gen. 40: 1. If the limiting word be a pronoun, the

suffix must be repeated with each of the nouns Gen. 7: 7, 31: 28, 36: 6, Ex. 32: 2, Deut. 12: 6 with only rare exceptions Ex. 15: 2, Isa. 12: 2, Ps. 118: 14, 2 Sam. 23: 5. In a very few instances two words are in construct relation to the same noun *יְשׁוּעָה יִשְׂרָאֵל* *the peaceable, the faithful of Israel* 2 Sam. 20: 19, Ezek. 31: 16, Dan. 1: 4, *נְהַרִּי בְּחַלְיִי דְּבִשׁ* *rivers, brooks of honey* Job 20: 17, *רוֹמֵי קֶשֶׁת* Ps. 78: 9, if rendered as it is by some *armed with, shooting the bow*, though *קֶשֶׁת* may be in construction not with *קֶשֶׁת* but with *רוֹמֵי* *armed ones of those who shoot the bow, armed bowmen*. This assumption is unnecessary in Isa. 53: 3, 4, 55: 4, where the first noun is agreeable to the vowels in the absolute state.

§ 259. When two or more words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, *מַעֲשֵׂה יְהוָה הַגָּדוֹל* *the great work of Jehovah* Judg. 2: 7, *עֲטֹרַת זָהָב בְּרוֹחָהּ* *a great crown of gold* Esth. 8: 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, *גִּבּוֹרֵי הַחַיִּל* *the mighty men of valour* Josh. 1: 14, *אֱלִילֵי זָהָב* *his idols of gold* Isa. 2: 20, *שֵׁם קֹדֶשׁ* *my name of holiness* i. e. *my holy name* Lev. 20: 3.

a. When an attributive thus follows a series of nouns in the construct relation its particular reference will be indicated by its gender and number; *כְּנָף הַכְּרוּבִים הָאֲחֵר* 2 Chron. 3: 11, since *כְּנָף* is fem., means *the wing of the other cherub*, not *the other wing of the cherub*, *בָּרָדֵי צַלְעֵי-הַמִּשְׁכָּן הַשֵּׁנִית* *the boards of the second side of the tabernacle* Ex. 26: 27, Deut. 28: 58, Josh. 1: 8, 1 Sam. 17: 18, 2 Chron. 32: 30, 31, Jer. 25: 26. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus *אֶחָד יָפֶת הַגָּדוֹל* Gen. 10: 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*. In Jer. 25: 15 an attributive stands after a noun in apposition with the governed noun. In a very few instances an adjective is inserted in a series of constructs to prevent it from being too widely separated from its noun Ezek. 6: 11, Jer. 4: 11. In the following passages a brief word intervenes between *כֹּל*, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, *עָן כָּל-הַנֶּפֶשׁ* *take away all iniquity* Hos. 14: 3, so 2 Sam. 1: 9, Job 27: 3, and perhaps Isa. 38: 16; but see Alexander *in loc.* Other exceptions are extremely rare as when the

direct object of a participle is preceded by the indirect **הַכֹּהֵן** *Isa. 19: 8*, or the construct infinitive is separated from its subject by its object *Jer. 34: 9*, mostly a pronominal suffix *Gen. 4: 15, Isa. 5: 24* or by an adverb *Job 34: 22*.

b. There are two principal cases, in which an article or a suffix attached to a noun properly belongs not to it but to the preceding construct.

1. When the governed noun simply qualifies that which stands before it, denoting an attribute, its material or after fractional numbers a measure of quantity, § 255. 3. *a.* **בְּלִי מִלְחָמָהּ** *his weapons of war Deut. 1: 41, Judg. 18: 16, Ezek. 9: 2, גִּבּוֹרֵי גִּבּוֹרָתָם *my proud exulters Isa. 13: 3, Ps. 2: 6, Obad. ver. 16, Eccles. 12: 5, בְּנֵי-הַיָּצִיָּר *the sons of oil i. e. the anointed ones Zech. 4: 14, Gen. 37: 19, מִזְבֵּחַ הַזָּהָב *the golden altar Ex. 40: 26, מְשִׁירַת הָאֵלֶּיךָ* *the tenth-part of an ephah Num. 5: 15; אֱלֹהֵי צִדְקִי *Ps. 4: 2 may mean either the God of my right, who defends my righteous cause, or my righteous God; comp. Ps. 59: 18.*****
2. When an attributive in the construct belongs to a definite noun expressed or understood and consequently requires the article, thus **פְּרוֹת רְפוּת מְרֵאָה** but **הַפְּרוֹת רְפוּת הַמְּרֵאָה** *Gen. 41: 2-4, Lev. 11: 4, Num. 35: 19, Deut. 20: 8, Neh. 1: 5, Jer. 23: 26, Ezek. 9: 11, Dan. 9: 4, 12: 6, 7; if it is in the construct before a proper noun the article is of course unnecessary, § 249. 3, Ps. 25: 12.* For exceptional examples of construct nouns with the article, see § 249. 3. *b.*, and of subordination to nouns with suffixes as a substitute for the construct relation § 256. 3. *a.*

c. He paragoric may be attached to a noun in the construct state, **שָׁמַשׁ מִזְרְחָהּ** *toward the rising of the sun Deut. 4: 41, Gen. 24: 67, 47: 14, 1 Kin. 19: 15; even in compound proper names שֶׁבַע בְּאֶרֶה to Beersheba Gen. 46: 1.*

§ 260. The preposition **לְ** *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, **הַצֹּאֵן אֶשֶׁר לְאָבִיהָ** *her father's sheep prop. the sheep which belonged to her father Gen. 29: 9, 40: 5, 1 Sam. 17: 40, 21: 8, 1 Kin. 15: 20, comp. צֹאן אֶבְרָם Gen. 37: 12, הַבַּיִת לְאֵלִישָׁע* *the house of Elisha 2 Kin. 5: 9, 1 Sam. 14: 16, 2 Chron. 19: 11, comp. Latin pater mihi.* This is particularly the case

1. When the first noun is omitted **לְדָוִד** (a psalm) of *David Ps. 11: 1, אֲמֹנִן לְאַחִינֹחַם* *Amnon (son) of Ahinoam 2 Sam. 3: 2, Gen. 8: 5, Ex. 12: 2, וְאֵשֶׁר לְטוֹבִיָּה* *their letters and those of Tobiah Neh. 6: 17, or is remote Lev. 7: 26, Am. 5: 3.*

a. In *1 Sam. 2: 29* a noun in apposition with one preceded by a construct receives **לְ** to suggest more distinctly its relation to the governing

noun, the offerings of Israel לְעֹמֶר viz. of my people so 1 Kin. 6: 5; and after a suffix Esra 9: 1.

2. When the first noun is indefinite and the second definite, בֶּן לִישִׁי *a son of Jesse* 1 Sam. 16: 18 (בֶּן-יִשִּׁי 2 Sam. 20: 1 is *the son of Jesse*, § 249. 3), עֶבֶד לְשֵׁר הַטְּבָחִים *a servant of the captain of the guard* Gen. 41: 12.

a. Hence the frequent use of לְ (Lamedh auctoris) in the titles of the Psalms and other compositions לְדָוִד מְזֻמֹּר *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה הַחֲבִיקִים *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, חֲמִשֶּׁה-עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12: 32, בִּשְׁנָה הַחֲמִישִׁית לְמַלְכּוֹ *in the fifth year of the king* 1 Kin. 14: 25, בִּשְׁנַת שָׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15: 33.

4. When several genitives are connected together, סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15: 23, Num. 16: 22, 32: 28, 36: 1, Josh. 19: 51, 21: 1, 1 Chron. 26: 26, Ezra 1: 5.

5. When for any reason the construct could not be employed, as with a negative אֶרֶץ לֹא לָהֶם *a land not theirs* Gen. 15: 13, or a suffix שְׂרָרְנֵי לְכָל-הַקָּהָל *our princes of the whole congregation* Ezra 10: 14, 1 Chron. 7: 5.

THE PREDICATE.

§ 261. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being sufficiently suggested by simply placing them together, כָּל-נְתִיבוֹתֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3: 17, הָעֵץ טוֹב הָיָא *the tree (was) good* Gen. 3: 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30: 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הוּא פָּרַת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2: 14, Jer. 50: 25,

אֵתֶּהּ הִוא מֶלֶךְ *what are these?* Zech. 4: 5, *thou art my king* Ps. 44: 5, הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34: 21.

a. In all the instances, in which it is commonly explained as a copula, the pronoun may with greater propriety be regarded as an emphatic repetition of the subject, § 246. 2.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָיְתָה הָאָרֶץ הַיְסוּדָה *the earth was desolate* Gen. 1: 2, הָיוּ הַבָּקָר הַזֶּה תִּשְׁוֶה *the oxen were ploughing* Job 1: 14, Ex. 9: 3; though rarely in a circumstantial clause, as Judg. 8: 11, since the time is sufficiently indicated by the connection.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הִחֲלִי כְּרוֹת עֵינָי *began (to be) dim* 1 Sam. 3: 2; וַיִּחַל נֹחַ אִישׁ הַאֲדָמָה *and Noah began (to be) a husbandman* Gen. 9: 20; כְּהִתְרַקֵּב שׁוֹנֵר *when thou ceasest spoiling* Isa. 33: 1, הַפֶּה לָבָן *has turned white* Lev. 13: 3, Gen. 38: 11, Isa. 47: 8; so *to be called, to be esteemed, etc.*

b. Simple existence is predicated by means of the particle יֵשׁ גֵּאֵל *there is a kinsman* Ruth 3: 12, Gen. 18: 24, and non-existence by אֵין, which retains its absolute form at the end of a clause אֵין רִיבָה *there is no one pursuing* Lev. 26: 37, 1 Sam. 9: 4, 10: 14, 1 Kin. 18: 10, Prov. 17: 16, or section of a clause אֵין אָדָם *there was not a man to till the ground* Gen. 2: 5, Num. 20: 5, Isa. 37: 3; otherwise it takes the construct form אֵין, whether it precedes the subject אֵין לֵה רָגֵל Gen. 11: 30, אֵין רִיבָה Lev. 26: 36, Judg. 21: 25, 1 Sam. 9: 2, Ps. 38: 8, Ezek. 13: 10, 15, 16, or follows it פִּתֵּר אֵין *there was no one interpreting it* Gen. 40: 8, 19: 31, Judg. 13: 9, 1 Sam. 9: 7, Ezek. 37: 8. These particles may also be used as copulas Gen. 31: 29, Ex. 5: 16, Judg. 6: 13, especially with the personal pronouns, when the predicate is a participle, אֵין אֵינְךָ מְשַׁלֵּחַ *thou art not letting go* Ex. 8: 17, אֵין מוֹשֵׁעַ *thou art saving* Judg. 6: 36. In a few instances in the later books אֵין degenerates into a mere auxiliary verb Dan. 8: 5. Once יֵשׁ is doubled for a strong affirmation 2 Kin. 10: 15, and יֵשׁ אֵין occurs twice as a strong negation Ps. 135: 17, 1 Sam. 21: 9. אֵין *is not* is never equivalent to the simple negative לֹא *not*; in the few instances in which it stands before a verb, a conjunctive or relative must be supplied אֵין פָּקַד *it is not so, that his wrath has visited* Job 35: 15, אֵין הַמֶּלֶךְ יוֹבֵל *the king is not he that can etc.* Jer. 38: 5; in Ex. 3: אֵין אֵין is a participle with מְ omitted § 93. e.

PREDICATE NOUN.

§ 262. 1. The prominence due to the predicate as the affirmation to be made, and to which therefore attention is to be strongly directed is in English indicated for the most part simply by the stress of the voice; but in Hebrew it is further suggested by the position of the words. Accordingly as a rule the predicate, if a verb or adjective, precedes its subject. If, however, the predicate be a noun or personal pronoun, in which case there might be a doubt which is the subject and which the predicate, the logical order is observed and the subject precedes, יְהוָה הוּא הָאֱלֹהִים *Jehovah is the God* 1 Kin. 18: 39, אָבִיךָ אִישׁ בְּלָחָם *thy father is a man of war* 2 Sam. 17: 8, Deut. 10: 17, 1 Sam. 1: 26, Isa. 1: 7, 23, 7: 8, 9, 8: 13, 48: 12.

a. Sometimes for the sake of special emphasis the predicate noun precedes the subject noun, Deut. 26: 5, Isa. 6: 3, 13, or pronoun Gen. 43: 12, Isa. 6: 5, Jer. 1: 6, 7. Or while the subject is prefixed, the predicate noun may emphatically precede a pronoun which repeats the subject, קִטְרֶה הִיא *incense, it is an abomination* Isa. 1: 13, or the order may be reversed in successive clauses Isa. 5: 7. Participles in general follow the order of nouns Gen. 7: 4, 37: 19, Num. 22: 34, 1 Sam. 14: 8, Prov. 22: 15, Isa. 3: 1, 5: 28, Ezek. 37: 28, though liable to the changes due to emphasis Gen. 3: 5, 14, 17, 41: 32, 42: 9, 23, Num. 35: 16, Judg. 15: 11, Isa. 2: 22, 3: 13, 48: 13, Jo. 4: 4, Am. 6: 8, 7: 4. In Gen. 41: 2, 18 the order of the words graphically depicts the successive impressions made upon the eye of the beholder, *from the river coming up seven kine fair* etc.: the place and movement first attract attention, then the number of moving objects, then the objects themselves are recognized and their qualities perceived. Predicate participles belonging to definite nouns are distinguished from attributives, by not receiving the article Deut. 2: 4, Jer. 44: 15.

2. Material and abstract nouns are used in the predicate to denote qualities, which in other languages would be expressed by adjectives קִירָתוֹ עֵץ *its walls were wood* i. e. made of wood Ezek. 41: 22; *the vale of Siddim* בְּאֵרוֹת *was pits, full of pits, as it were, composed of them*, Gen. 14: 10; *thy shoes shall be iron and brass* בְּרִזְלִים וְנְחֹשֶׁת Deut.

33: 25, Ps. 135: 15; *the camp was בטח security* i. e. secure Judg. 8: 11.

a. A like use of nouns for adjectives occurs in apposition § 256. 2, and in the construct state § 257. 2. *a* and 6. *b.* Other examples of material nouns so employed: Gen. 11: 1, Ex. 9: 31, Ezra 10: 13, Cant. 2: 15, Isa. 5: 12, 7: 24, Jer. 2: 28, 24: 2. Abstracts often convey the idea more strongly, than would be done by an adjective, *thy judgments are צדק righteousness* Ps. 119: 75, more expressive than "righteous"; they not merely possess the quality but are so to speak identical with it; Gen. 12: 2, Job 19: 29, 23: 1, 26: 13, Ps. 109: 4, 110: 3, Eccles. 10: 12, Isa. 11: 10, Jer. 44: 2, Ezek. 27: 36, Dan. 9: 23. An adverb is similarly used as a predicate Job 8: 9 *אֶתְמִי אֵנִי we are yesterday* i. e. of yesterday. Sometimes these brief and emphatic expressions alternate with other forms of speech, *I am שָׁלוֹם peace, they are מלחמה for war* Ps. 120: 7; *is your father health?* i. e. well Gen. 43: 27, 2 Sam. 20: 9 but *is health לוֹ to him?* Gen. 29: 6, 2 Sam. 18: 32; *thou art אִישׁ חֲמִידוֹת delights* i. e. much delighted in Dan. 9: 23, equivalent to *חֲמִידוֹת Dan. 10: 11, 19.*

3. A noun in the predicate may receive the same adjuncts as in the subject, § 247.

PREDICATE ADJECTIVES AND DEMONSTRATIVES.

§ 263. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from attributive adjectives and demonstratives, § 252, in standing before the noun and in not receiving the article, though the noun be definite, *רַבִּים רַחֲמָיו טוב הַדָּבָר the word is good* Deut. 1: 14, *אֵלֶּה הַדּוֹלוֹת הַשָּׁמַיִם his mercies are great* 1 Chron. 21: 13, *אֵלֶּה הַדּוֹלוֹת הַשָּׁמַיִם these are the generations of the heavens* Gen. 2: 4.

a. In circumstantial clauses, the predicate adjective stands regularly after the noun; it may also take this position in other cases when the emphasis requires it: *כָּל-לֵבָב הָיָה the whole heart is faint* Isa. 1: 5.

b. If the sense require the predicate to be made definite, it will receive the article, *פִּי הַדּוֹמֵר my mouth is the (one) speaking* Gen. 45: 12, *יְהוָה הַצַּדִּיק Jehovah is the righteous one* i. e. is in the right, and *I and my people are הַרְשָׁעִים in the wrong* Ex. 9: 27, Gen. 2: 11, 1 Kin. 18: 25, Ps. 19: 11, Isa. 14: 27, Zech. 7: 6; but in 1 Kin. 3: 22, 23 *הָיָה* and *הָיָה* are subjects.

COMPARISON OF ADJECTIVES.

§ 264. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טוֹבָה הַכְּמָה מִפְּנִיָּים *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8: 11; צַדִּיק אַתָּה מִמֶּנִּי *thou art more righteous than I*, 1 Sam. 24: 17, Lev. 13: 4, 2 Sam. 13: 16, 2 Chron. 29: 34, Eccles. 4: 9.

2. The superlative degree may be expressed

(1.) By adding לֹל *all* to the comparative particle מִן, גָּדוֹל מִכָּל-בְּנֵי-קֶדֶם *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1: 3, 2 Sam. 19: 8.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטָן בְּנֵי *the least of his sons* prop. *the little (one)* 2 Chron. 21: 17, הַיָּפֹת בַּנְּשִׁים *O fairest among women* Cant. 1: 8, הַקָּטָן *the least*, הַגָּדוֹל *the greatest* 1 Chron. 12: 14, טוֹבָם *the best of them* Mic. 7: 4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֶגְדֹּל מִמֶּךָ *I will be greater than thou* prop. *great from thee* Gen. 41: 40, 19: 9, 32: 11, Ex. 36: 5, Judg. 2: 19, 2 Sam. 6: 21, 22, 20: 6, 1 Kin. 5: 10, Job 3: 21, 6: 3, Ps. 69: 32, וַיֵּחָלֶם מִכָּל-הָאָדָם *and he was the wisest of all men* 1 Kin. 5: 11, Gen. 37: 3, 1 Sam. 18: 30, 1 Kin. 14: 9. So after adverbs 2 Chron. 25: 9, Deut. 7: 7. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יוֹתֵר *more*, אֲנִי יוֹתֵר חָכָמָה *I was then more wise* Eccl. 2: 15.

b. The construction with מִן may also be used to denote excess, גָּדוֹל מִיָּנִי *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4: 13, מְעַט מִמֶּךָ *too little for thee* Job 15: 11, Gen. 18: 14, Num. 16: 9, Ruth 1: 12, Isa. 7: 13; and this usage once established was extended to cases, which seem incapable of being logically resolved Isa. 49: 6, Ezek. 8: 17.

c. A comparative sense is commonly ascribed to מִן in the following passages, in which an adjective, suggested by the context, must be supplied,

בְּמִסְוֵהָ הַשָּׂר הַשָּׂר *the upright (is sharper) than a thorn-hedge* Mic. 7: 4, *less than nothing* Isa. 40: 17, 41: 24, Ps. 62: 10, Isa. 10: 10, Job 11: 17; in some of these cases, however, מִן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

d. The name of God has been supposed to be used in certain passages simply to enhance the magnitude of that with which it is connected and thus to form a sort of superlative. But in all such cases there is a direct reference to the divine Being, הַיְּהוָה לְפָנָי הַיְּהוָה Gen. 10: 9 is not merely *a very valiant hunter*, one so to speak upon a superhuman scale or in the divine estimation, but with the superadded thought of attracting the notice and displeasure of Jehovah; הַיְּהוָה אֶלְהֵם 1 Sam. 14: 15 is not merely *a very great trembling* but *a trembling sent of God*; יְרֵר-גְּדֻלָּתָהּ לְאַלְהֵים Jon. 3: 3 is not simply *an exceedingly great city*, but one which in its greatness is an object of the divine regard, comp. 4: 11.

e. Comparisons are sometimes made with objects in a general way, without stating the particular aspect compared, when this is sufficiently obvious, *joy in my heart* מְעַלְתָּ מִצֵּדָתָם *more than their joy at the time* when etc. Ps. 4: 8, *making my feet* כְּפַאֲלֵהֶם *like the feet of the hinds* Ps. 18: 34, Job 35: 2, Isa. 5: 29, 10: 10. Cant. 1: 15, Ps. 45: 7 are not, as some have alleged, to be explained after this analogy. The comparison is fully stated in Prov. 3: 14 *הַכֹּסֶף טוֹב מִתְּהֵרָה הַחָכְמָה טוֹב מִכֶּסֶף* *the gain of it is better than the gain of silver*.

VERBS.

§ 265. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the ever shifting instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no ac-

count is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 270. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

3. Another peculiarity still more foreign to our usages and modes of thought is that the time denoted by the Hebrew tenses is frequently to be estimated not from the actual position of the speaker but from some ideal position in the past or in the future to which he mentally transports himself. This subjective use of the tenses may be quite at variance with their objective employment. Thus the preterite tense may be used of that which is in reality future to the moment of speaking, because the speaker has in thought taken his station at a point yet more remotely future, from which he looks back upon that which he describes as though it had already taken place. In like manner the future tense may be used of events in the past, because the speaker transports himself in thought to a period prior to their occurrence and surveys them from that point.

a. No part of Hebrew Grammar has occasioned more perplexity than the seemingly arbitrary and promiscuous use of the tenses, and the difficulty of establishing for them any fixed and clearly defined temporal meaning. The denominations Preterite and Future appear to be incongruous, when so far from being limited respectively to the division indicated by the name, either tense may upon occasion be employed of the past, pre-

sent or future and both may occur in application to the same period of time and even be intermingled in the same description. Hence other names have been proposed as Present (Lee) or Aorist (De Sacy) instead of Future. And it has been seriously questioned whether the so called tenses are really such, and should not rather be considered modes. Ewald at one time called them the First and Second Mode. And the most eminent grammarians at present incline to call them the Perfect and Imperfect on the assumption that primarily and properly they have no relation to succession in time at all, but only to the quality of an action or state of being; the Perfect being assigned to that which is regarded as complete, and the Imperfect to that which is regarded as incomplete, irrespective of the period of time to which they may severally belong. These names properly defined and understood correspond in a striking manner with certain marked uses of these tenses, and their employment has much to recommend it. But with all deference to the weight of authority arrayed in their favour, they seem on the whole less simple and less appropriate than the old designations Preterite and Future, and appear to indicate derived and secondary qualities rather than such as are original and fundamental. For

(1) It is very improbable *a priori* that a language should have no method of denoting time except the indirect one which this new theory supposes, and no forms which in their original and native import are intended for its expression. The time of an action is and must always have been regarded as so important a part of what is to be stated about it, that the strong antecedent presumption is that some direct provision must have been made for its notation. If any equally satisfactory explanation can be made of the facts on the assumption that the Hebrew tenses are properly such and that they denote the time and not merely the mode of an action, this is clearly entitled to the preference.

(2) That such a satisfactory explanation exists will be shown hereafter in detail. The whole mystery of the matter disappears, as soon as it is perceived, that the tenses have a subjective as well as an objective use; that is to say, the time which they denote is not invariably measured from the moment of speaking, but quite frequently from some ideal position taken in thought by the speaker and suggested by the context. This subjective employment of the tenses, which must necessarily be assumed to an equal extent in the modal hypothesis, really renders that hypothesis altogether unnecessary. The notion that the elemental ideas of past and future are only expressed in Hebrew indirectly through the medium of the ideas of the complete and the incomplete, is not only a philosophical abstraction, which it is not easy to verify, but it imposes upon the student a most serious difficulty at the outset by requiring of him an exceedingly abstruse process of thought to attain a very simple result, which can be made perfectly perspicuous in a far readier and more natural manner. For purposes of instruction the time-theory of the tenses has the great advantage of clearness and simplicity over the modal theory, even were the latter to be considered the more profound and philosophical.

(3) In the most common use of the tenses and especially when they

are contrasted in the same sentence, the distinction is not one of mode but of time. *The like הָיָה were not before them and יִהְיֶה shall not be after them* Ex. 10: 14; *the covenant which עָשִׂיתִי I made with your fathers* Jer. 31: 32, *which אֶעֱשֶׂה I will make after those days* ver. 33; *what הָיָה has been is that which יִהְיֶה shall be, and what נַעֲשֶׂה has been done is that which יִעָשֶׂה shall be done*, Eccles. 1: 9, Cant. 5: 3, 1 Kin. 21: 19. In the absence of decisive reasons to the contrary, this may fairly be regarded as an index to the real nature of the radical and primal distinction between them.

(4) When a series of verbs occurs, whose tenses are apparently used promiscuously e. g. Ps. 18: 5 ff., Hab. 3: 3 ff., the first verb is ordinarily regulative of the rest, being used in its proper tense signification, and the time of the others is determined by it; which shows that the apparent fluctuation of meaning in the tense is due to the connection in which it stands and not to the inherent signification of the form; in other words it grows out of its subjective use as indicated by its surroundings and not out of modal distinctions attaching to the form itself. And in general whenever there is a departure from the strict objective meaning of the tense as measured from the time of speaking, the explanation is found in some suggestion of the context fixing a new point from which the measurement is to be made. All which tends to show not that these tenses have a meaning independent of time, but that the time which they denote is often reckoned from a subjective standpoint.

(5) This is further confirmed by the fact that the seeming fluctuation in the use of the tenses is much more marked in poetry than in prose, the fancy of the poet leading him to transport himself to ideal positions other than that which he actually occupies and thus making the use of the tenses more than ordinarily subjective. We are thus again led to look for the cause of the phenomenon in the mind of the speaker himself, rather than in some modal distinction inherent in the form.

(6) The names Perfect and Imperfect do not adequately describe the functions of the tenses to which they are applied. Imperfect is inapplicable to a tense which is predominantly used to denote future action, not as of this or that quality but simply and solely as future; it is an abuse of language to call that incomplete which has as yet no existence but is to come to pass hereafter. The unsuitableness of the name "Imperfect" is confessed and urged by Böttcher, who proposes instead "Fiens" (becoming); in which he is followed by Driver, who suggests "Inchoate" or "Incipient". Böttcher fancifully enough claims that the one tense denotes the termination of an action, and the other the beginning of it, while the participle represents it as in progress. All that is correct in this is that the preterite looks back upon an action as belonging to the past and the future looks forward to it, from the assumed point of observation, whether the actual present or some ideal position in which the speaker in thought places himself; the participle, as a verbal noun, simply sets forth the active performance or passive endurance of the action denoted by the verb or the possession of the quality which it expresses, out of all relation to time except as this is inferred from the connection. In 1 Kin. 1: 11, 13, 18, 22: 41, 52, 2 Kin. 9: 13 and

many similar passages the preterite הָיָה indicates the beginning of a reign, and in 1 Kin. 22: 42 the term of its continuance. In Gen. 14: 4 the term during which the king of Sodom continued to serve Chedorlaomer as well as the initial point of the rebellion are expressed by preterites וַיָּרֶדְיוּ , וַיִּבְרְרוּ . In 1 Kin. 1: 46 וַיִּשָּׁב represents an action not at its termination but its commencement; so וַיִּשָּׁבָה Ruth 1: 15, בָּא Dan. 1: 1. In Gen. 11: 5 בָּנֵה does not imply that the children of men had completed their work of building when Jehovah went down to see their city and tower. It is plain from numberless examples, that the tense form has nothing to do with suggesting whether the beginning, middle or end of an action but simply the action as a whole; and it is not limited to one quality of the action whether as complete or incomplete. These modifications may be suggested by the nature of the case or by attendant circumstances but not by the tense form as such.

(7) Add to this the remarkable manner in which the Preterite under any of its aspects may be continued by the Future with Vav consecutive, and the Future by the Preterite with Vav consecutive, shewing the substantial equivalence between the two tenses in all varieties of their employment, when subjected to the modifying influence of Vav consecutive. The effect of this particle is simply to mark the close connection between two acts so that the second is not conceived independently but as the sequence of the first. The standpoint of measurement is mentally shifted so that events actually past become future from this new post of observation and *vice versâ*. There is no change in the modality of the act, but only in the point of time from which it is subjectively regarded.

THE PRIMARY TENSES.

THE PRETERITE (PERFECT).

§ 266. 1. The preterite or perfect is accordingly used of the past, whether our idiom would require the absolute past, i. e. the historical tense, *in the beginning God בָּרָא created*, etc., Gen. 1: 1, *God נִסָּה tempted Abraham* Gen. 22: 1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3: 13, *thee רָאִיתִי have I seen righteous* Gen. 7: 1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2: 2; and *they did so as Jehovah צִוָּה had commanded* Ex. 7: 10; or the past in relation to a future, i. e. the future perfect, *when Jehovah רָחַץ shall have washed away*, etc., Isa. 4: 4, *until the time that she*

which travaileth יֵלֶךְ shall have brought forth Mic. 5: 2; or a conditional mood, except Jehovah of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom Isa. 1: 9, I would there were a sword in mine hand, for now הָיִיתִי I would have killed thee Num. 22: 29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, לֹא-מָתוּ O that we had died Num. 14: 2, לֹא הָכֵנּוּ O that they had been wise Deut. 32: 29, or a subjunctive (the Jordan was dried up), that יִרְאוּ ye might fear the Lord, at that time and thenceforward forever Josh. 4: 24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The Hebrew preterite may correspond to the historical tense whether this is used of an act performed or a condition existing at some specified time in the past, *in that day all the fountains* etc. נִבְקְעוּ were burst open Gen. 7: 11, so 8: 5, 14, 14: 5, 15: 18, 17: 26, 19: 5, 34, 35, 44: 3, Ps. 27: 2; or at some particular time not specified, *Esau* לָקַח took his wives Gen. 36: 2, so Gen. 3: 19, 14: 18, 15: 7, 19: 11, 21: 1, 26: 28, Judg. 10: 12, Job 1: 21, Ps. 8: 4, 57: 7, Cant. 5: 4-7; or at any time indefinitely, *blessed is the man, who* לֹא הָלַךְ has not walked etc. Ps. 1: 1, so 14: 1, 26: 4, 27: 9, Prov. 23: 35, 30: 4, Job 12: 9, 38: 12, 41: 3, 5, Isa. 1: 12, 40: 12-14, Num. 12: 2, 23: 10; or repeated acts at various times שָׁמַר went about (day after day) Num. 11: 8; שָׁמְרוּ they kept (habitually) Num. 9: 23, a summation of numerous particulars previously recited; so עָשָׂה Deut. 12: 31 (illustrated by the following frequentative רָשָׁף, Judg. 2: 15, 17, 18, Ruth 4: 7, 1 Kin. 11: 8, 2 Kin. 13: 25, 17: 7 שָׁפַחַר embraces the whole series of acts in the verses that follow), ver. 13 שָׁפַחַר, ver. 23 הָלַךְ, 2 Chron. 12: 11, עָשָׂה 24: 11, Job 7: 13, Ps. 88: 10, 129: 1-3, Isa. 1: 1, Jer. 5: 31, 32: 29, 44: 17, Mic. 6: 12; or a continued action or state, *Noah* הָיָה was perfect in his generations; *Noah* הִלְכָה walked with God Gen. 6: 9; *Solomon* בָּנָה was building his house thirteen years 1 Kin. 7: 1, so Ex. 12: 40, Deut. 2: 10, Josh. 11: 18, 2 Sam. 5: 4, Ps. 22: 5, 90: 1.

b. The preterite may correspond to the English perfect, whether this is used to describe an action just performed and belonging to the immediate past *lo, now* לָקַח he hath taken my blessing Gen. 27: 36; *mine eyes* רָאוּ have seen the king Isa. 6: 5, so Gen. 14: 20, 16: 11, 46: 31, Judg. 11: 7, 1 Sam. 14: 29; or an action performed in the past but whose effects still continue, *Jacob* לָקַח hath taken all that was our father's Gen. 31: 1, so 14: 23, 24, 15: 3, 16: 2, 19: 19, Judg. 10: 10, Ps. 2: 6, 22: 2, 44: 10, Isa. 1: 2, 4, 2: 6, 3: 14, 5: 4, 24; or an action performed at any time in the in-

definite past, considered as extending up to the present (see examples under *a*). It is often difficult to decide particularly in the Psalms and in other poetical passages, where the precise situation is uncertain, whether the preterite may be more properly rendered by the absolute past (English imperfect) or by the perfect tense. Ps. 3: 8 *הִכִּיתָ הַקִּרְיָה* *thou smotest all my enemies* (on some well remembered occasion), or *thou hast smitten* them (with a more general and vague allusion to the indefinite past); so 4: 2, 9: 5, 6; *עֲנִיתִנִּי* Ps. 22: 22, not *thou answeredst me*, as though an argument were drawn from former deliverances, but *thou hast answered me* expressing a confident assurance that his prayer is now granted.

c. When the connection suggests priority to another event in the past, the preterite has the sense of the pluperfect, thus very frequently in relative clauses, *he placed there the man* : *אֲשֶׁר יָצַר* *whom he had formed*, Gen. 2: 8, so 3: 17, 23, 7: 5, 8: 6, 12: 5, 13: 4, 16: 15, 18: 8, 26: 15, Ex. 5: 14, 1 Kin. 11: 10; after *כִּאֲשֶׁר* Gen. 12: 4, 17: 23, 18: 33; after *כִּי* Gen. 2: 5, 6: 6, 8: 11, 14: 14, 1 Sam. 6: 19, 1 Kin. 5: 15, 11: 9, 12: 1; after *וְהָיָה* Deut. 9: 16, Judg. 6: 28, Jer. 13: 7; in circumstantial or explanatory clauses Gen. 24: 1, 31: 34, 1 Sam. 3: 2, 2 Sam. 18: 18, 1 Kin. 1: 41, 2 Kin. 9: 16, Job 32: 4, Jon. 1: 5; and in other combinations 1 Sam. 1: 5, 4: 18, 1 Kin. 1: 6. Sometimes the preterite as a pluperfect stands before the verb to which it is related, *the sun* *הָיָא* *had risen* and *Lot* *בָּא* *had entered* *Zoar*, *when Jehovah rained* etc. Gen. 19: 23, so 27: 30, 1 Sam. 9: 15. The connection may be such as to imply that one past action was contemporaneous with another, *he looked and lo, the smoke of the land* *עָלָה* *went up* i. e. *was then going up* Gen. 19: 28; *בָּנוּ* Gen. 11: 5 *not had built but were building*, comp. ver. 8. The preterite may be used in this case, where no stress is laid upon the conjunction in time or it is sufficiently obvious in itself. But the proper form to express contemporaneous action is the participle, which then answers to the English progressive imperfect, *Jehovah appeared to him*, *וְהָיָא* *while he was sitting* Gen. 18: 1, 2 Kin. 8: 29, Job 1: 16.

d. When the connection is such as to suggest the relation of priority to some future action, the preterite answers to our future perfect; thus after *עַד* *until*, *I will draw until* *בְּכִי* *they shall have finished drinking* Gen. 24: 19, so ver. 33, Num. 32: 17, Ruth 2: 21, 2 Sam. 17: 13, Isa. 6: 11; *אַחֲרַי* *after* Lev. 25: 48; *אִם* *if*, *if* *זְכַרְתִּי* *thou rememberest me* (lit. *shalt have remembered*), as I trust thou wilt Gen. 40: 14, Ruth 3: 18, Job 11: 13; in a relative clause Gen. 48: 6, *הָיָה* Num. 19: 18, Deut. 31: 18, 2 Sam. 17: 12; after *כִּאֲשֶׁר* *when* Gen. 43: 14, Esth. 4: 16; and in other constructions 2 Sam. 5: 24, 1 Chron. 17: 11, Isa. 16: 12. In most of these passages the English perfect could be similarly used. The Hebrew may substitute the future for the preterite in such connections, when it is not important to express the relation of priority, comp. *הִבְרִיאֵהוּ* Gen. 43: 9 with *אֲבִיאֵהוּ* 44: 32; also *אֶחָדָה* and *רָאָה* in successive clauses of Job 19: 27, *רָחֵץ* and *רָחֵץ* Isa. 4: 4, *שָׁאָה* and *הִשָּׂאָה* 6: 11, *הִדְרִיךְ* and *כִּפָּה* Ruth 3: 18.

e. After a conditional clause the preterite is used in a conditional sense, *except we had lingered, surely now* *נִשְׁבַּנּוּ* *we would have returned* Gen. 43: 10, Num. 22: 33, Judg. 13: 23, 14: 18, 1 Sam. 13: 13, 14: 30, 2 Kin. 13: 19; or

the condition may be suggested by the context, thus (assuming the promise to be fulfilled) הָיָה לִי חֵן *there would have been pleasure to me* Gen. 18: 12, מִי מֵיָמַי *not merely who ever said but who would have said* (in any supposable case) Gen. 21: 7, כְּמַעַט שָׁכַב *almost lay i. e. might easily have lain* Gen. 26: 10.

f. Ewald, Böttcher and others have maintained that the preterite in Hebrew as in Arabic is occasionally used as a precative i. e. in the sense of a prayer or entreaty. This assumption, however, finds no support from the Arabic analogy in the passages alleged, and is moreover needless since the proper meaning of the preterite invariably yields a good sense. Thus לֵאמֹר הַשָּׁמַיִם Isa. 48: 18 has been rendered *Oh, hearken* and לֵאמֹר הַשָּׁמַיִם 63: 19 *Oh, rend the heavens*, whereas they should be read *Oh that thou hadst hearkened, Oh that thou hadst rent* etc.; וְכִנְיָנִי Gen. 40: 14 has not the sense of an imperative but fut. perf. see *d*; the counsel of wicked men הַתְּהִלָּה Job 21: 16, 22: 18 *not be far, but has been and is far from me*; הִרְרִיבָה Ps. 4: 2, פָּתַחְתָּ 116: 16 and the preterites in Lam. 3: 56-61 are not petitions but reminiscences of former benefits, while אֶרְרֶנִּי Ps. 22: 22 expresses a confident assurance of present favour, see under *b*.

g. It is not necessary to substitute the conjectural reading וְרָאָה (inf. and suf.) for וְרָאָה Josh. 4: 24; for, though this is the only instance in which a preterite follows לְבָנָי, the language is retrospective to be used subsequently by fathers to their sons, and the combination of וְרָאָה with a preterite has analogies in Ps. 10: 11, 37: 28. The preterite also occurs as a subjunctive after other particles such as כִּי e. g. כִּי-יִפְּצֶנּוּ *lest he may have found* 2 Sam. 20: 6, כִּי-יִנְשְׂאוּ 2 Kin. 2: 16.

2. The preterite (perfect) is further used of the present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for צָמֵיתִי I am thirsty* Judg. 4: 19 prop. I have been thirsty and (it is implied) I am so still; *the earth מְלֵאָה is full of violence* prop. *has been and still is full* Gen. 6: 13; *now יָדַעְתִּי I know that Jehovah is the greatest of all the gods* Ex. 18: 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. The preterite is accordingly used in a present sense of acts begun in the past and continued in the present, קָרָא *they call* (have called and still call) Gen. 19: 22, *Jerusalem תִּשָּׁלָה totters and Judah נָפַל falls* Isa. 3: 8, הִקְדִּירוּ *they have declared and still declare* ver. 9, הִשְׁלִיכוּ *they have ruled and*

still *rule* ver. 12, נִחָשְׁבוּ *they* have been and are reckoned 5: 28, Ps. 38: 9, 102: 8-10. This is particularly the case with acts begun in the immediate past, thus *Jehovah* דִּבֶּר *speaks*, Isa. 1: 2 with reference to the utterance just begun and still proceeding; כֹּה אָמַר *thus saith Jehovah* Isa. 7: 7 and repeatedly, but in Gen. 3: 1 *God hath said* at some former time. *Jehovah saith* may also be expressed by the future יֹאמֵר Isa. 1: 11, 40: 1 when in the action now going forward respect is had to its continuance in the future rather than to its beginning in the past. So with הִנֵּה, *lo this toucheth* (lit. hath touched) *thy lips* Isa. 6: 7; and עַתָּה *now mine eye seeth* (lit. hath seen) *thee* Job 42: 5, 2 Chron. 2: 12; הִרְמֵיתִי *I lift my hand to Jehovah* Gen. 14: 22 in the act of swearing what then follows; בֵּרַכְנוּ *we bless you* Ps. 129: 8, הִנְצַחֲתִי *I counsel* 2 Sam. 17: 11 (Ex. 18: 19 has the fut. in a like connection), הִנְפַּרְתִּי *I hereby announce* Deut. 26: 3, 30: 18, הִקְדַּרְתִּי *I call to witness* Deut. 4: 26; נִשְׁבַּעְתִּי *I swear* Gen. 22: 16; מָלַךְ *reigneth* 1 Kin. 1: 13; Job 33: 2, 3.

b. This use of the preterite is especially frequent with neuter verbs, which describe a state or condition and which Böttcher for this reason proposes to call stative verbs, when the connection implies that the condition still continues. These are such as (1) express some quality of being, thus הָיָה *is* (prop. has become) Gen. 3: 22, Judg. 11: 35, הָיוּ *have been and are* Gen. 46: 32, Ezek. 13: 4, but Gen. 1: 2, 6: 4 *was, were*, and the fut. אֶהְיֶה *am* Ruth 2: 13; הָיָה *is like* Ps. 102: 7, Ezek. 31: 2, 18 but ver. 8 *was like*; חָלַל *ceases* Job 3: 17; יָכַל *is able, can* Ps. 36: 13, 40: 13, more commonly in the future as contemplating an action yet to be performed Gen. 31: 35, Deut. 1: 9, 31: 2; נָחַל *it is a light thing* 2 Kin. 20: 10, Isa. 49: 6; רַבִּי *are many* Ps. 3: 2. (2) Denote a physical condition, אָמַלְלָה *languishes* Isa. 19: 8, גְּבוּהָ *is high* Isa. 55: 9, גָּדֹל *is great* Gen. 19: 13, זָקֵן *is old* (has become old) Gen. 18: 13, Josh. 13: 1, חֲשֵׁךְ *is dark* (has become dark) Isa. 5: 30, טוֹבִי *are goodly* Num. 24: 5, טָהוֹר *is clean* Prov. 20: 9, יָבֵשׁ *is* (has become) *dry* Joel 1: 12, 20, רַפָּה *is fair* Cant. 7: 2, כָּבֵד *has been and is grievous* Gen. 18: 20, כָּלֵא *is full* Gen. 6: 13 (but past 1 Sam. 18: 26, fut. perf. 1 Chron. 17: 11), עֲמִיק *is deep* Ps. 92: 6, עֲשִׂיר *is rich* Hos. 12: 9, קָרַר *has soiled clothing as a mourner* Jer. 8: 21, קָטָן *is small* Gen. 32: 11, רִיחַ *Deut. 32: 27*. (3) Mental states or affections, including even those of an active nature אֲבֵל *mourns* Joel 1: 9, אָהַב *loves* Gen. 22: 2 (but past Deut. 4: 37, fut. as present Prov. 3: 12), בּוֹשׁ *is ashamed* Ezr. 9: 6 (but past Ezr. 8: 22, fut. as present Job 19: 3), בָּטַח *trusts* 2 Kin. 18: 19 (but past ver. 5, fut. as present Jer. 17: 5, 7), זָכַר *remembers* Num. 11: 5 (but past Judg. 8: 34, fut. as present Jer. 31: 20), חָכַה *waits* Ps. 33: 20, חָמַד *desires* Prov. 1: 22, חָרָה *(anger) burns* Gen. 4: 6, חָסָה *confides* Ps. 7: 2, הִפִּיץ *delights in* Isa. 1: 11, הִיָּל *Hi. hopes* Ps. 38: 16, יָדַע *knows* Gen. 4: 9, 12: 11 (but past Gen. 28: 16, Hos. 8: 4, fut. as present but always with a suggestion more or less distinct of futurity or possibility Ex. 10: 26, 2 Sam. 3: 38, 1 Kin. 8: 39, Job 8: 9, 15: 9, 42: 3, Isa. 40: 21), נִלְאָה *is weary* Isa. 1: 14, נִאֲסָה *loathes* Job 7: 16, נִצָּחַן *exults* 1 Sam. 2: 1, צָדִיק *is righteous* Job 34: 5, שָׂבַע *has enough* Isa. 1: 11, שִׂמַּח *rejoices* 1 Sam. 2: 1, שָׂנֵא *hates* Isa. 1: 14, שָׁאַן *is at rest* Job 3: 18.

c. In speaking of what is already resolved upon, though not yet per-

formed, the preterite is sometimes employed, because regard is had to the mental act or purpose rather than its outward execution; so frequently in promises, contracts etc. *unto thy seed נָתַתִּי I do now give* (lit. have given) *this land* Gen. 15: 18, the grant was made, though they had not yet been put in possession; accordingly when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12: 7, 26: 3. Comp. Gen. 23: 11, 13, 1 Kin. 3: 12, 13, 1 Chron. 21: 23, 2 Chron. 2: 9, Jer. 31: 33; *נִדְרַשְׁתָּ thou drivest me out* (lit. hast driven) Gen. 4: 14, *הִקְמַתִּי I establish* 9: 17, *נִשְׁאַרְתִּי I accept* 19: 21, *נִלְוֵיתִי I put forth* Ex. 9: 15, *מָכַרְתָּ sellesth*, is resolved to sell Ruth 4: 3, *לָקַחְתִּי I am determined to take it* 1 Sam. 2: 16.

d. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42: 7 *מֵאַיִן בָּאתֶם whence have ye come*, but in Josh. 9: 8 *מֵאַיִן תָּבֹאוּ whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased. Comp. Isa. 39: 3. The questions *whither goest thou?* Gen. 16: 3, *what seekest thou?* Gen. 37: 15 are expressed in the future *תֵּלֵךְ, תִּבְקֹשׁ*, for to the questioner the action of which he has just become aware extends indefinitely onward, comp. Gen. 32: 18, Judg. 19: 17, Isa. 40: 27. To the person addressed, however, the action is a continuous one, both preceding and following the question; accordingly it is the participle, which is used in the reply, *I am fleeing בָּרוּחַ, I am seeking מְבַקֵּשׁ*, comp. Judg. 19: 18. *Why dost thou so?* is Ex. 5: 15 expressed in the future *תַּעֲשֶׂהוּ*, because it was feared that this new course of treatment would continue, so 1 Sam. 2: 23; but 2 Sam. 16: 10 in the preterite *עָשִׂיתָ* because regard is had to what was already done. Hazeel asks, *why weepest thou?* using the part. *בָּכָה* 2 Kin. 8: 12, since he is curious as to the cause of the spectacle; Elkanah who is concerned about its continuance uses the fut. *תִּבְכֶּי* 1 Sam. 1: 8, comp. 11: 5. Dr. Driver (Use of the Tenses in Hebrew, 2nd Edit. p. 52) thinks that the future as more indefinite was often preferred in questions on the score of courtesy to the categorical preterite *Whence may you be coming?* rather than *Whence have you come?*

3. The preterite (perfect) is likewise used in the statement of permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1: 3, oxen always have done so and it is implied that they always will; *Jehovah רָחַם pitieth them that fear him* Ps. 103: 13.

a. The future is used in this case with the same frequency and propriety as the preterite. *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 267. 3. As illustrations of the gnomic preterite, as it has been appropriately called when so used, see 1 Sam. 2: 3-5, Ps. 10: 11, 14: 1, 3, 33: 13, 14, 34: 11, 69: 34, 103: 11, 13, Prov. 6: 8 (fut. in parallel clause), 13: 1, 8, 14: 6, 19, 21: 22, 22: 12, 26: 13, 15, 27: 12, 28: 1 (fut. in parallel clause), 29: 9, 13.

4. The preterite (perfect) may also be used of the future, when viewed as past; that which is imminent and certain is sometimes spoken of as though it had already taken place, being the sure result of existing causes and as irreversible as that which has actually occurred *נִדְמִיתִי* *I am destroyed* meaning my ruin is accomplished, I shall certainly perish Isa. 6: 5; and particularly the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon נִפְלָה has fallen* Isa. 21: 9, *he נִשָּׂא hath borne our griefs* Isa. 53: 4, *for I הִשְׁפַּחְתִּי have made Esau bare* Jer. 49: 10.

a. The counterpart of this preterite of certainty or prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 267. 5. The preterite is thus used of the certain and inevitable future in Gen. 30: 13, Judg. 4: 14, *כִּדְבָרְךָ* Job 5: 20 (which is preceded and followed by futures), 11: 20, 18: 6, Ps. 10: 16, 20: 7, 110: 5, 6. So by the prophets Isa. 2: 11, 5: 13, 9: 1-5, 19: 7, 28: 2, 32: 14, 53: 4-10, Ezek. 31: 15-18, Hos. 10: 15, Joel 4: 15, Mic. 1: 16, 2: 13.

THE FUTURE (IMPERFECT).

§ 267. 1. The future or imperfect is used in speaking of the future, whether absolutely, *אֶעֱשֶׂה* *I will make of thee a great nation* Gen. 12: 2, or relatively to something in the past, *he took his eldest son who יִמְלֹךְ was to have reigned* 2 Kin. 3: 27, *Elisha was fallen sick of his sickness*

whereof *יָמִיתָ* he was to die 2 Kin. 13: 14; or conditionally, (would that I had died) for *אֶשְׁקֹוט* I would be at rest Job 3: 13; but (if it were my case) *אֶרְדֵּשׁ* I would seek unto God Job 5: 8; or optatively in the various grades of desire, determination, permission, or command, so *יִאָּבְדוּ* may all thine enemies perish Judg. 5: 31; O that my grief *יִשָּׁל* might be weighed Job 6: 2; all that thou commandest us *נַעֲשֶׂה* we will do Josh. 1: 16; deeds that *יַעֲשֶׂה* ought not to be done Gen. 20: 9; of the fruit of the trees of the garden *נֹאכֵל* we may eat Gen. 3: 2, *לֹא תֹאכְלֶה* ye shall not eat ver. 3, mine ordinances *תִּשְׁמְרֶה* ye shall keep Lev. 18: 4; or as expressing what is possible or necessary and consequently limits or determines what shall actually take place, *יָדִיב* he can speak (prop. he will do so, if he wishes, there is nothing to hinder him) Ex. 4: 14, *נָבִיחַ* we must die (prop. we shall, it is inevitable) 2 Sam. 14: 14; or subjunctively, especially after conjunctions signifying that, in order that, lest, etc., (bring the venison) *לְמַעַן תְּבָרְכֶנִּי* in order that my soul may bless thee Gen. 27: 25, against thee I sinned that *תִּצְדָּק* thou mightest be justified Ps. 51: 6.

a. The future may be used of an action or state belonging to some specified time in the future Gen. 18: 14, Ex. 9: 5, Josh. 3: 5, Ps. 2: 5, Isa. 1: 15, 2: 20, 3: 18, 7: 8, 18, 20, 22: 13; or at some particular time not specified Gen. 2: 18, 6: 17, Ex. 6: 1, Isa. 2: 3, 6: 8, 7: 17; or to any time indefinitely Gen. 4: 7, 9: 5, Ex. 13: 14, 22: 1, Lev. 1: 2, Deut. 18: 18, 31: 29, Ps. 23: 1, 4; or repeated acts at various times Gen. 3: 14, 16, 18, Ps. 1: 2, 3, 4: 9, 5: 4, 23: 2-6, Isa. 7: 15; or a continuous action or state Gen. 1: 29, 5: 29, 8: 22, 1 Kin. 1: 13, Isa. 1: 29, 30, 3: 4. These various applications are not different senses denoted by the tense, but grow out of the signification of the verb, or accompanying words or the circumstances of the case.

b. Or it may express that which was future not to the time of speaking but to something in the past, *יָקָם* was to be avenged Gen. 4: 24, as had been promised ver. 15, *תִּסְבְּרֶנָּה* subsequently stood around Gen. 37: 7, *יֵאָמֵר* was going to say Gen. 43: 7, *יֹאכְלֶה* were to eat ver. 25, *רָשִׁית* was about to place 48: 17, *יִגִּיד* would tell 1 Sam. 22: 22, *רָבֹא* was then coming or subsequently came 2 Sam. 15: 37, 1 Kin. 7: 7, 8, Neh. 3: 14, 15 (comp. ver. 13), Esth. 4: 3, Ps. 73: 17, Prov. 24: 32 (the reflection was subsequent to the sight), Eccles. 4: 15. Or it may denote an act which was in the course of accomplishment contemporaneously with something in the past, *לֹא יִשְׁמַע*

was not heard 1 Sam. 1: 13, where *יִשְׁתַּחֲוֶה* he was worshipping or was on the point of worshipping or indefinitely and in a habitual sense, § 267. 4, where men used to worship 2 Sam. 15: 32, *יִנְחָשׁוּ* they were watching for an omen 1 Kin. 20: 33, *יִתְּקֶה* was repairing 1 Chron. 11: 8, Job 32: 11, 12 (*אִרְיָן* and *אֶרְבּוּן* denote his attitude of body and mind while waiting), Isa. 42: 14, *הִפֵּל בְּיָדוֹ הַבְּרִיחַ* he was making Ps. 7: 16, *אֶרְאֶה* when I saw 73: 3, *יִכְסֶה* he was covering (as seen in vision) Isa. 6: 2, *הַבַּיִת מִלֵּא עָשָׁן* was filling with smoke ver. 4, *רָסְעִירוּ* whilst they were rushing on as a tempest Hab. 3: 14. The participle might have been used in these and similar passages with equal propriety and with only this slight shade of difference in conception that the participle is suggestive of continuity, a present existence with the implication of both past and future, whereas in the future tense all priority to the time specifically referred to is lost from sight and the attention is directed solely to that point of time and an indefinite extension onward. Hence the futures above cited from Isa. 6: 2, 4, where the prophet is describing a vision just as it had burst upon his sight, and which consequently had no past.

c. It has been already remarked § 266. 1. d, that the future tense is sometimes used of an event prior to another event in the future, where the preterite might have been employed instead in the sense of the future perfect; so *יִרְאֶה* Gen. 11: 6, *יֵצֵא* 15: 4, *יֵאָסֵף* 29: 8, *יִרְצֶה* Deut. 4: 42, *יִחַטְּאֵה* 1 Kin. 8: 33, 35, *יִהְיֶה-הָיִם* Isa. 7: 23, *יִהְיֶה-הָיִם* 53: 10. In such cases the preterite explicitly expresses the priority of the one event to the other, though a doubt might sometimes arise whether it was used absolutely of what was past at the time of speaking or relatively of what preceded the other verb. The future simply refers both events alike to the time to come, leaving the question of the relative priority of either out of the account.

d. The future may have a conditional sense where doubt or contingency is expressed or implied, *לֹא יִשְׂנֹאנוּ* if Joseph should hate us! Gen. 50: 15, *אֲסַק* I should ascend Ps. 139: 8; so after *מָה*, *יִקְלֶה*, *לָמָּה* why should he curse 2 Sam. 16: 9, *מָה הָיָה לְךָ* thou shouldest remember him Ps. 8: 5, Job 21: 15, or *מָה יִכְתֹּר* should my father hide 1 Sam. 20: 2, Judg. 9: 28; in the apodosis after conditional particles *אִם* Num. 22: 18, 24: 13, Ruth 1: 13, Job 9: 16, 20, 16: 4, 5, Ps. 44: 22, 50: 12, 66: 18, Jer. 22: 24, Am. 9: 2-4, or where the condition is suppressed Job 3: 16, 6: 27, 14: 14, 15, 32: 22.

e. Simple futurity, as denoted by the future tense, is liable to various subjective modifications from the feelings of the speaker or actor. These are more distinctly expressed by the modal forms viz. the paragoric and apocopated futures and imperative, but they are likewise to a certain extent represented by the ordinary form of the future. When the action referred to is dependent on the will of the speaker, this naturally affects the sense of the words, and the future, while not so emphatic a declaration of purpose as its paragoric form would be, would nevertheless be rendered in English by *will*, rather than *shall*, *אֶגִּידָּהּ* I will inform thee Ruth 4: 4, *אֶלֵּעַ* I will not know Job 9: 21, Ps. 101: 4, *אֶקֱוֶה* I will arise Isa. 33: 10. Or the

future may express the wishes and hopes of the speaker rather than the objective certainty of the event, אֶמְצֵא *I shall find* (I hope) i. e. *may I find* Gen. 34: 11, בָּקְשִׁירָן *let them burn* 1 Sam. 2: 16, יָשֻׁבוּ 20: 13, Jer. 28: 6, יָשֻׁב (joined with imperatives) 1 Kin. 21: 7, יָשֻׁב *shall it return*, equivalent to *do you wish it to return* 2 Kin. 20: 9, יִהְיֶה 1 Chron. 22: 12, Isa. 5: 19 (joined with paragog. fut.), so after לֵי *O if יִהְיֶה he might live* Gen. 17: 18, Deut. 32: 29, Job 6: 2. When the action denoted by the verb is to be performed by the party addressed, a declaration of what he shall do or shall not do readily becomes a command Gen. 6: 14-16, 7: 2, 17: 9, 24: 4, Ex. 21: 15, Prov. 22: 17 (joined with imperatives), Isa. 8: 13, 38: 21 or a prohibition Gen. 2: 17, 3: 1, 3, 17, 9: 4, 17: 15, Ex. 20: 4, 5, 7, Deut. 22: 4, 5, Isa. 1: 13, 8: 12. Or if it be less urgently expressed and regard be had to the pleasure of the actor, it will be permissive, תֹּאמַל *thou mayest eat* Gen. 2: 16, 14: 24, 42: 37, יִקָּלֵב Ex. 12: 48, Lev. 21: 22, 22: 23, Deut. 12: 20, 22, יִלָּךְ 20: 5, or with reference to a past transaction לֹא יָעֲלֶה *might not go up* i. e. *were not allowed to do so* 2 Kin. 23: 9, Ps. 24: 3. Or regard may be had to duty or propriety, when *shall* becomes equivalent to *should* or *ought*, *therefore a man יִעָזֵב shall leave* Gen. 2: 24, 9: 6, יִעָשֶׂה *it ought not to be done* 34: 7, Lev. 4: 2, Num. 23: 8, אָמִיד Judg. 14: 16, 1 Sam. 20: 5, יָמוּת *should Abner die* 2 Sam. 3: 33, 13: 12, 1 Kin. 22: 6, יָדָשׁ Isa. 8: 19, יִהְיֶה Ezek. 16: 16, Mic. 6: 6. Or to possibility, when *shall* or *shall not* means *can* or *cannot*, יִמְנוּהָ *shall be numbered*, will be capable of being numbered Gen. 13: 16, יָדָע *could we know* 43: 7, Num. 23: 13, תִּאָסֵר *thou canst be bound* Judg. 16: 6, 13, 1 Sam. 13: 19, יִאָסֵפּ 2 Sam. 14: 14, 1 Kin. 7: 15, 26, 8: 5, 27, 18: 10, Ps. 91: 7, 119: 9, 137: 4, Prov. 20: 9, Eccles. 11: 2, Isa. 49: 15, Jer. 24: 2, 8, 29: 17, Lam. 3: 7, Ezek. 47: 5. Or to inevitable necessity, when *shall* means *must*, תֵּשָׁבוּ *thou shalt return* Gen. 3: 19, תֵּתֶן *thou must give* 1 Sam. 2: 16, אָשִׁירָב *I had to restore* Ps. 69: 5, בָּרִיא *had to bring* Cant. 8: 11.

f. The future may be used in the sense of the subjunctive present or imperfect (according as it is referred by its connection to the future or the past) after such conjunctions as לְמַעַן, subj. pres. *in order that* יִיטֵב *it may be well* Gen. 12: 13, 18: 19, Ex. 4: 5, Num. 17: 5, Deut. 4: 1, Josh. 3: 4, 1 Kin. 2: 3, 4, Isa. 5: 19, Ezek. 14: 11, 36: 30, Zech. 12: 7; imperf. *in order that* תִּדְעוּ *ye might know* Deut. 29: 5, Neh. 6: 13, Ps. 78: 6, Ezek. 20: 26. After כִּי, pres. *in order that* תִּהְיֶה *it may be* Gen. 21: 30, 27: 4, Ex. 9: 14; imperf. Ps. 105: 45. After כִּן, pres. Gen. 3: 22, Ex. 5: 3, 34: 15, Lev. 10: 7, Ps. 2: 12, 38: 17; imperf. Gen. 31: 31. After עַד imperf. Josh. 10: 13, Jon. 4: 5. After כִּי pres. Gen. 38: 16, imperf. 1 Sam. 22: 22, Job 36: 10. After אֲשֶׁר as a conjunction pres. Gen. 11: 7, Deut. 4: 40, imperf. Esth. 2: 10; or as a relative used in an indefinite sense Judg. 17: 8; or after כִּי אֲשֶׁר as if *it were* Ezek. 1: 16. So in clauses preceded by the simple copulative Vav, where the connection of thought suggests the idea of the design or result, pres. *what shall we do to thee וְיָשֻׁתֶּךָ that the sea may be quiet* (lit. and the sea will be quiet) Jon. 1: 11, Ex. 28: 35, 43, Deut. 17: 17, Neh. 6: 9, Jer. 10: 4; imperf. *I took a bribe וְאֶעֱלִים that I might hide my eyes* (lit. and I shall hide) 1 Sam. 12: 3, 2 Chron. 23: 19, *I called him וְאֶבְרָכֵהוּ that*

I might bless him (or *and I subsequently blessed him*, see note *b* above) Isa. 51: 2, 53: 2, Lam. 1: 19, Dan. 1: 5; also where the imperf. subjunctive would be used in English to indicate not past time but contingency, *God is not man יִכְזֹב that he should lie* (lit. *and he will perhaps lie*) Num. 23: 19, 1 Kin. 12: 9. Also in a like connection with no preceding conjunction, pres. *it shall have a margin etc. לֹא יִקָּצֵץ that it be not rent* Ex. 28: 32, Ps. 10: 18, Isa. 41: 7; imperf. Neh. 13: 19, Job 9: 32.

g. When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, *יְדַבֵּר-נָא let thy servant speak, I pray thee* Gen. 44: 18, *יִגְמַר-נָא let the wickedness of the wicked cease, I pray* Ps. 7: 10.

h. The future is idiomatically used with *בְּלִי* and *בְּלִי* *not yet, before*, whether the period referred to is past, present or future the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all חָבוֹא בְּלִי before thou camest* Gen. 27: 33, *the lamp of God יִכָּבֵה בְּלִי had not yet gone out* 1 Sam. 3: 4; to the present *הֲלֹא תֵדָע dost thou not yet know* Ex. 10: 7; to the future, *that my soul may bless thee בְּלִי before I die* Gen. 27: 4, *בְּלִי before they call, I will answer* Isa. 65: 24. There are four examples of the use of the preterite with these particles, the reference being to past time, Gen. 24: 15, 1 Sam. 3: 7, Ps. 90: 2, Prov. 8: 25; in the last two passages the verb is removed from the influence of the particle by the interposition of the subject. In every other instance the verb follows this particle immediately, except Isa. 28: 4 where there is an ellipsis of the verb, and Zeph. 2: 2 where *לֹא* is added to strengthen the particle. The infinitive is once used with *בְּלִי* Zeph. 2: 2 and once with *בְּלִי* Hag. 2: 15.

2. The future (imperfect) may be used of the present, when it is conceived of as extending into the future, *comfort my people יֵאָמֵר saith your God* Isa. 40: 1, the divine utterance though begun is not yet finished; *הֲלֹא תֵדָע do ye not know?* ver. 21, are you ignorant, and is this ignorance to continue? *why תִּכְבֵּי weepest thou?* 1 Sam. 1: 8.

a. The future is chiefly used to represent the present when the action referred to has just begun, or has just come to the notice of the speaker and consequently has no past; or when for any reason his attention is particularly directed to it as then going forward and likely to continue, rather than to any previous occurrence of it, Gen. 44: 7, Num. 11, 13, 1 Sam. 17: 8, *תִּרְאוּ you see* (now, if never before) ... *why תִּבְרִיחַ do you persist in bringing* 1 Sam. 21: 15, 2 Sam. 3: 8, 1 Chron. 21: 3, Job 3: 20, 32: 19, Ps. 3: 5, 7, 7: 14, 15, 59: 5, 8, 88: 15, Isa. 3: 15.

3. The future (imperfect) is used in the statement of general truths or permanent facts, when the attention is directed to their validity for all time to come, *righteous-*

ness תִּירִיבִּים exalteth a nation Prov. 14: 34, it does so now and always will; *a son יִכָּבֵד honoureth his father* Mal. 1: 6.

a. See Deut. 32: 11, 1 Sam. 2: 8, 16: 7, Job 4: 17-20, 6: 5, 32: 9, Ps. 1: 4, 42: 2, 104: 15, Prov. 10: 1 ff., 26: 14, 20, Eccles. 7: 7, 8: 1, 10: 8, Ezek. 18: 2 (comp. Jer. 31: 29), Hos. 4: 11, Mal. 1: 6.

4. The future (imperfect) is likewise used of that which is customary or often repeated. That which will occur may be regarded as liable to occur and hence as occurring frequently. A single event in the past is naturally described in the preterite; but if the speaker contemplates a series of events, stretching indefinitely forward from an initial point at which in imagination he places himself, he employs the future; *a mist יַעֲרַב used to go up from the earth* Gen. 2: 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job יַעֲשֶׂה did continually* Job 1: 5; *the daughters of Israel תִּלְכָּה were in the habit of going from time to time* Judg. 11: 40; so Gen. 29: 2, Ex. 13: 22, Num. 11: 5, 9, 1 Sam. 2: 19.

a. In this remarkable use of the future as a frequentative past it corresponds to one of the senses of the Greek and Latin imperfect, a circumstance which first suggested the name "imperfect" for this tense, though the term is now used by grammarians in a much wider application. For additional examples, see Gen. 6: 4, Ex. 40: 36 ff., Num. 9: 15-23, 10: 36, Deut. 11: 10, Judg. 14: 10, 17: 6, 1 Sam. 1: 5, 7, 2: 22, 9: 9, 14: 47, 21: 12, 2 Sam. 4: 2, 12: 3, 31, 13: 18, 1 Kin. 3: 4, 4: 7, 5: 25, 28, 6: 8, 10: 5, 28, 29, 21: 6, 2 Kin. 3: 25, 4: 8, 12: 14, 13: 20, 1 Chron. 12: 22, 2 Chron. 24: 11, 25: 14, Esth. 2: 12, 13, Job 5: 14, 22: 6, 7, 29: 2, 3, Ps. 78: 40, 95: 10, Isa. 1: 21, Jer. 36: 8, Am. 4: 7.

b. The future is similarly used of customary action in the present, Gen. 6: 21, 10: 9, 29: 26, 44: 5, Ex. 33: 11, Num. 11: 12, Deut. 1: 31, 44, 3: 9, 28: 29, 32: 11, 1 Sam. 5: 5, 2 Kin. 21: 13, Job 33: 29, Ps. 3: 6, 6: 7, 104: 26, Eccles. 10: 16, Isa. 1: 23, 2: 6, 8, 3: 16, 5: 8, 7: 25, 31: 4, 55: 10, Jer. 9: 3, 13: 11, 12, Hos. 4: 12, 13. That it may be used of that which will be often repeated in the future was stated under 1. *a.*

5. The future (imperfect) may be used of the past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future.

Thus, a historian in animated description, as we might use the present, *אָז זינגט מֹשֶׁה* *then sings Moses* Ex. 15: 1; or a poet, who lives in the midst of that of which he sings, *בָּלָק יִנְהִיךָ מֵאַרָם* *brings me from Aram* Num. 23: 7, *יֵאָבֵד בּוֹ יוֹם אֲפָלֵךְ בּוֹ* *let the day perish on which I am to be born* Job 3: 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *לָמָּה לֹא מֵרַחֵם אִמִּי* *why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; *יֹדִיעַ דְּרָכָיו לְמֹשֶׁה* *he makes known his ways unto Moses* Ps. 103: 7.

a. This use of the future to represent the past vividly conceived as though it were passing now or were just on the point of occurring belongs chiefly to poetry and to the elevated style Deut. 32: 10, 12, Judg. 5: 8, Job 4: 12, 15, 16, 10: 10, 11, *הִנֵּנִי* 15: 7, 38: 21, Ps. 18: 7, 78: 15, 29, 45, 80: 9, 106: 18, 19, 126: 2, Isa. 51: 2, 63: 3, Hos. 8: 12, 13; when occurring in continuous passages it is very commonly joined with or passes into preterites in the proper sense Ps. 44: 3, 10-16.

b. In ordinary prose it occurs repeatedly after *אָז then*, Num. 21: 17, Deut. 4: 41, Josh. 8: 30, 10: 12, 22: 1, 1 Kin. 3: 16, 9: 11, 11: 7, 16: 21, 2 Kin. 12: 18, 15: 16, 16: 5, 2 Chron. 5: 2; other instances are rare Ex. 33: 7, Judg. 2: 1.

THE PRETERITE AND FUTURE IN COMBINATION.

§ 268. There is considerable variety in the employment of the tenses, when both are combined in the same passages according as they are used in a simple objective manner and their time estimated from the moment of speaking, or are used subjectively and estimated from some other point of time to which the speaker is in thought transported, and which is either suggested by the context or readily inferred from the nature of the case.

a. Judged by an occidental standard the employment of the Hebrew tenses seems bewildering and capricious in the extreme; but it is in fact governed by fixed and easily intelligible principles. There is less definiteness

and precision in the notation of time than in Indo-European tongues, which possess a much greater number of tenses, each having its own specific value. More is left to be supplied by the imagination or knowledge of the hearer or reader. But there is for the most part no indistinctness in the impression left on the native mind, and no failure to convey the shade of thought intended. A certain amount of ambiguity in some instances, mostly occurring in poetry, arises from our imperfect knowledge of the situation of the writer: but this can be reduced by the general usage of the language within clearly defined limits. The principal difficulty arises when the attempt is made to transfer the statement to another language, which proceeds upon a different conception and introduces into the relations of time distinctions which the Hebrew does not recognize. The Hebrew tenses are never employed at random nor treated as equivalents. Their proper sense is never capriciously disregarded. There is always a reason why one tense is used rather than the other, which the original hearers must have felt, and which in the vast majority of cases there is little difficulty in ascertaining now. The interpreter is not at liberty to confuse the distinction between the tenses or arbitrarily to substitute one for the other or to impose upon them whatever rendering may suit his fancy in place of their own genuine signification, thus attributing to the writer what the interpreter thinks that he should have said instead of what he actually did say. Thus *מִהַּדְּפָעַל* Ps. 11: 3 means not *what can the righteous do*, but *what has he done*, he has thus far accomplished nothing, implying indeed but not directly saying that there is no prospect of his doing any better in the future. *מִהַּדְּקִיָּה* Ps. 39: 8 not *what can I hope for*, but *what have I hoped and do I hope for*. *מִי־נָחֵי* Job 60: 11 not *who shall lead me* but *who has led me* as an already accomplished fact or one which is so certain that it is spoken of as though it were accomplished. *הִתְחַלֵּיתִי* Judg. 9: 9, 11, 13 not *should I cease* but *have I been made* by this choice of me as king to cease. *אֵלֶּיךָ* 1 Sam. 1: 28 not *he shall live* but *he has been* i. e. from his birth he has been in the intention of his parents surrendered to Jehovah. *תֵּלֵךְ* 2 Kin. 20: 9 not *shall the shadow go* but *the shadow has gone ten degrees; shall it return ten degrees?* (comp. Isa. 38: 8). The king's answer ver. 10 does not justify an impossible rendering of the question; it is directed to the alternative involved though not expressed "or shall it go forward?"

§ 269. 1. When the preterite and the future stand in contiguous or related clauses, both may be used absolutely to denote respectively past and future time, *תַּעֲבֹרוּ* *ye shall pass ... עָבְרִיתֶם* *ye have passed* Gen. 18: 5, *יִסְכְּרוּ* *shall cover them* in all time to come ... *יָרְדוּ* *they went down* Ex. 15: 5, *תִּדְלוּ* *have ceased* (past) ... *יָנוּחוּ* *shall rest* (continuous future) Job 3: 17, Ps. 9: 8, *יִסְדָּהּ* *he founded it* (original creation) ... *יְכַנְּנָהּ* *he shall make it firm* (per-

manent preservation) Ps. 24: 2, 26: 4, 88: 14 (have prayed and will continue to do so), Isa. 6: 7, 26: 9, Eccles. 5: 14, 15, 6: 4.

a. Thus in the parallelisms of poetry greater emphasis and compass are often given to the statement made by asserting it successively of both the grand divisions of time, *the work of Jehovah* לֹא יִרְאוּ *they will not consider* and *the deed of his hands* לֹא רָאוּ *they have not regarded*, Isa. 5: 12, 26: 9, Ps. 1: 1, 2, 17: 9, 44: 9, 59: 4, Prov. 1: 22, 14: 18 (inheriting without effort as past, the result of prudent conduct as future), 28: 1, Ezek. 18: 6, 9, Joel 2: 3. Much of the force and beauty of such passages is lost if the distinction of tenses is disregarded or both are merged in the vague and colorless present. In this combination of tenses each may of course have the various shades of meaning properly belonging to it §§ 266, 267. Thus the preterite in the sense of the present with the future לֹא יִרְאוּ *they do not know and will not understand* Isa. 44: 18, Am. 5: 21; or the future as a frequentative or as a vivid past with the preterite Job 24: 2, 28: 24, 25. The participle in the sense of a continuous present is sometimes joined with the preterite and future Ps. 119: 2, 3, Jer. 5: 6.

2. Or one of these tenses may be used relatively to the time denoted by the other, at which the speaker mentally takes his stand, and looks forward or backward from this ideal position.

a. Following a future the preterite may denote (1) an act prior not to the time of speaking but to the event before spoken of, *if a thief shall be found if the sun* זָרַחָה *has risen* (before he is found) Ex. 22: 1, 2, Lev. 5: 1, Ps. 54: 9, Prov. 21: 7, Isa. 11: 9, Lam. 3: 8 (his ear is closed against my prayer before it is offered); so with a noun indicating time, *in the harvest* אֶגְדָּה *she has gathered her food* Prov. 6: 8. (2) Or one involved in the preceding statement *his spirit shall go forth ... his thoughts* אֶבְדוּ *have consequently perished* Ps. 146: 4, so after a participle בָּעֵצַ בְּרָהָה *making unjust gain he has thereby taken leave of Jehovah* Ps. 10: 3, Prov. 14: 31, 17: 5. (3) Or an act that is either identical or contemporaneous with that expressed by the future, the narrator now looking back upon that as accomplished which he before regarded as future *expectation* תֹּאבֵד *shall perish*, yes, *hope* אֶבְדָּה *has perished* Prov. 11: 7; *is it good that* תִּצְעֵק *thou shouldest oppress etc. and that* תִּשְׁפֹּטְהָ *thou hast meanwhile shined upon the counsel of the wicked* Job 10: 3, Ps. 37: 20, Isa. 43: 17 *עָשָׂהוּ ... רָפְעָל* 44: 15, *הִלָּךְ ... רָשָׁע* Ezek. 33: 15, Joel 2: 6, *אֶמְרָה ... רָשָׁא* Mic. 2: 4, Hab. 3: 3, 4, 12, 13. (4) Or a later stage in the same transaction, an interval being assumed, *they are bending the bow*, and now *they have fitted the arrow* Ps. 11: 2, 22: 22, Job 20: 25, Isa. 18: 5; so after a noun clause תִּשָּׂה *Isa. 5: 30*. (5) Or a sequence from it *they have hidden themselves* (in consequence of the deeds of violence before described) Job 24: 4; *יִתֵּן* *favour*

may be shown to the wicked, בִּלְגִמָּר he has not learned righteousness thereby Isa. 26: 10.

b. Following a preterite or any reference to past time the future may denote (1) an act which though past at the time of speaking was subsequent to or a consequence of the event before spoken of, *the Horites formerly dwelt in Seir, and the children of Esau* יִרְשָׁנוּ subsequently dispossessed them Deut. 2: 12; *they were both naked* וְלֹא רָחַבְשָׁנוּ and were not ashamed in consequence Gen. 2: 25; so Ex. 8: 20, 13: 22, רָשָׁמְנִי 1 Sam. 2: 25, 3: 2 (so that he could not see), 13: 17, 18, 20: 2 K'thibh, 27: 4 K'thibh, ■ Sam. 2: 28, 23: 10, 1 Kin. 1: 1, 5: 7, 8: 8, 2 Kin. 12: 13-16, Ezr. 9: 4, Jer. 13: 7 (so as to be good for nothing), 52: 7 (consequently fled). This is very frequent in poetry Ex. 15: 12, Job 28: 11, Ps. 66: 6, 69: 33, 73: 22, 77: 17, 78: 44, 90: 5, 103: 16, 104: 5-9, 105: 44, 107: 6, 13, 14, Isa. 44: 13, 48: 3, Hab. 3: 10. So after participles and nouns Gen. 2: 10, Ex. 39: 23, Judg. 17: 6, 1 Sam. 1: 13, Esth. 4: 3, Ps. 107: 5. Or (2) an act contemporaneous with that expressed by the preceding preterite, the future being used in the sense of a progressive present. See examples under § 267. 1. b.

c. The tenses are often intermingled in the vivid descriptions of poetry. The poet places himself in the midst of that which he describes, shifting his position as successive scenes pass before his mind, part being conceived as having already taken place, and part as yet to come; thus in Ex. 15: 14, 15, *the nations* שָׁמְעִי have heard, יִרְדּוּן they will be afraid; *pangs* אֶרְוִי have seized upon the inhabitants of Philistia; *then the dukes of Edom* נִבְרָחִי were troubled, *the mighty men of Moab trembling* יִשְׁלָחוּ shall seize them, *all the inhabitants of Canaan* נִמְלִי have melted. So Ezek. 13: 11, 12 (the fall is first viewed as impending; the storm which is to effect it has already come, with its promise of hail and of wind; then the wall is regarded as having fallen whereupon the reproaches of the spectators will follow), Job 19: 6-16, 30: 12 ff., Ps. 7: 13, 14, Isa. 10: 28-32, 44: 14, 16, 17, Hab. 3: 3, 7 ff.

d. The subjective use of the tenses is not infrequently associated with their objective use in the same passage. After viewing an event from an ideal standpoint a writer may indicate his actual position by employing the tenses either occasionally or continuously with strict reference to the moment of speaking. Thus the preterite may be used in its proper sense in connection with futures relating to the past, whether they are so employed in the way of vivid description Job 31: 7, 16-18, Ps. 18: 9, 12, 13, 32: 5, 80: 9-14, 106: 12, 13, or of customary action 2 Kin. 23: 9, Job 24: 9-16. In like manner the future may be used in its proper sense in connection with preterites referring to the future Job 5: 19, 20, 11: 20, 18: 5, 6, 27: 19, 20, Ps. 49: 15, 110: 5-7, Isa. 13: 10. Sometimes it is doubtful which tense is to be understood objectively, and consequently whether the passage relates to the past or the future e. g. Ps. 18: 37-46

THE MODAL FORMS.

§ 270. 1. Of the two divisions of time recognized by Hebrew conception the past is unalterably determined; no volition can change what has already taken place. But the future is contingent and is the only domain within which the will of free agents can operate or over which it can exert any influence. Hence while the preterite has but one invariable form, there are certain modified forms of the future viz. the paragogic or intentional, § 97. 1, the apocopated or jussive, § 97. 2, and the imperative, § 84. 4, which are employed to express not simple futurity but the desire or will of the speaker. There is no special form for the expression of other relations than those which arise out of the feeling of the speaker, the simple future being used, as has been already stated, to denote contingency, possibility, obligation, dependence etc. as well as futurity; and in such cases the precise modification of the thought is either suggested by accompanying particles or left to be inferred by the hearer or reader from the circumstances and the nature of the case.

a. Accordingly the law, which is not the utterance of personal feeling but the declaration of what is required as a matter of general and abiding obligation, for the most part uses the future rather than the imperative or jussive, *תשמר תשמר thou shalt keep the feast of unleavened bread* Ex. 23: 15; *לא תענייך ye shall not afflict any widow* 22: 21; *יביא he shall bring his offering* Lev. 7: 29. The commandment with promise is the only one in the decalogue, which departs from the strictly objective form and adopts the imperative, *פבר פבר* Ex. 20: 12, Deut. 5: 16. Compare the mandate of the law with the creative fiat *יהיה יהיה there shall be a holy convocation* Lev. 23: 7, but *יהי יהי let there be light* Gen. 1: 3; or with the exhortation of the prophet *יהיה יהיה* Lev. 19: 36 but *יהי יהי* Ezek. 45: 10; or with the counsel of the sage *לא תסיג* Deut. 19: 14, but *אל תסיג* Prov. 22: 28; or with the injunction addressed particularly to an individual *לא ישתה* Num. 6: 3 but *אל תשתה* Lev. 10: 9. The imperatives of the book of Deuteronomy are chiefly due to its hortatory character, see Deut. 4: 1, 9, 23, 5: 1. The jussive is almost un-

exampled in strictly legal sections with the exception of יוֹסֵף in one standing phrase Lev. 5: 16, 24, 27: 31, Num. 5: 7; but see Ex. 23: 1.

2. While the fundamental meaning expressed alike by all these modal forms is desire on the part of the speaker, this is susceptible of indefinite variation in particular cases, arising out of the relation of the speaker to the party addressed or to the person or thing spoken of, out of the substance of the action denoted by the verb or out of attendant circumstances. Furthermore in the intentional, which is with few exceptions, § 97. 1. *a*, limited to the first person, this desire is directed to something in which the speaker is the actor. In the imperative, which is limited to the second person and an affirmative sense, the desire is directed to something to be done by the person or persons addressed. The use of the jussive is confined almost entirely to the third person, or to the second person in a negative sense; in the few instances in which it is employed affirmatively in the second person, it differs little from the imperative, except that the latter is briefer and was uttered in a more exclamatory tone.

§ 271. The intentional or paragogic future may express a determination, אֶזְמְרָה *I will celebrate*, I am resolved to do so, Ps. 7: 18, נִלְכֶּה *we will go with you* Zech. 8: 23; or (in the plural only) an exhortation to carry into effect a common purpose, נִתְּנָה *let us appoint a head*, and נָשׁוּבָה *let us return to Egypt* Num. 14: 4; or a request or entreaty more or less earnest אֶקְחֶה *let me fetch a morsel of bread* Gen. 18: 5, אֶעֱבְרָה *let me pass through thy land* Num. 21: 22; or an inward desire אֶכְלֶה *I would like to eat* Deut. 12: 20; or simply consent *now* אֶמּוֹתָה *let me die*, I am willing to die, *since I have seen thy face* Gen. 46: 30, Isa. 36: 8, and even in a few instances that reluctant consent, which is born of necessity, אֶלְכֶה *I must*

go into the gates of Sheol Isa. 38: 10, נִקְשְׁשֶׁה we have to grope like the blind Isa. 59: 10.

a. Thus Isa. 1: 24 proceeds from a declaration of futurity אֶחָדָם *I shall be eased of my adversaries* to one of purpose אֶנְקָמָה *I will be avenged of my enemies*; אֲנִי אֶדְבֹּר *I shall speak to my father myself* 1 Sam. 19: 3 as something that will certainly take place, but אֶדְבֹּרָה-נָּא *come now, I will speak to the king* 2 Sam. 14: 15 as something resolved upon if, as the particle of entreaty politely suggests, she were permitted to do so; נִכְרַתְּ-בְּרִיתָהּ *we shall make a covenant* Ezr. 10: 3 simply declarative, but בְּרִיתָהּ בְּרִיתָהּ with urgency *come! let us make a covenant* Gen. 31: 44; עַד-אֶרְדָּבָה *until I can wink as a voluntary act* Prov. 12: 19. Examples of the paragogic future to express a determination Gen. 13: 9, 22: 5, 27: 4, 41, Ex. 14: 4, 20: 19, Deut. 17: 14, Job 7: 11, Isa. 18: 4, 55: 3 occasionally with נָּא as a particle of self incitement Gen. 18: 21, Ex. 3: 3; exhortation to combined action, commonly with particles of incitement as הָבָה, לָבָה etc. Gen. 11: 3, 37: 17, Ex. 1: 10, Judg. 19: 11, 13, 1 Sam. 9: 9, 10, Ps. 2: 3, 95: 1, 2, 6; request, very frequently with נָּא *I pray thee* Gen. 19: 20, Ex. 3: 18, 4: 18, Judg. 11: 19, Num. 21: 22, 1 Sam. 28: 22, 2 Sam. 16: 9; desire, *perhaps* אֶכְסְלֶה *I may atone as I would like to do* Ex. 32: 30; yielding to constraint Ps. 42: 5, 57: 5, 88: 16, Jer. 3: 25, 4: 19, 21, Mic. 1: 8.

b. Negatives rarely occur with the paragogic future; אֵל is once found in an exhortation Jer. 18: 18, and a few times in petitions 2 Sam. 24: 14, Ps. 25: 2, 31: 2, 18, 69: 15, 71: 1, Jer. 17: 18, Jon. 1: 14; the use of לֹא necessitates a return to the simple form of the future Gen. 43: 4, 5, 8, Job 7: 11, Ps. 101: 2, 3, 119: 46.

c. The paragogic future does not occur in the books of Leviticus, Joshua, Esther or Ezra and but once in Ezekiel, Ezek. 26: 2.

§ 272. The jussive or apocopated future may according to circumstances express a command, *let the earth bring forth grass* Gen. 1: 11, תִּוָּחַל *do thou wait or thou shalt wait* 1 Sam. 10: 8; or advice *let Pharaoh look out a man, and let him appoint* Gen. 41: 33, 34; or entreaty, *let thy loving-kindness be upon us* Ps. 33: 22, תִּצָּב *do thou increase* Ps. 71: 21; or a wish *may Jehovah establish his word* 1 Sam. 1: 23; or permission *let him go up or he may go up, and build* Ezra 1: 3.

a. Examples of the jussive in the sense of a command, Gen. 1: 3, 6 etc., Deut. 15: 3, 2 Sam. 5: 24, 1 Chron. 14: 15, Isa. 55: 7, 61: 10, 2nd pers. Ezek. 3: 3; such jussives occurring in the course of a prediction, where God is the speaker, indicate the divine will that such results should follow, Lev. 26: 43, Ps. 81: 16, Isa. 27: 6, 50: 2, Jer. 13: 10, Hos. 14: 6. Advice or exhortation Judg. 15: 2, 1 Kin. 1: 2, 22: 13, 2 Chron. 18: 12, 19: 7.

Request or entreaty Gen. 26: 28, 44: 33, Judg. 6: 39, 2 Sam. 19: 38, 1 Kin. 17: 21, 20: 32, 2 Kin. 2: 9, Neh. 1: 6, 11, Ps. 80: 18, 90: 17, 119: 76, Dan. 9: 16. Wish, Gen. 30: 24, 31: 49, Ex. 5: 21, Num. 23: 10, 1 Sam. 24: 16, 26: 19, 1 Kin. 8: 57, 1 Chron. 12: 17, 16: 31, 2 Chron. 24: 22, Job 6: 9, 9: 34, Ps. 13: 6, 14: 7, 27: 14, 31: 25, 96: 11, 97: 1, 104: 31, 119: 80, 172, Jer. 43: 5, 2nd pers. Dan. 9: 25; jussives introduced in predictions whether of good or evil indicate the concurrence of the speaker and his approval of the event foretold Gen. 9: 26, 27, 49: 17, Deut. 28: 8, 21, 36, 1 Sam. 2: 10, Job 15: 33, 18: 9, 12, 36: 14, 15, Ps. 9: 10, 11: 6, 25: 9, 69: 33, 72: 8, 15, 17, Prov. 1: 5, 15: 25, Isa. 35: 1, Mic. 3: 4, 5: 8, 7: 10, Zeph. 2: 13, Zech. 9: 5, 10: 7. Permission, Gen. 30: 34, 33: 9, Deut. 20: 5, 8, 32: 38, Judg. 6: 31, 7: 3, 16: 30, 2 Sam. 18: 22, 24: 17, 2 Kin. 2: 10, 1 Chron. 21: 17, 23, 2 Chron. 36: 23.

b. The poet blends his personal feeling with what he utters and also prefers briefer forms; for both these reasons the jussive is often employed in poetry, where prose would require the unabbreviated future. Thus *there is no umpire between us*, וַיֵּשֶׁר *who may lay his hand* as I wish he might Job 9: 33, *my eye shall rest* or *must rest*, a volition determined by constraint 17: 2, *who is wise and can* consequently *understand* as I would have him do Hos. 14: 10, Jer. 9: 11, Lam. 3: 50; in some instances in which the desire of the speaker does not seem to enter, the jussive becomes a mere substitute for the simple future Job 13: 27, 24: 14, 25, 27: 8, 22, 33: 11, 34: 37, 39: 26. This use of the jussive is exceedingly rare in prose 1 Sam. 10: 5; though repeated instances of it are found in the book of Daniel 8: 12, 11: 4, 10, 16-19, 25, 28.

c. The negative אַל is prefixed to the jussive in deprecation or dissuasion; thus with the second person Gen. 45: 5, Ex. 10: 28, 23: 1, Deut. 2: 9, Josh. 7: 3, Judg. 19: 20, Ps. 22: 12, 27: 9, Prov. 7: 25, 24: 17, Isa. 41: 10, Jer. 40: 16 K'thibh; with the third person Gen. 31: 35, 37: 27, 45: 20, Ex. 8: 25, 16: 19, 32: 22, 1 Sam. 18: 17, 2 Sam. 13: 33, Job 15: 31, Isa. 36: 15, Hos. 4: 4. אַל is rarely found with the jussive Gen. 24: 8, 1 Kin. 2: 6; and אַל but rarely with the simple future Gen. 19: 17, Josh. 1: 7, Job 3: 9, Ps. 141: 5, Jer. 46: 6, except in those species and forms in which the jussive is not distinguished from the simple future and accordingly may be considered as embraced in it or identical with it, § 97. 2. b, אַל-וַיֵּשֶׁר Gen. 22: 12, אַל-יִצְחָק Ex. 16: 29. The future with אַל and the jussive with אַל are sometimes used in successive clauses, friendly dissuasion or remonstrance being added to legal prohibition, Ex. 23: 1, 34: 3, Lev. 10: 6, 11: 43, Judg. 13: 14; comp. Prov. 27: 2. In the vivid language of poetry prediction may assume the form of exhortation, and אַל with the jussive may stand, where the thought might have been prosaically expressed by אַל with the simple future, אַל-יִתְחַשְׁפוּ *let not their faces blush* (i. e. they shall have no occasion to do so) Ps. 34: 6; אַל-תִּירָא *fear not* (thou needst not fear) Prov. 3: 25; אַל-תִּשָּׁחַח *forgive them not* (thou wilt not forgive them) Isa. 2: 9; Job 20: 17, 40: 32, Ps. 41: 3, 50: 3.

§ 273. The imperative may denote a command, רִבֵּר

speak unto the children of Israel Lev. 1: 2, מִלֵּא *fill the men's sacks* Gen. 44: 1; exhortation or advice שָׁכַח *forget thy people* Ps. 45: 10, שָׁבוּ *dwell in the land*, וְעָבְדוּ *and serve the king of Babylon* 2 Kin. 25: 24; a wish or entreaty תֵּנֵה *give me a possession of a burying-place* Gen. 23: 4, הִשָּׂא *incline thine ear to me* הַצִּילֵנִי *deliver me* Ps. 31: 3; permission, *where it is good in thine eyes* שָׁב *dwell* Gen. 20: 15, שָׂתֶה *drink, my lord* Gen. 24: 18; or assurance, where a person is directed to do what it is thereby intimated that he will certainly do, הַשְׂמִיךְ *make fat the heart of this people* i. e. this would be the inevitable result of the prophet's ministry among them Isa. 6: 10, רָדִי וּשְׁבִי *come down and sit in the dust, O virgin daughter of Babylon* i. e. she shall assuredly do so Isa. 47: 1, Mic. 1: 11-16. Increased urgency of desire is expressed by the paragogic form of the imperative, § 98. 1, in which the vowel הֻ is appended to the 2 masc. sing. שִׁבֵּה וְאָכְלָה *pray, sit, or do sit and eat* Gen. 27: 19, שְׁמֹרְהָ *O keep my soul* Ps. 25: 20, *O Lord* שְׁמָעָה *do hear, O Lord* סַלְּחָה *do forgive, O Lord* הִקְשִׁיבָה *do hearken* Dan. 9: 19. The imperative is never used with negatives, as a command implies some positive action to be performed. A substitute for the negative imperative is found in the jussive with the negative particle אַל prefixed, הִסְתֵּר *hide....* מָחָז *blot out....* בָּרָא *create....* חִלַּשׁ *renew....* אַל-תִּשְׁלִיכֵנִי *cast me not away... take not* Ps. 51: 11-13.

a. The imperative expressing a wish is once preceded by לֵךְ Gen. 23: 13 and once by אֵם Job 34: 16, unless בִּיָּקָה notwithstanding the accent is to be considered a noun. Examples of the permissive imperative 2 Sam. 18: 23, Jer. 26: 14, 49: 11; with an ironical sense 1 Kin. 2: 22, Judg. 9: 19, Job 40: 10, Isa. 47: 12, Joel 4: 11. The imperative conveying assurance 2 Kin. 18: 32, Ps. 110: 2, Isa. 10: 30, 13: 6, 23: 1, 4, 37: 30, 60: 1, 65: 18.

b. A few verbs, whose meaning naturally leads to urgent expression invariably adopt the paragogic form in the masc. sing. of the imperative e. g. הוֹשֵׁעַ *make haste*, עִירָה *awake*, הִצִּירָה *lift thyself*, הִשְׁבַּעָה *swear*, הִקְשִׁיבָה *bring near*, הִקְשִׁיבָה *attend*, only once הִקְשִׁיבָה Job 33: 31 in a quieter

tone, asking not so much for instant as patient attention; some other verbs, which occur less frequently, adopt when they do occur the paragogic form *הִשְׁמָעְהָ* *hearken*, *הִשְׁמָעָה* *spare*, *הִלָּצָה*, *הִלָּצָה* *deliver*, *הִרְוֶהָ* *rouse*; *הָבָה*, *הָבָה* when used as particles of incitement *come!* invariably have the paragogic *הָבָה*; *הָבָה* always have their proper verbal force, which may however be expressed by the prolonged form likewise.

c. The difference of tone and feeling between the paragogic and the simple imperative may be illustrated by the following examples: Isaac requesting his son Esau says *הִרְיָצָה* Gen. 27: 7, but Joseph giving direction to his steward *הִבֵּא* Gen.: 43: 16; God said to Moses under the provocation of Israel's great offence *הִלָּחֵה* *let me alone, that my anger may burn against them* Ex. 32: 10, but Moses to Aaron, *הִנֵּחַ* *lay up the pot of manna before Jehovah* Ex. 16: 33; the trees said to the olive *הִלָּחֵה* *do thou reign over us* Judg. 9: 8, but with less urgency to the bramble *הִלָּחֵה* *reign thou* ver. 14; Joel persuasively to Sisera *הִלָּחֵה* *do turn aside* Judg. 4: 18, Abner to Asahel *הִלָּחֵה* *turn thee aside from following me* 2 Sam. 2: 22; the people earnestly to Samuel *הִרְבֵּה* *set a king over us* 1 Sam. 8: 5, Samuel courteously to the cook *הִנֵּחַ* *give, please, the portion which I bid you* *שֵׂים* *set aside* (authoritative direction) 1 Sam. 9: 23; Samuel courteously to Jesse *הִנֵּחַ* *send, please, and fetch David* 1 Sam. 16: 11, Saul authoritatively to Jonathan *הִלָּחֵה* 1 Sam. 20: 31; a messenger to Saul reporting an invasion *הִלָּחֵה* *make haste and go* 1 Sam. 23: 27, direction to a stranger inquiring his way *הִלָּחֵה* 1 Sam. 9: 12; the captain of fifty to Elijah peremptorily *הִלָּחֵה* *come down!* 2 Kin. 1: 9, 11, the angel calmly *הִלָּחֵה* *go down* ver. 15; Abner to David *הִלָּחֵה* *make a covenant*, which he desired 2 Sam. 3: 12, but the men of Jabesh to Nahash *הִלָּחֵה* *make a covenant* distasteful to them 1 Sam. 11: 1; the people in distress appeal to God *הִלָּחֵה* *arise* and save us Ps. 44: 26, Jehovah directs Jeremiah *הִלָּחֵה* *arise* and take thy girdle to the Euphrates Jer. 13: 4; Elihu summons Job to immediate action *הִלָּחֵה* *stand up, if thou canst answer me* Job 33: 5, Balaam directs Balak *הִלָּחֵה* *stand* patiently and quietly *by thy burnt-offering* Num. 23: 3, 15; Nehemiah in urgent petition *הִלָּחֵה* *prosper thy servant* Neh. 1: 11, Micaiah ironically to Ahab, *הִלָּחֵה* *go up* and prosper 1 Kin. 22: 15.

d. As the simple future may express a command, *לֹא* with the future is used in like cases to denote prohibition; so generally in the law Ex. 20: 3 ff., and elsewhere *לֹא תִקְבֹּעַ* *thou shalt not curse him* Num. 23: 25, *לֹא תִקְבֹּעַ* *thou shalt not go up* 2 Sam. 5: 23; but the proper negative imperative is formed as above stated by *אַל* with the jussive *שִׁבְעֵי* 2 Kin. 18: 28 but *אַל-תִּשְׁמָעֵי* *do not hear* ver. 31, Gen. 47: 29, Ps. 4: 5, Prov. 1: 15, 4: 5, 13, 27, Job 10: 2.

§ 274. To express a still greater urgency of desire the precativ particle *אֲנִי* is employed in connection with the various modal forms or with the simple future especially though not exclusively in those species or inflections which have no separate forms for the intentional

or the jussive § 97. 2. *ב*; *נָא* follows the verb, except in negative clauses when it is prefixed with *אֵל*, *אֲשִׁירָה נָא* *I would like to sing, please* Isa. 5: 1, so ver. 5; *let this child's soul return, I pray thee* 1 Kin. 17: 21, *אֵל-נָא יָחַר* *pray let not my lord be angry* Gen. 18: 30, *הִבֵּט-נָא* *look, I pray thee* Isa. 64: 8. Or a still higher intensity of feeling may be denoted by the additional particle *אֲנָא* or *אֵנִי* prefixed to the verb or to the person addressed *אֲנָא שָׂא נָא* *ah! forgive, I pray thee* Gen. 50: 17, *אֵשֶׁה יְחֹזֶה נְכַרְנָא* *ah! Jehovah, remember, I pray thee* 2 Kin. 20: 3.

a. *נָא* is used both with the paragogic Gen. 27: 26, 1 Sam. 25: 8, 2 Kin. 8: 4 and with the simple imperative Josh. 7: 19, 1 Kin. 22: 5, Job 1: 11. In Num. 12: 13 *נָא* both precedes and follows the imperative. *נָא* with the simple future, *יִקְרַח-נָא* Gen. 18: 4, *אֵל-נָא נִלְךָ* 2 Sam. 13: 25, *יְהִי-נָא* 2 Sam. 14: 17, *יִשְׁמַח נָא* Jer. 38: 4, *יְהִי-נָא* Cant. 7: 9, Gen. 44: 18, Judg. 6: 39, 2 Kin. 5: 17, Ps. 7: 10.

b. Examples of the use of *אֲנָא* or *אֵנִי* Isa. 38: 3, Jon. 1: 14, 4: 2, Ps. 118: 25, Neh. 1: 5. In Ps. 116: 4 it occurs without *נָא*, but with the paragogic form of the imperative. In Ps. 116: 16, Dan. 9: 4 it stands before a vocative with no verb following; in Ex. 32: 31 there is an ellipsis both of the petition and of the person addressed.

THE PRIMARY TENSES WITH VAV CONJUNCTIVE.

§ 275. 1. When the same relation of time is expressed in successive clauses, this may be either in the way of coordination by repeating the same primary tense, whether preterite or future, and connecting the clauses somewhat loosely by Vav Conjunctive, the simple copulative *and*; or in the way of subordination by means of the secondary tenses, § 99. 1, which are attached to the preceding by the closer connection of Vav Consecutive, which is equivalent to *and so* or *and then*, and indicates a dependence upon or a sequence from the statement previously made. As Vav Consecutive must always be joined immediately to the following verb, the subordination resulting from the use of the secondary

tenses can only occur when the verb is the first word in its clause. When for any reason this is not the case, Vav Conjunctive only can be employed, and a coordination rendered necessary by the collocation of words may have no special significance. When, however, the verb immediately follows the conjunction, either construction is possible; and then the employment of Vav Conjunctive and the primary tense in preference to the other and closer combination allows each statement to stand as it were by itself, as a distinct and separate item, whereas the use of Vav Consecutive and the secondary tense indicates a more intimate relationship and links all that are thus joined together into one gradually developing series. Accordingly preterites may be coordinated, *הָסִיר* *he removed*... *וַיִּבֶר* *and he brake*... *וַיַּךְ* *and he cut down*... *וַיִּכֶּשֶׂת* *and he crushed* 2 Kin. 18: 4; so futures and voluntatives, *אֶנְחָם* *I shall comfort myself*.... *וְאֶנְקָמָה* *and will avenge myself*.... *וְאֶצְרָה* *and will bring back*.... *וְאֶצְרָה* *and shall purge*.... *וְאֶסְרָה* *and will take away*.... *וְאֶשְׁבְּרָה* *and will restore*, Isa. 1: 24-26; (the individualizing effect of this construction is represented in the translation by repeating the pronoun before each preterite and the auxiliary before each future). So too imperatives, *פְּרֹו* *be fruitful*, *וּרְבֹו* *and multiply*, *וּמִלְאֹו* *and fill*.... *וּכְבֹּשְׁהָ* *and subdue it*, *וּרְדֹו* *and rule*, Gen. 1: 28.

a. This use of the preterite with Vav Conjunctive is comparatively rare, particularly in the earlier books of the Bible. It is employed to give distinctness to (1) separate particulars in the same transaction, Gen. 21: 25, 28: 6, Ex. 36: 38, 38: 28, Deut. 33: 2, 1 Sam. 17: 34, 35, 1 Kin. 6: 32, 35, 2 Kin. 14: 7, 2 Chron. 29: 19, Jer. 37: 15, Ezek. 9: 7; (2) an emphatic accumulation of identical or equivalent expressions, Judg. 6: 3, 1 Sam. 12: 2, Isa. 1: 2, 9: 7, 41: 4, 44: 8, Jer. 10: 25, Ezek. 37: 11, Dan. 9: 5, Esth. 9: 27, Eccles. 1: 16 or an enumeration of various acts of like character 2 Sam. 7: 9—11, 2 Kin. 21: 6, Ps. 37: 14, Isa. 43: 12, Jer. 19: 4, 5; (3) a clause or paragraph introduced by the formula *וַהֲיָה* *and it came to pass*, 1 Sam. 25: 20, 2 Sam. 6: 16, Jer. 3: 9, 37: 11. (4) This loose coordination is especially found, where reference is had not to a definite and specific act but

more indefinitely to that which may take place at any time, *וַיִּהְיֶה* and it came to pass, if (i. e. whenever) the serpents bit a man, *וַיִּהְיֶה* and he looked ... *וַיֵּחַי* then he lived, Num. 21: 9, Gen. 30: 41, Ex. 17: 11, Judg. 12: 5, 19: 30, Ruth 4: 7, 1 Sam. 13: 22, 26: 9, Ps. 27: 2, 34: 11, 78: 34, Isa. 40: 12, Mic. 5: 7; or which has occurred repeatedly at various times, *וַיִּגְדְּלוּ* they gathered it morning by morning *וַיִּחַם* and the sun grew hot *וַיִּמְלֵךְ* and it melted, Ex. 16: 21, *וַיִּרְחֹצֵץ* Ex. 40: 31 (see the frequentative future *וַיִּרְחֹצֵץ* ver. 32), Num. 11: 8, *וַיִּרְחֹצֵץ* co tinued to blow Josh. 6: 8, Judg. 2: 18, *וַיַּעֲלֶה* used to go up ... *וַיִּתֵּן* used to give 1 Sam. 1: 3, 4, 7: 16, 16: 23, 2 Sam. 12: 16, 15: 2, 1 Kin. 4: 7, 18: 10, 2 Kin. 6: 10, 12: 10, 12, Job 1: 4, 5, Isa. 5: 14, *וַיִּקְרָא* kept calling ... *וַיִּאֲמַר* 6: 3, 8: 11, Ezek. 37: 2, 7, 8, 10. Dr. Driver (Hebrew Tenses, 2d Ed. p. 172) explains in like manner the numerous preterites with Vav Conjunctive employed in tracing the limits of the tribes Josh. 15: 3-11 and elsewhere, as "descriptive of the course which the boundary used to take". In a few instances occurring especially in the later books of the Bible the loose construction appears to be used indiscriminately along with the more usual and stricter construction with Vav Consecutive, 2 Kin. 23: 4, 5, 8, 10, 12, 14, 15, Jer. 18: 4.

b. Futures united by Vav Conjunctive may give distinctness to the recital of separate particulars, *וַיִּשְׁלַח* and I will send them *וַיִּקְמוּ* and they shall arise *וַיִּרְחֹצֵץ* and shall go ... *וַיִּדְבַּר* and shall describe ... *וַיָּבֹאוּ* and shall come to me, the issue which is the proper sequel to all these preliminaries being then expressed by Vav Consecutive with the preterite *וַיִּחְלֹץ* and divide it Josh. 18: 4; *וַיִּשְׁלַח* and shall intervene and shall imprison and shall bring to trial Job 11: 10, 13: 26, 27, 38: 14, 15, Ps. 5: 12, 22: 28, 69: 36 (the issue added by Vav Consec. pret.), 107: 20-22, Eccles. 12: 6, Isa. 41: 20, 42: 6, 21, 44: 7, 17, 2 Chron. 7: 14; or to the emphatic combination of substantially equivalent expressions, *וַיִּתְּנֵךְ* why wilt thou say *וַיִּתְּנֵךְ* and wilt thou speak Isa. 40: 27, 41: 11, Ps. 37: 29. A like effect may be produced by a series of futures without Vav Ps. 72: 2-7, Isa. 14: 13, 14, 16, 42: 14, 44: 11. The modified forms of the future may be similarly united by Vav Conjunctive; thus the intentional 2 Sam. 3: 21, 17: 1-3 (issue added by Vav Consec. pret.), 2 Kin. 7: 13, Job 16: 4, Ps. 2: 3, 50: 21, 77: 4, 145: 2; Cant. 1: 4; the jussive, 1 Sam. 2: 10, Ps. 81: 16, Prov. 15: 25.

c. Imperatives may be continued by imperatives with Vav Conjunctive in order to give greater distinctness to each separate particular, *וַיִּרְאוּ* ... *וַיִּדְבְּרוּ* run ... and see ... and know and seek Jer. 5: 1, Gen. 24: 51, 27: 13, 19, 26, Deut. 32: 49, 50, Josh. 18: 8, 1 Sam. 20: 31, 23: 22, 23, 2 Sam. 13: 7, 17: 16, Ps. 25: 5, 16, 18, 28: 9, 34: 15, Prov. 9: 5, Jer. 15: 15, Ezek. 9: 5, 7; or to add emphasis to equivalent expressions, Deut. 4: 9, 31: 6, Josh. 1: 7, 24: 14, 2 Kin. 5: 7, Ps. 37: 3, 8, 45: 11, Isa. 1: 2, Ezek. 17: 2, Am. 5: 15. For greater brevity and force Vav is sometimes omitted, Judg. 9: 15, 2 Sam. 13: 15, 2 Kin. 9: 25, Neh. 9: 5, Isa. 21: 12, Jer. 49: 8, 51: 27, 28.

2. When successive clauses are thus coordinated, a relation of subordination or dependence may neverthe-

less be established by the connection of the thought. Thus a second clause frequently states the result of the first, *Israel loved Joseph וַיֵּשֶׁה and consequently he made for him a coat* Gen. 37: 3; or if its verb be a voluntative (either a paragogic or apocopated future), it will indicate the design, *let the counsel of the Holy one of Israel come וְנִדְעָה, that we may know it* Isa. 5: 19, (lit. *and let us know*), וְ is here parallel to לְמַעַן in order that in the previous clause.

a. The preterite with Vav Conjunctive denotes the result of a preceding action in 1 Sam. 27: 12, 1 Kin. 9: 25, 2 Kin. 18: 7, 2 Chron. 7: 12, 25: 19, Ps. 22: 6, 28: 7, 34: 5, 6, 80: 13, Prov. 22: 3, Isa. 6: 7, 49: 6, Jer. 40: 3; and sometimes a result different from that which might have been expected, *thou didst these things וַיַּחַלְשֵׁהוּ and yet I was silent* Ps. 50: 21. The same relation may be suggested by simple juxtaposition without a conjunction, Ps. 57: 7, Hab. 3: 2; or כֵּן so may be inserted to intimate that the effect is instantaneous רָאוּ בְּןֵי הַמֶּלֶךְ as soon as they saw, they wondered Ps. 48: 6, or invariably repeated קָרְאוּ לָהֶם בֵּן הַמֶּלֶךְ as often as they called them, they went from them Hos. 11: 2.

b. The future with Vav Conjunctive may likewise indicate the result of a preceding action, *they shall hear וַיִּשְׁמְעוּ and shall fear* in consequence Deut. 17: 13, 19: 20, 2 Kin. 7: 12, Neh. 6: 13 (the further consequences involved being expressed by preterites with Vav Consecutive), Ps. 2: 12, 58: 12, 104: 32, Isa. 41: 15, 58: 9, Jer. 6: 10, 20: 10, Zech. 9: 5. So after an imperative, *delight thyself in Jehovah וַיִּתְּן לְךָ and he will give thee* etc. Ps. 37: 4, Prov. 3: 9, 10, 4: 6, 8, 10, 16: 3, Isa. 8: 10. The result may be suspended on a condition not fulfilled, *God is not man וַיִּכָּזֵב that he should lie* Num. 23: 19; *Thou desirest not sacrifice וַאֲחֵנָּה else I would give it* Ps. 51: 18; *It is not an enemy that reproached me וַאֲשֶׁא else I would bear it* Ps. 55: 13.

c. The voluntative forms of the future with Vav Conjunctive commonly express the design; thus the intentional, *I shall go up וַאֲנִידָה to tell or that I may tell Pharaoh* (lit. *and I will tell*) Gen. 46: 31, 18: 30, Judg. 6: 39; and the jussive *let me escape thither וַיִּחְיֶה that my soul may live* (lit. *and let my soul live*) Gen. 19: 20, 24: 51, Ex. 7: 9 (without Vav), 9: 22, 1 Sam. 18: 21, 2 Chron. 18: 19, Ps. 85: 14, Isa. 63: 3, Ezek. 14: 7. So very frequently after an imperative: the intentional, *give me* etc. וַאֲקַבְּרָה that I may bury Gen. 23: 4, 27: 4, Judg. 11: 37, 1 Sam. 28: 7, 2 Kin. 4: 22, Ps. 41: 11, 90: 14, Isa. 41: 22; the jussive, *entreat Jehovah וַיִּסָּר to remove or that he may remove* Ex. 8: 4, Num. 17: 2, 25, 21: 7, 25: 4, Judg. 14: 15, 1 Sam. 5: 11, 29: 4, 1 Kin. 13: 6, 21: 2, 10, 2 Chron. 30: 6, 8, Isa. 30: 8. Those forms of the future which are not liable to be apocopated, may yet be used in a jussive sense, § 97. 2. b, and hence may also upon occasion be employed

with Vav Conjunctive to indicate the design, *hearken to the voice of Jehovah* וְיִשְׁמָע that it may be well with thee (that this is intended as a jussive in fact though not in form, appears from the jussive in the next clause) וְיִחְיֶה and that thy soul may live, Jer. 38: 20, Ex. 5: 1, 8: 16, 14: 2, Num. 19: 2, 2 Kin. 2: 16, 5: 8, Job 32: 20. So even unabbreviated forms of the future, which might have been apocopated, inasmuch as the simple future may have an optative signification, § 267. 1, *shall I call thee a nurse* וְיִנְחֶנִּי that she may nurse Ex. 2: 7; particularly in a negative clause, as לֹא is the only negative that can be used in this construction and it requires the simple future, § 272. c, *send away the ark* וְיָשֹׁב that it may return, וְלֹא-רָמִיחַ and that it may not slay 1 Sam. 5: 11; so forms with suffixes, which are precluded from taking the paragogic termination put thy hand etc. וְאֶשְׁפֹּרְךָ that I may make thee swear Gen. 24: 3, 1 Kin. 18: 44. If there be a reference to past time or contingency be implied, the English idiom requires the imperfect instead of the present subjunctive, *he used to consecrate whoever would* וְיִהְיֶה that they might be priests 1 Kin. 13: 33, *O that my head were waters* וְאֶבְכֶּה that I might weep Jer. 8: 23, 9: 1, Job 6: 9, Ps. 49: 10. This subjunctive use of the future with Vav Conjunctive to indicate design may further occur after an infinitive 1 Sam. 7: 8, 2 Chron. 29: 10, or after a preterite, 2 Kin. 19: 25, Isa. 37: 26, Jer. 23: 18, Job 16: 21. When the event is certain or the obligation imperative the thought cannot be fully expressed in English by a dependent construction, and we are obliged to surrender the statement of the design which still lies in the Hebrew for the sake of making a positive and unconditioned affirmation. Thus, *bathe in the Jordan* וְיִשְׁבַּח not merely *that thy flesh may return*, which would leave the issue in doubt, but *and thy flesh shall return* 2 Kin. 5: 10; the full sense of the Hebrew is that the bathing is to be performed with this design and the design shall be accomplished. *Plead with your mother* וְיִתְּנָה not merely *that she should put away*, as though the pleading might prove ineffectual, but *and let her put away* Hos. 2: 4. So Lev. 9: 6, Deut. 32: 1, 7, 1 Sam. 7: 3, 1 Kin. 18: 1, 2 Kin. 6: 19, Job 12: 7, Ps. 26: 6, 50: 7, 66: 16, 119: 146, Prov. 9: 9, Isa. 55: 3, Hos. 14: 3, Mal. 3: 7.

d. An imperative joined to a preceding imperative by Vav Conjunctive may denote the assured result of that action, *do this* וְיִחְיֶה and live i. e. then you shall live Gen. 42: 18, Ex. 14: 13, 2 Kin. 5: 13, 2 Chron. 20: 20, Job 22: 21, Ps. 34: 9, Prov. 4: 4, 9: 6, 20: 13 (without Vav), Isa. 8: 9, 37: 30, 45: 22, Am. 5: 6. Less frequently after a future, *Jehovah grant you* וְיִצְאֶנֶךָ that ye may find (lit. and find ye) Ruth 1: 9, Gen. 12: 2, 20: 7, 2 Sam. 21: 3, 2 Kin. 5: 10.

THE SECONDARY TENSES.

§ 276. When successive acts are not viewed separately but as closely linked each to its immediate predecessor from first to last, this relation is indicated by means of

Vav Consecutive and the secondary tenses. The entire series is regarded as unfolding from its initial act, which is accordingly expressed in its appropriate primary tense; the succeeding members of the series are then viewed not from the point of time occupied by the speaker but from that of this initial act, from which all the others proceed step by step in regular order. Thus in narrating that which has already taken place, the first verb is put in the preterite or perfect, thereby assigning the whole to the domain of the past. Then as viewed from this starting point all that follows lies in the future. The second verb, representing the direct sequence of the first is accordingly expressed in the future or imperfect with Vav Consecutive, § 99. 1, which thus forms a secondary or continuative preterite; this establishes a new standpoint, from which the next act is surveyed and so on to the end. It is essential to this construction that each verb should stand at the beginning of its clause and in immediate connexion with Vav Consecutive; if any word or particle is interposed between Vav and the verb, the latter must revert to the primary tense. Thus, Gen. 39: 1, *Joseph הוּרַד was brought down ... וַיַּקְנֵהוּ and Potiphar bought him* (lit. according to the original sense of this tense form *and then he buys or will buy him*) ... וַיְהִי and *Jehovah was .. וַיְהִי and he was וַיֵּרָא and his master saw ... וַיִּמָּצֵא and Joseph found ... וַיַּשְׁרֵת and served וַיַּעֲשֶׂה and he made him overseer וְכָל־יְשֵׁלוֹ נָתַן and all that he had he gave (pret.) into his hand.*

a. The Vav Consecutive future or imperfect is the ordinary historical tense, and is used in narratives almost to the exclusion of the preterite or perfect, which is only occasionally introduced, when the collocation of words requires it. Being thus a substitute for the preterite it has the same range of signification that is inherent in the primary tense. Thus following a preterite, it will ordinarily conform to the sense of that preterite, whether as a definite act in the absolute past, *David returned .. וַיָּשָׁב and dwelt* 2 Sam. 1: 1; or repeated acts at various times, *whithersoever they went*

out .. וַיָּצִיז *they were distressed* .. וַיָּקָם *and Jehovah raised up judges* Judg. 2: 15, 16; a perfect, *I have hearkened* וַאֲשָׁמַע *and heard* Jer. 8: 6; pluperfect, *had gone down* וַיִּשְׁכַּב *and lain and slept soundly*, Jon. 1: 5; 1 Sam. 25: 34, Job 9: 16; future perfect, *he shall not have taken warning* .. וַתִּבְּאֵז *and the sword shall have come and taken him away* Ezek. 33: 4; optative, *O that we had been content* וַיֵּשֶׁב *and dwell* Josh. 7: 7; subjunctive, *lest the spirit may have taken him up* וַיִּשְׁלַחְהוּ *and cast him* 2 Kin. 2: 16; a general statement that may be verified at any time, *thou chastisest man* וַתִּמָּס *and dissolvest* Ps. 39: 12, Prov. 21: 22, 22: 12; prophetic preterite, Isa. 5: 14-16 (alternating with the fut. in ver. 15 and changing to the fut. ver. 17), 9: 5 (see fut. ver. 6), Joel 2: 23, Mic. 2: 13, Ps. 22: 30 (fut. in second clause). It may even have this prophetic sense when attached to a preterite referring to the past; thus the prediction in Isa. 2: 9 is linked to the historical statements in vs. 6-8 as though it were already accomplished; in 9: 7-13 the series passes imperceptibly from the historical to the prophetic, the latter in its assured certainty being classed with the former. Or a Vav consec. fut. thus connected may reach from the past into the present, *Thou didst establish the earth* וַתִּצְמַד *and it stood then and still stands* Ps. 119: 90, or into the future, *Jehovah sat enthroned at the flood* וַיֵּשֶׁב *and he has sat and sits king for ever* Ps. 29: 10.

b. In like manner the Vav Consecutive future or imperfect may carry forward a narrative of the past, whatever be the verbal form with which it began, or in whatever way the initial reference to the past may have been made. Thus it may be attached to a future or imperfect, when it is used in the vivid description of what has already taken place וַיִּשֶׁר *then sang* (lit. *sings*) Moses וַיֹּאמְרוּ *and they said* Ex. 15: 1, Gen. 37: 7, 1 Kin. 20: 33 (§ 267. 1. b), 2 Kin. 16: 5, Job 31: 27, Ps. 18: 19, 24, 52: 9, 78: 15, 26, 45, 95: 10, 106: 17, 19, or as a frequentative past וַתִּבְּקָח *she used to provoke her so that she wept* 1 Sam. 1: 7, Judg. 12: 5, וַאֲרָבָר *I have repeatedly spoken* .. וַאֲמַר לוֹ *and said to him* 1 Kin. 21: 6, Ps. 78: 40, 41, which may continue into the present 1 Sam. 2: 29, Ps. 3: 5. Or it may be attached to an infinitive referring to the past, בָּשָׁלָה *when Jehorah sent* ... וַתִּמְרֹדוּ *ye rebelled* Deut. 9: 23; or to a participle *the Philistines* נִלְחָמִים *were fighting* ... וַיִּנָּסוּ *and Israel fled* 1 Sam. 31: 1; or to a noun clause *Shem* (was) *one hundred years old* וַיִּזְקֶנּוּ *and he begat* Gen. 11: 10; or a statement of time *on the third day* וַיִּשָּׂא *then Abraham lifted* Gen. 22: 4.

c. As the Vav Consecutive future indicates a sequence, its time is regulated by that which precedes and upon which it is dependent. Accordingly if it be attached to what is present, it must itself be rendered as a present. Thus when linked to a future or imperfect with a present signification, *now* תָּבוֹא *it comes to thee* וַתִּפְּאֵל *and thou faintest* Job 4: 6, Ps. 50: 6 (connecting with ver. 4), 64: 8, 77: 7, or denoting what is true at all times, for which we likewise use the present, וַיִּתְפַּלֵּר *he prayeth to God* וַיִּקְבְּלוּהוּ *and he accepteth him* Job 33: 26, 34: 24, 39: 15, Ps. 49: 15, 107: 28-30; or to a participle בָּכָה וַיִּתְחַלֵּל *the king is weeping and mourning* 2 Sam. 19: 2, מוֹרִיד *He brings down* ... וַיַּעֲלֵם *and brings up* 1 Sam. 2: 6, Job 12: 22-24, 14: 20, Ps. 18: 33, 34: 8, 104: 32, Prov. 20: 26; or to an infinitive בְּשׁוּבָה

when a wicked man returns ... וְיָשָׁב and does Ezek. 18: 27; or any phrase or expression that is suggestive of present time, *who (art) thou* וְהָיָהְּ that thou art afraid Isa. 51: 12, Gen. 49: 14, 15, a land of gloom ... וְהָפַעַ and when it shines it is like darkness Job 10: 22, 7: 18, Ps. 8: 5, 6, 144: 3. This departure from the ordinary historical use of this tense is chiefly to be found in poetry. So is also a still rarer construction in which it is linked to a future having a future signification, וְיִשְׁחַק he shall deride every stronghold וְיִצְבֹּר and shall heap up earth וְיִלְכְּדָהּ and take it Hab. 1: 10, Job 24: 20, Ps. 55: 18; Deut. 17: 2, 3 occurring in simple prose must be differently explained; if וְיִמָּצֵא there shall be found a man who וְעָשָׂה shall do that which is evil, the doing is not future to the finding but antedates it and might with equal propriety have been expressed by the pret. עָשָׂה in the sense of the future perfect, *shall have done*, § 267. 1. c. The act being thus conceived of as already performed at the time supposed is further described by the secondary preterites וְיִעָבֶר וְיִלְכֶּה and has gone and served other gods; while the sequel to the finding is expressed in ver. 4 by the secondary future וְיִדְבָּר and it shall be told thee. In Hab. 2: 1, 2 a pause intervenes, in which a preterite is to be supplied, *I will watch to see what he will speak* ... וְיַגִּידֵנִי and (after I had thus watched) Jehovah answered me.

d. The sequence indicated by Vav Consecutive is not always that of time, but may simply represent the order of thought in the mind of the writer or speaker; thus the second verb may be explanatory of the preceding *God tempted Abraham* וַיִּאְמָר and said i. e. tempted him by saying etc. Gen. 22: 1, *they did so* וַיַּשְׁלִיכֵהוּ that is to say *they cast* (lit. and they cast) Ex. 7: 11, 12, Josh. 7: 20, 21; or synonymous with it *they were fruitful* וַיִּשְׁרְצוּ וַיִּרְבּוּ and increased and multiplied and grew strong Ex. 1: 7, 1 Sam. 15: 17, 2 Sam. 14: 5, Job 14: 10, Ps. 16: 9, 18: 8; or an identical repetition whether for emphasis וַיִּכַּל Gen. 2: 2, וַיָּשָׁב Ezek. 18: 23, by way of resumption וַיִּלְכְּבֵהוּ Josh. 18: 8, 9, וַיָּשָׁב Judg. 17: 3, 4, וַיִּבְרֹא 1 Sam. 4: 12, 13, וַנֶּחֱדָה 6: 19, וַאֲשַׁקְלֶה Ezr. 8: 25, 26, וַנִּלְכֶּה 10: 6, or for the sake of adding further particulars וַיִּלְכְּשׁוּם 2 Chron. 28: 15; or a contrasted thought *there is a snare for the wicked* וַיִּצָּא but the righteous comes out Prov. 12: 13, Job 3: 25; or the positive alternative answering to a preceding negative *they walked not in his ways* וַיֵּשֶׁב but turned aside 1 Sam. 8: 3, 13: 22, Ex. 33: 4, 6, Judg. 19: 10; or the summing up of an antecedent paragraph וַיִּכְלְוּ thus were finished Gen. 2: 1, וַיְהִי so it was 19: 29, וַיִּקָּם so was confirmed 23: 17, 20; or a particular in a preceding more general statement *these are the kings who reigned* ... וַיִּמְלִכוּ viz. there reigned Gen. 36: 31, 32, 2 Kin. 1: 12, 13 (*answered and spake, besought him and spake*), 18: 28, Job 10: 8, Jer. 39: 4; or the order of time may be disregarded, the succession of ideas being determined by some other principle of association Gen. 2: 7-9, 15, 6: 10, 11, 8: 1-3, 11: 32-12: 1, Ex. 32: 29 (prior to ver. 28), Josh. 2: 3, 4, 2: 22, 18: 8, 1 Sam. 17: 16, 17, 23: 1 (prior to 22: 20 ff., see 23: 6), Jon. 2: 4, Zech. 7: 2; or the proper sequence may lie in a remoter term, that which is first stated being preliminary and subordinate *the people believed* וַיִּתְקַדְּרוּ ... וַיִּשְׁמָעוּ and heard ... and bowed themselves Ex. 4: 31, where of

course the hearing preceded the believing, and the meaning is inasmuch as they had heard they bowed; so Gen. 2: 19 *he formed ... and brought* is equivalent to *he brought ... which he had formed*; Deut. 31: 9.

e. Vav Consecutive future may indicate the result of a preceding action *Joshua commanded* וַיִּצְוֶה and *they took them down* Josh. 10: 27, וַיִּשְׁמְרוּ 1 Sam. 19: 5, וַיִּקְטְרוּ and *each one burned incense* not expressive of design as though it were וַיִּקְטֹרֶה § 275. 2. c, *that he might burn incense* 2 Kin. 23: 5, 2 Chron. 24: 8, Neh. 13: 19 (where design is expressed by following futures), Job 11: 3, Ps. 33: 9, 69: 11, 12, 78: 20, 97: 4, 109: 17, Prov. 11: 2, Isa. 2: 9, 40: 14, 51: 15, וַיָּמָת and *he is dead* i. e. is as good as dead, certain to die Jer. 38: 9, Am. 9: 5, Nah. 1: 4, Hab. 3: 16; so also a result different from that which might have been expected וַיִּסְתִּיעַ and *yet thou incitedst me* Job 2: 3, 10: 8, 32: 3, Deut. 4: 33, Ps. 73: 14, or suspended upon a condition that was not fulfilled *thou didst not tell me* וְאַתָּה לֹא שִׁנְיָתָ or *I would have sent thee away* Gen. 31: 27.

f. As the fundamental idea of the secondary tenses is that of sequence, and as the combination of Vav with the verbal form is an essential element of their formation, a return to the primary tense may be rendered necessary by either of two reasons, viz.: if the thought to be stated is not regarded by the writer or speaker as the sequel of that which precedes, or if the verb is not immediately attached to Vav. Thus at the beginning of a narrative Gen. 1: 1, Job 1: 1, or when a new subject is introduced Gen. 15: 1, 21: 1, 37: 2, 1 Sam. 2: 22, or a subject is resumed after a longer or shorter interruption Gen. 13: 14, 39: 1, 1 Sam. 5: 1, or an explanatory statement is made 1 Sam. 5: 7 (comp. without Vav Judg. 20: 5, 43, Ps. 78: 19), or a parenthesis inserted 1 Sam. 13: 21, 22, 2 Chron. 12: 10, or after a parenthesis 1 Sam. 1: 3, 4: 13, or when the action does not continue the preceding but belongs before it 1 Sam. 4: 18, 6: 15. So also when there is no Vav in the clause Hab. 3: 6, or when any word or particle comes between Vav and the verb Gen. 1: 2, 5, 10, 27, 26: 22, 27: 23. Vav Consecutive future occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories, וַיָּבֹרֵךְ *And it came to pass* Josh. 1: 1, Judg. 1: 1, 1 Sam. 1: 1 etc. etc.

g. In a very few instances only occurring in elevated poetry the apocopated future is used in the recital of what is past. These are sometimes explained on the assumption that Vav Consecutive has been omitted by poetic license, thus וַיָּבֹרֵךְ Deut. 32: 8, וַיִּשְׁפֹּךְ ver. 18, וַיִּרְעֹם 2 Sam. 22: 14 (where Ps. 18: 14 has וַיִּרְעֹם), וַיִּקַּל Job 33: 21, וַיִּשְׁחַר Ps. 18: 12 (where 2 Sam. 22: 12 has וַיִּשְׁחַר), Ps. 68: 15, 78: 26, 90: 3, 107: 29, 33, Hos. 6: 1, or that the Vav is still operative though separated by an intervening word Job 23: 11, 12. But it may quite as readily be supposed that the apocopated is poetically used for the simple future, § 272. b, which is here employed in the vivid description of the past, § 267. 5, particularly when this is conceived of as contemporaneous with or continuous from that which had previously been spoken of, comp. a like use of the simple future Ps. 69: 13, 22, 78: 15, 29, 72, 81: 7, 8, 13, and of the paragogic future Ps. 73: 16, 17, Prov. 7: 7. In

Ezek. 16: 15 יָרִי: may have its proper jussive force, as the language of the person referred to, *let it be his*.

h. It is difficult to explain satisfactorily the singular fact that the first person of the future with Vav Consecutive in many instances adopts the paragogic form, § 99. 2. It has with some plausibility been suggested that it may express the voluntary nature of the act, וָאֵשְׁלַחְהָ and *I sent* of my own accord Gen. 32: 6, וָאֵשְׁתַּמְרָהּ and *I kept myself* carefully and of set purpose 2 Sam. 22: 24, Judg. 6: 9, 10, וָאֵבִינָהּ and *I carefully inspected* Ezr. 8: 15, וָאֶצְרַתָּהּ and *I plucked out* violently, with hearty good will 9: 3, Neh. 1: 4, 5: 7, 8, 13, 13: 7-13, 21, Ps. 7: 5, 119: 55, and even a quasi sort of unconscious spontaneity and self abandon may be suspected in such cases as וָאֵשְׁנָהּ Ps. 3: 6, וָנִחַלְתָּהּ Gen. 41: 11, which Dr. Driver not inaptly proposes to render *I slept away, we dreamed away*, וָאֶנִּישָׁהּ *I was heartily sick* Ps. 69: 21.

§ 277. In like manner when a succession of acts, either announced or enjoined in the future, is conceived of as closely related throughout, the first verb is put in the future (imperfect) or in the imperative, as the case may be, to fix the starting point as well as the modal aspect of the series; the verbs that follow, provided they stand each at the beginning of its own clause, are put in the preterite (perfect) with Vav Consecutive, the writer or speaker passing successively forward in thought to the time when they shall have been performed and viewing each as accomplished in its turn. But if any word or particle comes between Vav and the verb, the secondary tense must give place to the appropriate primary. Thus Lev. 4: 13-21 *If Israel יִשְׁגּוּ shall err, וְנִעְלַם and it be hid* (strictly 'shall have been hid' at the time)... וְעָשׂוּ and *they do* וְאָשְׁמוּ and *shall be guilty* ... וְנִדְרָהּ and *it shall become known* וְהִקְרִיבוּ then *they shall offer* וְהֵבִיאוּ and *shall bring* וְסָמְכוּ and *shall lay* וְשָׁחַט and *one shall slay* וְהִבִּיֵּא and *the priest shall bring* וְטָבַל and *shall dip* וְהִזָּה and *shall sprinkle* וּמִן־הַדָּם fut. and *shall put of the blood*; 1 Sam. 15: 3 לֵךְ go *thou* וְהִכִּיתָהּ and *smite* (strictly 'thou shalt have smitten' i. e. I require and expect this to be done) ...

וְהִתְחַמַּמְתָּם *and devote ye* וְלֹא תַחְמַל fut. *and thou shalt not spare ...* וְהִמַּתָּה pret. *but shalt slay etc.*

a. The secondary tenses have precisely the same variety of usage as their respective primaries and are substitutes for them in any sense in which they can be employed. Thus the preterite with Vav Consecutive may be conformed in its meaning to a preceding future used in a future sense *God וְהָיָה will be with me וְשָׁמְרֵנִי and keep me etc. etc.* Gen. 28: 20, 21, Lev. 7: 20, 21, 1 Sam. 1: 22, 9: 16, 2 Kin. 5: 11, Ps. 37: 5, 6, Isa. 2: 4, Jer. 18: 7-10, Ezek. 11: 8-10, 14: 13-15, 33: 2, 3, 36: 27-31 (with occasional futures in the series), Zech. 13: 1-6, Dan. 11: 29, 30; in a conditional sense, *every man רָבוּא should come to me ...* וְהִצַּדֵּקְתִּי and *I would do him justice* 2 Sam. 15: 4, Jer. 37: 10, Am. 9: 3; in a subjunctive sense after פֶּן *lest* Gen. 3: 22, 32: 12, Ex. 1: 10, or לְמַעַן *in order that* Gen. 12: 13, 18: 19, Deut. 4: 1, Neh. 6: 13; or in the sense of a command אַל-תֵּרְחִיקוּ *go not far away ...* וְהָיִיתֶם *and be ye all ready* Josh. 8: 4, Ex. 12: 5-8, Num. 19: 2-7, 16-19, Deut. 5: 13, 15, so when the future has the jussive form Gen. 1: 14, Deut. 28: 8, 1 Kin. 1: 2, the following preterite if in the 2d person becoming equivalent to an imperative 1 Chron. 22: 11, 2 Chron. 18: 12, or when the future has the cohortative form Judg. 19: 13, comp. ver. 11; or expressing desire נָא וְאָבֵן *may thy word be verified ...* וּפְלִיחַ *and do thou turn ...* וְשָׁמְעָה *and hearken* 1 Kin. 8: 26, 28, 30, permission וְאָכְלָה *thou mayest give it and he may eat it* Deut. 14: 20, or necessity וְקָשְׁשִׁי *they must go and get straw* Ex. 5: 7; or denoting a general fact irrespective of time וְשָׁבְעוּ *they have enough ...* וְהִלִּיחוּ *and leave their abundance* Ps. 17: 14, Eccles. 3: 13, Jer. 3: 1, 18: 7-10, Am. 5: 19, Nah. 3: 12; or customary action in the past וָעֵלָה *used to ascend ...* וְהִשְׁקָה *and watered* Gen. 2: 6, 6: 4, 29: 2, 3, Ex. 33: 8-11, Num. 9: 21, Deut. 11: 10, Judg. 2: 19, 1 Sam. 1: 6, 2: 15, 19, 20, 2 Sam. 17: 17, 2 Kin. 3: 25, or in the present Jer. 20: 9. In 1 Kin. 18: 23 the future is continued in one clause by futures and in the other by Vav Consec. pret. in precisely the same sense, except that in the former case greater stress is laid upon each separate item, § 275. 1.

b. Vav Consecutive Preterite may also be used after the preterite when this suggests what is future; thus when it has the sense of the future perfect אִם-יִזְכְּרֵנִי *if thou remember me* (lit. shalt have remembered) ... וְיִשְׁתָּחֲוֶה *then pray shew kindness* Gen. 40: 14, 43: 9, Lev. 13: 56, 2 Sam. 15: 33, 20: 6, 2 Kin. 5: 20, 1 Chron. 17: 11, Job 11: 13, Isa. 16: 12, Ezek. 14: 9; or denotes the certainty of that which has not yet taken place, the so called prophetic preterite, וְנִשְׁפְּטוּ *their judges have been thrown down* (i. e. shall surely be thrown down) ... וְשָׁמְעוּ *and they shall hear* Ps. 141: 6, Isa. 2: 11, 5: 17, Joel 2: 23-27; or expresses a purpose already formed to be carried into effect hereafter, so frequently נָחֵתִי *I have set my bow in the cloud* (i. e. I intend to do so) וְהָיָה Gen. 9: 13, 17: 5, 6, 16, Ex. 31: 6, Josh. 8: 1, 2, Ezek. 15: 6, 7, and other verbs which are similarly prospective Gen. 17: 20, Deut. 15: 6, 7, Isa. 43: 14, Zech. 8: 3; or belongs to the present, and its sequences in the future are added by Vav

Consecutive with the preterite עָבָה הָרַחֵם *Jehovah has now made room for us* וּפְרִינֵנו and *we shall be fruitful* Gen. 26: 22, Deut. 4: 5, 6, 39, 30: 19, Judg. 11: 8, *who is David ...* וְלָקַחְתִּי *that I should take*, or interrogatively and *shall I take* 1 Sam. 25: 11, 1 Kin. 2: 6 וְיָשִׁית connects with רָדַעַת ver. 5), שְׁלַחְתִּי *I herewith send ...* וְאַסְפֵּהוּ and *thou wilt recover him* or *that thou mayest recover him* 2 Kin. 5: 6, Ezek. 3: 17, Amos 6: 8, 9; or involves the idea of contingency which is closely allied to that of futurity בְּמַעַט שָׁלַב *might easily have lain* (lit. almost lay) ... וְהִבֵּאתָ and *thus thou mightest have brought* Gen. 26: 10. Sometimes futurity is only suggested by the circumstances or by the general context וְנִשְׁמְרָתֶם and *ye shall take heed* (as determined by the hortatory aim of the whole passage, comp. הִשָּׁמְרָה ver. 9) Deut. 4: 15, 29: 8, וְאַמְרָה Jer. 13: 12, 13, Ezek. 13: 13-15, 17: 19, 20, Zech. 1: 3, Mal. 2: 15, 16; so וְהָיָה Isa. 2: 2 links itself in a general way with antecedent prophecies; and it must often be determined by the drift of the connection rather than by the immediate consecution whether וְהָיָה means *and it will come to pass* Gen. 12: 12, Deut. 26: 1, or *and it came to pass* § 275. 1. a. (3).

c. Vav Consecutive of the preterite has the same pointing with Vav Conjunctive, but a distinction is made in certain forms, chiefly in the first and second persons singular by the shifting of the accent from the penult to the ultimate, § 100. When this is not the case it is only the connection that can decide. If it is linked to a future or to any expression referring to the future, it is Vav Consecutive; otherwise it is almost invariably Vav Conjunctive.

PARTICIPLES.

§ 278. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נִפֹּל means *falling* Num. 24: 4, *fallen* Judg. 4: 22, or *about to fall* Jer. 37: 14. Their principal uses are the following, viz.:

1. They may express what is permanent or habitual, as general truths valid for all time, (Jehovah) אֹהֵב *loveth righteousness* Ps. 33: 5; *a generation* הֹלֵךְ *goeth*, and *a generation* בָּא *cometh* and the earth עֹמֶדֶת *abideth for ever* Eccles. 1: 4, 1 Sam. 2: 6-8, Job 5: 9-13, 20: 27, Ps. 22: 29, Prov. 8: 9, 21: 23; also a condition which is continuous or a course of action which is customary for a longer or shorter period, *he* מִזְבִּיחַ וּמִקְטֹרֶת *sacrificed and*

burned incense habitually 1 Kin. 3: 3, 4: 20, Gen. 39: 23, Ex. 18: 14, 2 Chron. 17: 11, Ps. 19: 2, Jer. 37: 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, like the Latin fut. pass. part. in *dus*, נֹרֵא not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְהֻמָּר *desirable*, נֹאכַל *fit to be eaten* Lev. 11: 47, Prov. 16: 16, Isa. 2: 22.

2. Where a particular time is intended the active participles most commonly relate to the present מְהֻלָּל *what seest thou* Jer. 1: 11, Gen. 4: 10, 27: 42, Ex. 18: 14, Judg. 9: 37 (with הִלֵּל), 2 Sam. 3: 13, 1 Kin. 6: 12, or to the proximate future, in which sense it is frequently preceded by הִנֵּה, הִנֵּה מְבִיא *behold, I am about to bring the flood* Gen. 6: 17, 7: 4, 19: 13, 48: 21, Ex. 10: 8, Isa. 3: 1, 5: 5, Jer. 28: 16; and passive participles to the past, נתון *given*, מושב *restored*, מורג *slain*, שְׁבוּר *kept*, עָשׂוּי *done*.

a. The active participles of neuter verbs, which have no passive forms, are used in a past as well as in a present or future sense, מת *dead* more frequently than *dying* or *about to die*, הֹלֵכִים *that went forth* Gen. 9: 18, הָבֵאִים *that came* Josh. 2: 3. This is occasionally the case with active verbs, when it is demanded by the connection הֹלֵכִים *that hath hunted venison* Gen. 27: 33; these are the gods הַמִּכִּים *that smote Egypt* 1 Sam. 4: 8, Gen. 48: 16, 2 Kin. 22: 18. Interpreters are not agreed whether לְקַחֲנִי Gen. 19: 14 means *who were to marry* or *who had married* Lot's daughters. Participles of passive form but active sense may be used of the present or proximate future, בֹּטְחִים *trusting*, § 90, נִלְחָם *fighting* or *about to fight*, but rarely those which are strictly passives, Gen. 19: 15, Ex. 5: 16, 1 Chron. 22: 19.

3. In narrations and predictions the time of the participle is reckoned not from the moment of speaking but from the period spoken of. They very commonly denote that which is contemporaneous with the event described, particularly in circumstantial clauses, *the two angels came ... ולוט ישב* and Lot (was) *sitting in the gate of Sodom* Gen. 19: 1; *he came to Shiloh ... וּבְדָרְוֹ קָרְעִים* with his *clothes rent* 1 Sam. 4: 12; *thou shalt meet a company of*

prophets יְרִיִם coming down 1 Sam. 10: 5; *they shall declare his righteousness unto a people* נִזְכָּר (who shall then be) born Ps. 22: 32, Gen. 29: 9, 41: 17, 42: 23, Deut. 4: 11, Josh. 6: 1, Judg. 13: 9, Ps. 102: 19; though they may upon occasion denote the relatively past, *David said to the young man* הַמַּגִּיד who had told him 2 Sam. 1: 13 or the relatively future *he did not tell him that he* בָּרַח was about to flee Gen. 31: 20.

4. The verb הָיָה *to be* is connected with active participles to form progressive tenses, which are more frequently employed in the later than in the earlier books of the Old Testament, *Moses* רָעָה הָיָה was keeping the flock Ex. 3: 1; it is also occasionally connected with passive participles to indicate the time to which they are to be referred or the aspect under which they are to be conceived, *his throne* יִהְיֶה נִכּוֹן shall be established for ever, 1 Chron. 17: 4, *let their habitation be* נִשְׁפָּהוּ desolated Ps. 69: 26.

a. Other examples with active participles, Gen. 37: 2, 42: 11, Ex. 37: 9, Judg. 1: 7, 1 Sam. 2: 11, 2 Sam. 3: 6, 1 Kin. 5: 15, 20: 40, 2 Kin. 17: 28, 2 Chron. 24: 12, Esth. 9: 21, Job 1: 14, Ps. 122: 2, Isa. 3: 7. The passive participle with הָיָה indicates a condition as existing rather than an act as performed at the time referred to, differing thus from the meaning of the primary tenses in the passive species, *all the people that came out* הָיוּ מְקֻלָּמִים were already circumcised Josh. 5: 5; this distinction which cannot be represented in English on account of the peculiar formation of the passive voice, is familiar in German, *sie waren beschnitten*, not *sie wurden beschnitten*, comp. Ex. 19: 11, 15, Deut. 28: 29, Josh. 8: 4, Ps. 73: 14, Isa. 2: 2. In Esth. 6: 1 this combination has lost its proper force and has become simply a compound tense *וַיִּקְרְאוּ וַיִּקְרְאוּ* and they were read before the king. The jussive יִהְיֶה, which is sometimes connected with participles Deut. 33: 24, Job 1: 21, is to be understood with בָּרוּךְ, אָרִיר, and in a few other cases. Jer. 2: 17 בָּצַת מוֹלֶכֶת seems best explained by the ellipsis of the relative *in the time that he was leading thee*, so Ezek. 27: 34, Gen. 38: 29, 40: 10.

b. The negative אֵין, which includes in its signification the substantive verb, is constantly used with participles, *there was no one interpreting* Gen. 41: 8, *I am not giving* אֵין נָתַן Ex. 5: 10, *straw is not given* ver. 16. The simple negative לֹא *not* is very rarely found with them לֹא עָזַר Job 29: 12; where it would be required, the preterite or fu-

ture tense, as the case may be, must ordinarily be employed, *all going down to the dust and הָיָה לֹא not saving alive* Ps. 22: 30.

INFINITIVE.

§ 279. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject or the predicate of a proposition, or it may be governed by a verb, and in its construct form by a noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The absolute infinitive is in a very few instances used as a subject, *מִהֲיֹדוֹת הַיֹּדֶה מִלֵּךְ what doth your reproof reprove?* Job 6: 25, *אֲכַל to eat much honey is not good* Prov. 25: 27, Eccles. 4: 17, or a predicate *the effect of righteousness shall be הַשָּׁקֵט וְהַבְטָחָה quietness and confidence* Isa. 32: 17; the construct more frequently, either without *לֵךְ to do justice is a joy to the righteous* Prov. 21: 15, 13: 19, Gen. 2: 18, or with it, Esth. 5: 8, Ps. 92: 2, Prov. 21: 9 comp. 25: 24; Esth. 1: 7, *the words of the wicked are אֲרִבְרֵם to lie in wait for blood* Prov. 12: 6. In apposition with the subject 2 Sam. 13: 16. Pronouns and predicates referring to an infinitive may be in the masc. as the more primary form, § 198, Jer. 2: 19, or in the fem. as a substitute for the neuter, § 198. a, 1 Sam. 18: 23, 25: 31, 2 Sam. 3: 37, Isa. 1: 12, Jer. 2: 17, 9: 23, 23: 14.

b. The infinitive retains its absolute form, when separate and unconnected, but the construct form is assumed, when it is in close relation with other words. The latter is accordingly used not only as in nouns, which may be in the construct relation with following nouns, but commonly also when governed by a verb, noun or preposition. The absolute infinitive is rarely governed by a verb, *לִמְדוֹ הַיָּטִב learn to do well*, *אֲשֶׁר הַמֶּלֶךְ redress wrong* Isa. 1: 17, *until he knows מֵאֵל to refuse the evil, וּבָחֹר and to choose the good*, 7: 15, *וְלֹא-אָבִי בְרַחֲבֵי הַדֹּר, and they would not walk in his ways*, 42: 24, *thou wilt make us offscouring וּמֵאֵל and refuse* Lam. 3: 45, Job 13: 3, Isa. 57: 20, Jer. 9: 4; still more rarely by a noun *הַדֶּךְ הַשָּׂפֵל the way of understanding* Prov. 21: 16, 1: 3, and almost never by a preposition 1 Sam. 1: 9. The construct infinitive when governed by a verb or noun is usually though not invariably preceded as in English by the preposition *לֵךְ to*, *אֲכַל I shall be able to fight with him* Num. 22: 11, but see Gen. 37: 4, Ex. 2: 3, etc.; *עַתָּה לֵבְנָה וְעַתָּה לָמוּת a time to be born and a time to die* Eccl. 3: 2 ff.; *לֵךְ* is less frequently omitted in prose than in poetry, *I know not (how) אֲנִי נֹכַח to go out and to come in* 1 Kin. 3: 7, *מֵאִתָּה הַכֶּלֶם thou hast refused to be ashamed* Jer. 3: 3, Mal. 2: 16, Job 33: 32, *עֲתִידִים עֵר, ready to rouse leviathan* Job 3: 8. *לֵךְ* is not prefixed to an infinitive, which is preceded by a noun in the construct state *בְּשָׁנָה בִּנְתַן in the year of Tartan's*

coming Isa. 20: 1, עַתָּה כְּפֹר וְעַתָּה רָקֹד *a time of mourning and a time of dancing* Eccl. 3: 4. Such verbs as בָּלָה *to finish*, יָרָא *to fear*, עָצַר *to hinder*, and צִוָּה used negatively *to command* not to do anything, may be followed by מִן *from* with the infinitive. Thus Moses finished מִדְּבַר speaking lit. *from speaking* Ex. 34: 33, so Lev. 16: 20, Josh. 19: 51 (but לְ ver. 49), 1 Sam. 10: 13, 2 Sam. 6: 18, 1 Chron. 16: 2, Ezek. 43: 23, but בָּלָה לְדַבֵּר *he finished speaking* lit. *to speak* Gen. 18: 33, which is the more usual construction. יָרָא לֵשְׁבֹת *he feared to dwell*, Gen. 19: 30, but אֶל־יִרְאָה מִרְדָּה *fear not to go down* Gen. 46: 3, Ex. 3: 6, 34: 30; *he hath restrained me* מִפָּדֹת *from bearing* Gen. 16: 2; *I shall command* מִהַמְטִיר *not to rain* lit. *from raining* Isa. 5: 6, though the more usual construction would be לֹא־יִמְטֵר *not to rain* Gen. 3: 11, Ruth 2: 9, 1 Kin. 11: 10, 2 Kin. 17: 15, Jer. 35: 14. מִן is also used with the infinitive in other connections in a negative sense *his eyes were dim* מִרְאֵה so as *not to see* lit. *from seeing* Gen. 27: 1, מַעֲשֹׂת *not doing thy ways* מִמְצֹא *not finding thy pleasure* Isa. 58: 13, 56: 6, Job 34: 30, 2 Kin. 23: 33 K'ri (once even before a future מִן־יִקְוֶמוּן Deut. 33: 11); or to indicate comparison, § 264, *to trust in Jehovah is better* מִבְּטַח *than to confide in man* Ps. 118: 8, 9, Eccles. 4: 17, though לְ may likewise be retained before the infinitive and comparison be suggested by the connection rather than expressed, יָצַר לְקִלְיוֹן *too little to be* Mic. 5: 1.

c. The preposition לְ is used with the infinitive to express (1) design or purpose, *he went up* לְעֹבְדָהּ וְלִשְׁחֵטָהּ *to worship and to sacrifice* 1 Sam. 1: 3, Ex. 21: 14, 32: 29, Lev. 10: 10, 11, Deut. 4: 38, Job 5: 11, 32: 30, Ezek. 17: 14. (2) the result, *thou shalt keep the charge of Jehovah* לְלֶכְתָּהּ so as *to walk in his ways* לְשָׁמֵר *to keep his statutes* 1 Kin. 2: 3, 4, 14: 8, 1 Sam. 19: 5, Ezek. 17: 15, 18; this may be practically equivalent to a limit of time *he shall eat butter and honey* לְדַעְתּוֹ *until he knows* Isa. 7: 15; or to the Latin gerund in *do* לְאָמַר *spoke saying* lit. so as *to say*, Lev. 10: 3 (but Num. 6: 23 אָמַר by § 280. 2), בָּרָא לַעֲשׂוֹת *created so as to make*, made by a creative act Gen. 2: 3, 34: 7, Lev. 21: 9, Deut. 11: 19, 1 Chron. 10: 13, Ps. 103: 20, Jer. 11: 17, 44: 17, Ezek. 14: 13. (3) the time of an action לְשֵׁלַח *at Joab's sending* i. e. *when Joab sent* 2 Sam. 18: 29, Gen. 24: 63, Ex. 14: 27, Deut. 23: 12. (4) a periphrastic future, אֲשֶׁר לָהוֹת *that which is to be* Eccles. 3: 15, מַה־לַּעֲשׂוֹת *what is there to do* i. e. *what shall I do* Isa. 5: 4, 5, 37: 26, 38: 20, 2 Chron. 12: 12, 36: 19, Prov. 18: 24, הָיָא לְבֹא *the sun was about to set* Gen. 15: 12, Josh. 2: 5, הָיָה לָהֶם *they came to be* 1 Sam. 14: 21. This form of expression may be suggestive of an intended action, לְכַרֵּת *one is to cut*, intends to cut Isa. 44: 14, 2 Sam. 14: 16, 2 Chron. 11: 22, Esth. 7: 8, Prov. 20: 25, Hos. 12: 3; or of possibility, אֵין לְהוֹסִיקָהּ *it is not possible to add to it and לְהוֹצִיָּהּ there cannot be taken from it* Eccles. 3: 14, 2 Chron. 20: 6; necessity, לְהוֹצִיָּהּ *is to bring out* i. e. *must bring out* Hos. 9: 13, לֹא לְהוֹכִיר *one must not make mention* Am. 6: 10, Job 30: 6; propriety or duty לֹא־יִרְשָׁתָהּ *is not to be registered* 1 Chron. 5: 1, 9: 25, לְעֹזֵר *should one help the wicked* 2 Chron. 19: 2, לְהַכּוֹת *you ought to smite* 2 Kin. 13: 19. In some instances it is doubtful whether לְ with the inf. is a periphrastic future or is to be otherwise explained Eccles. 9: 1, Jer. 17: 10, Hab. 1: 17, Job 36: 20. Various other prepositions

may precede the infinitive, as *ב* *in*, *כ* *like*, *אֶת* *until*, *עַל* *upon*, *לְמַעַן* *in order to*, *בְּיָן* *because of*, *לְפָנַי* *before*, etc. Their occurrence before finite forms of the verb in lieu of conjunctions is rare and exceptional, Gen. 31: 20. There is an occasional ellipsis of the infin. *הָיָה* *to be* after a preposition, *he removed her מִבְּרִיחָהּ from being queen* 1 Kin. 15: 13, Isa. 7: 8, 17: 1, 25: 2, Jer. 48: 2, Job 34: 30.

d. The infinitive in the construct before its subject. *בְּהַבְרָאם* *in their being created* i. e. *when they were created*; *בַּיּוֹם הַהוּא* *in the day of Jehovah God's making earth and heaven* Gen. 2: 4; *לֹא הָיָה מַיִם* *there was no water* Gen. 1: 9; *לְשִׁתּוֹת הָעָם* *for the drinking of the people* Ex. 17: 1, 2 Kin. 14: 22; compound subject Jer. 29: 2; pronominal suffix as subject, Lev. 16: 1, Num. 30: 16, Deut. 12: 30, 2 Sam. 5: 13; the infin. and suffix instead of a finite tense, *וְשִׁבְתִּי* *and my dwelling* (shall be) i. e. *I shall dwell* Ps. 23: 6, so Job 9: 27, Zeph. 3: 20, Dan. 11: 1. Before its object, *וְיָצֵאתָ* *the accepting of the person of the wicked* Prov. 18: 5, *וְיָצֵאתָ* *to yield its strength* Gen. 4: 12, 1 Kin. 16: 21. Construct before its subject and governing an object, Gen. 5: 4, 13: 10, 41: 39, 46: 30, 50: 14, Ex. 7: 25, Deut. 1: 4, 4: 14, 2 Sam. 14: 13, 1 Kin. 13: 31, 2 Kin. 5: 7, 2 Chron. 34: 19, Isa. 29: 13, Jer. 24: 1, 28: 12, 32: 16, 34: 8, 36: 27, 40: 1. The object interposed before the subject, 2 Sam. 18: 29; a particle so interposed Job 34: 22. The infinitive preceded by a noun in the construct state receives the article properly belonging to the noun in Gen. 2: 9, Num. 4: 12, §§ 248. 6. c, 259.

e. The negative adverb ordinarily used with the infinitive is *לֹא*, *I commanded thee לֹא לִבְלֹאֲלִי אֲכַל* *not to eat* Gen. 3: 11, Deut. 4: 21, 12: 23, 17: 20, 1 Kin. 11: 10, Jer. 35: 8, 38: 26, Ezek. 13: 22, 17: 14, Dan. 9: 11; once *לֹא* 2 Kin. 23: 10; with the prep. *בְּ*, *לֹא בְּלֹאֲלִי* Num. 14: 16, Ezek. 16: 28, *לֹא בְּלֹאֲלִי* occurs before the pret. or fut. Ex. 20: 20, 2 Sam. 14: 14, Jer. 23: 14, 27: 18, Ezek. 13: 3; *לֹא עָרַבְתָּ* four times before a pret. in the same phrase, Num. 21: 35, Deut. 3: 3, Josh. 8: 22, 11: 8.

§ 280. 1. The absolute infinitive, expressing simply the essential idea of the verb apart from all modifications of tense, number and person, may be introduced without logical connection as an exclamation, *וְהָיָה הָרֹגֶה* *lo! slaying oxen!* and *וְהָיָה הָרֹגֶה* *killing sheep!* eating flesh! and drinking wine! Isa. 22: 13, 21: 5, 59: 4, 13, Jer. 7: 9, Hos. 4: 2, 2 Chron. 31: 10, Job 15: 35, or in apposition to some preceding word by which attention is directed to it, *וְהָיָה הָרֹגֶה* *I will tell you what I will do* take away the hedge, *וְהָיָה הָרֹגֶה* *break down the fence* Isa. 5: 5, 58: 6, 7, Jer. 9: 23, 23: 14.

a. In a very few instances the construct infinitive is similarly used, Ezek. 21: 31, Mal. 2: 13.

2. Or it may be used in an explanatory clause, defining the mode of a preceding action or the circumstances attending it, as the Latin gerund in *do* or the English participle, *they tare me* תָּרַק *gnashing their teeth at me* Ps. 35: 15, 16, *I will perform all* הָיִל וְהֵלַךְ *beginning and ending* 1 Sam. 3: 12, Gen. 30: 32, Ex. 30: 36, Deut. 9: 21, 13: 16, 27: 8, 2 Sam. 8: 2, Job 15: 3, Isa. 30: 14, 57: 17, Hab. 3: 13, Zech. 7: 3. The principal verb may be thus repeated for the sake of a fuller statement, *we devoted them ...* הִתְּחִיל *devoting every city, men, women and children* Deut. 3: 6, which is commonly made by adding another verb in the absolute infinitive, *Jehovah will smite Egypt* וְרָפָא נָקָה *smiting and healing* Isa. 19: 22, 1 Kin. 20: 37, 2 Kin. 4: 43, 2 Chron. 36: 15, Jer. 11: 7, 12: 17, Joel 2: 26.

a. Infinitives are thus used as explanatory of a preceding absolute infinitive, Jer. 32: 33, or imperative Isa. 7: 11. A finite verb is added to each infinitive, Isa. 31: 5. The subject of the infinitive differs from that of the principal verb, Jer. 22: 19, 31: 2. Some absolute infinitives are so frequently employed in this subsidiary manner, that they are practically reduced to adverbs, e. g. תָּרַק Josh. 3: 16, הִתְּחִיל, § 236. 3 (2).

3. Continuing a principal clause it may be used instead of the finite form represented in the preceding verb, and borrow its complexion as to tense and other relations from it, וַיִּתְּקֵנוּ *and they blew with trumpets* וַיִּשְׁבְּרוּ *and brake the pitchers* prop. there was *breaking pitchers* Judg. 7: 19; *all this* רָאִיתִי וְנָתַחֵן אֶת־לִבִּי *I have seen and applied my heart* Eccl. 8: 9; *they shall buy fields for money* וַיִּכְתּוּב *and write the papers* וַיִּתְּחוּם *and seal (them)* וַיִּהְיוּ *and take witnesses* Jer. 32: 44.

a. It may thus continue a past tense, Gen. 41: 43, Ex. 8: 11, 1 Sam. 2: 28, 1 Kin. 9: 25, 1 Chron. 5: 20 (change of subject), 2 Chron. 28: 19, Neh. 8: 8, 9: 8, 13, Esth. 3: 13, 9: 6, 12, 16-18, Eccl. 9: 11 (but see 4: 1, 7), Jer. 14: 5, 19: 13, 37: 21, Zech. 3: 4, 7: 5, Dan. 9: 5, 11; or a future, Lev. 25: 14, Num. 30: 3, Deut. 14: 21, Josh. 9: 20, Zech. 12: 10; a jussive future, Esth. 2: 3, 6: 9; imperative Am. 4: 5; present Ezek. 11: 7; participle, Hab. 2: 15; construct infinitive Ex. 32: 6, 1 Sam. 22: 13, 25: 26, 33. A

verbal noun is similarly used, Isa. 8: 6; and occasionally a construct infinitive e. g. for the pret. 2 Chron. 7: 3, fut. 1 Chron. 21: 24, 2 Chron. 7: 17, Obad. ver. 4, part. Jer. 44: 19.

b. The absolute infinitive is sometimes used for a finite form, when no verb precedes in the same sentence, *חָלַב עַם-שָׂדֵי יִסּוּר* (shall) *the fault-finder contend with the Almighty* Job 40: 2. The subject of the infinitive is expressed in this instance, as in others when perspicuity requires it, so *הַחַיּוֹת רָצוּ וְשָׁבוּ* *the living creatures ran and returned* Ezek. 1: 14, *שִׁבַּח אֱלֹהֵי* *I praised* Eccl. 4: 2, Gen. 17: 10, Lev. 6: 7, Num. 15: 35, Esth. 9: 1, Ps. 17: 5, Prov. 17: 12.

4. At the beginning of a clause it may be a substitute for the imperative, *זָכוֹר* *remember the sabbath-day* Ex. 20: 8, *הֵלְכוּ* *go and say* 2 Sam. 24: 12, Ex. 13: 3, Deut. 1: 16, 5: 12, 16: 1, 31: 26, 2 Kin. 3: 16, 5: 10, Neh. 7: 3, Isa. 37: 30, Jer. 2: 2, 19: 1.

§ 281. 1. The absolute infinitive is often joined with the finite forms to add emphasis or intensity to the idea, which may be variously expressed in English, *מוֹת תָּמוּת* *thou shalt surely die*, Gen. 2: 17, *רָאָה רָאָה* *we plainly saw* Gen. 26: 28, *הָאִישׁ שָׁאַל שְׂאֵל* *asked very strictly* Gen. 43: 7, *הָיִיתִי הַרְעוּתִי* *I have done very wickedly* 1 Chron. 21: 17, *לֹא הִשְׁמִיד אֲשַׁמֵּד* *I will not utterly destroy* Am. 9: 8.

a. Ewald distinguishes the following cases; when there is (1) a contrast with what precedes, *הָרַג הַחֶרֶם* *thou shalt surely kill him* Deut. 13: 10, Judg. 1: 28, 2 Sam. 24: 24, Lam. 5: 22, Ezek. 16: 4, or follows Gen. 2: 16, Deut. 30: 18, Ps. 118: 13, 18, or both the contrasted acts are emphasized, Num. 30: 15, 16, Ps. 126: 6. (2) Implied contrast, as when something is not what might have been expected, Am. 3: 5, or a conditional suggestion is tacitly opposed to its opposite, Ex. 19: 5, Num. 12: 14, Judg. 14: 12, 1 Sam. 12: 25, or a particle of limitation as *כִּי* or *אֲף* *only* sets an act over against every thing beside, Gen. 27: 30, 44: 28, Judg. 7: 19. (3) A question, which involves its own answer, and is rhetorically stronger than a direct statement Gen. 37: 8, Judg. 11: 25, 1 Sam. 2: 27, Isa. 50: 2, Ezek. 14: 3, Zech. 7: 5. (4) An act regarded as absolutely certain or as possessing a high degree of intensity or completeness, Deut. 31: 29, Judg. 15: 2, 1 Sam. 14: 28, 22: 22, 24: 21, 25: 28, 2 Kin. 5: 11, 18: 30, Job 27: 22, Jer. 20: 15, 37: 9, Hos. 4: 17, Joel 1: 7, Am. 5: 5. (5) An earnest asseveration, remonstrance, command or threatening, Gen. 15: 13 Ex. 19: 12, 13, Ruth 2: 16, Job 13: 5, Am. 7: 17, Zech. 11: 17.

b. The infinitive is mostly of the same species with the finite verb to which it is added, Num. 16: 13, 22: 17, Josh. 24: 10, 2 Sam. 17: 10, 11,

2 Kin. 18: 33, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal סָקַל וְסָקַל Ex. 19: 13, 21: 22, 22: 11, 12, 2 Sam. 23: 7, Job 6: 2, Piel Josh. 24: 10(?), Pual טָהַר טָהַר Gen. 37: 33, H phil עָרַם וְעָרַם 1 Sam. 23: 22, Hophal מוֹת וּמוֹת Ex. 19: 12, Hithpael מוֹת וּמִתְמַטֵּה Isa. 24: 19; or one derivative species with another of like signification, הִפְחִיחַ לֹא נִפְחִיחַ Lev. 19: 20, הִחַלֵּל לֹא חָתַלֵּל Ezek. 16: 4, 1 Sam. 2: 16, 2 Kin. 3: 23. Occasionally the infinitive is borrowed from a cognate verb, אָסַף אָסַף Zeph. 1: 2, Jer. 8: 13 (אָסַף and סָאֵף), אָדוּשׁ אָדוּשׁ וְרִשְׁטָנִי Isa. 28: 28 (אָדוּשׁ and רִשַּׁשׁ), Jer. 48: 9. For the sake of greater emphasis the prolonged form of the plural ending in the future is sometimes adopted in verbs joined with the abs. inf. שָׁמַר וְשָׁמְרוּ Deut. 6: 17, 11: 22, 1 Sam. 2: 16. The negative adverb commonly stands before the finite form of the verb הִבְרַחְנִי לֹא Num. 23: 25, Jer. 13: 12, rarely before the infinitive and only when special emphasis is laid upon the negative, לֹא-מִוֹת הָמָיוֹן Gen. 3: 4, 2 Kin. 8: 10 K'thibh, Ps. 49: 8, Jer. 3: 1, Am. 9: 8.

c. The construct infinitive is very rarely used in such combinations instead of the absolute, חָבַל וְחָבַל Neh. 1: 7, הִיוֹתָאֲתִיתָ Ps. 50: 21; once it is added in a varied form to a preceding construct infinitive, פָּהַגְלוּ וְנִגְלוּ 2 Sam. 6: 20. The finite verb is repeated, רָשִׁיב וְרָשִׁיב 2 Sam. 15: 8 K'thibh, Gen. 48: 19, Judg. 5: 7, 1 Sam. 17: 13, to which another verb is added Jer. 10: 25, Obad. ver. 16. Imperatives of the same species Judg. 4: 18, 1 Sam. 24: 12, 2 Sam. 20: 16 or of different species are combined, Isa. 29: 9, Hab. 1: 5, Zeph. 2: 1. A verbal noun takes the place of the infinitive, עָרִיחַ וְעָרִיחַ Hab. 3: 9, or is added to it Isa. 22: 18.

2. When the absolute infinitive follows the verb it sometimes expresses continuance or repetition particularly with verbs of motion and when two infinitives are connected together, וַיֵּצֵא וַיָּצֵא נֶשׁוּב and *it went out going and returning* i. e. it kept going to and fro Gen. 8: 7, so ver. 3, 12: 9, וַיֵּלְכוּ וַיִּלְכוּ הֵלֵךְ they *went on lowing as they went* 1 Sam. 6: 12, וַיַּדְבֵּר וַיְשִׁיב אֲלֵיכֶם הִשְׁמַע וַיְדַבֵּר and *I spake to you acting early and speaking* i. e. continuously and earnestly Jer. 7: 13.

a. Thus, וַיִּשְׁפֹּט שָׁפֹט he *judges, judges* i. e. *is always judging* Gen. 19: 9, וַיֵּאָכֵל וַיֵּאָכֵל he *is also forever devouring* Gen. 31: 15, וַיִּצְרֶה וַיִּצְרֶה he *has gone on refining* Jer. 6: 29, וַיָּבֹא וַיָּבֹא and *he shall come repeatedly* Dan. 11: 10, Num. 11: 32, 16: 13, Judg. 14: 9, 2 Kin. 2: 11, Jer. 23: 17, 29: 19. This order of the words, however, quite frequently has the same signification as when the infinitive precedes the verb, and simply expresses certainty or intensity. Thus וַיֵּלֶךְ וַיֵּלֶךְ אֶל-מִצְרָיִם and *I will go down with thee to Egypt* will also surely bring thee up Gen. 46: 4, so Josh. 7: 7, 2 Kin. 5: 11. In Num. 24: 10, Josh. 24: 10 וַיְבָרֶךְ בְּרוּךְ might mean *kept on blessing* these three

times, but not Num. 23: 11 when it had been done but once. When used with the imperative, the abs. infin. always follows: שָׁמְעוּ שְׁמִיעִי may mean *hear attentively* Job 13: 17, 37: 2, or *hear on*, continue to hear, Isa. 6: 9, Num. 11: 15, Judg. 5: 23, Jer. 22: 10. The absolute infinitives denoting continuous action in a few instances precede the finite verb וַיֵּצֵאוּ הָלֵכִים *they walk, mincing as they walk* Isa. 3: 16, Jer. 50: 4.

b. When two verbs are connected together to express continuous action, a participle, § 278. 1, is sometimes substituted for the absolute infinitive in the case of one or both, עָלָה וּבֹאָה ... הָיָר עָלָה 2 Sam. 15: 30, הָלֵךְ Jer. 41: 6, 2 Sam. 16: 5; an adjective may even take the place of the second, וַיֵּלֶךְ הַלֵּוֹי וְגִלְלִי Gen. 26: 13, 2 Sam. 5: 10, 1 Chron. 11: 9, מְרַדֵּי הַלֵּךְ ... הַלֵּוֹי וְהַלֵּוֹי Judg. 4: 24; the finite verb is omitted in הָלֵךְ וְגִלְלִי Esth. 9: 4, 1 Sam. 2: 26, Jon. 1: 11; the substantive verb takes its place, הָיָר הַלֵּוֹי וְהַלֵּוֹי Gen. 8: 5, 2 Chron. 17: 12. The second verb may also be put in one of the finite tenses, הָלֵכִים הָלֵךְ Josh. 6: 13, הָלֵךְ וְהָלֵךְ ... הָלֵךְ 2 Sam. 16: 13, 13: 19, or even both verbs 2 Kin. 21: 13.

§ 282. Constructions begun with a participle or infinitive are not infrequently continued in the preterite or future, since these tenses are the fundamental forms of the verb and include within their scope all the relations of time and mode, לְהַיָּוִת *in order to widows' being their prey* and יִבְזִי *that they may plunder orphans* Isa. 10: 2, מוֹלִיךְ *leading counsellors away spoiled* and יַהֲדוּלֵל *he maketh judges fools* Job 12: 17.

a. The absolute infinitive may thus be continued by the preterite, Josh. 6: 13, Jer. 23: 14, or the future Job 15: 35, Isa. 58: 5-7. The construct infinitive by the preterite 1 Sam. 4: 19, 2 Chron. 16: 7, Ezek. 13: 8, 16: 31; Vav consec. pret. Gen. 9: 14, Josh. 23: 16, 1 Kin. 2: 37, 2 Kin. 18: 32; future, 1 Kin. 8: 35, Job 11: 5, 33: 17, Isa. 1: 15; Vav consec. fut. Ps. 50: 16, 92: 8, Isa. 30: 12, Ezek. 25: 15. Participles by the preterite, 2 Sam. 3: 34, Ps. 15: 2, 3, 22: 30, Am. 5: 7, 8; future Ps. 49: 7, 104: 32, Isa. 5: 8, 31: 1; Vav consec. fut. Gen. 27: 33, 1 Sam. 2: 6, Job 3: 21, Jer. 13: 10.

§ 283. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred

from their obvious signification, הוּאִיל הָלַךְ *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5: 11, לֹא אוֹסִים עוֹד אֲרַחֵם *I will no more add to pity* i. e. *will not again pity* Hos. 1: 6, מִנְּשִׁים הֵלֵךְ *being early to go* or *going early* Hos. 6: 4, הוּאִיל וְרָאִיתִי *shall I endure and see* i. e. *endure to see* Esth. 8: 6, *if ye have dealt truly* וַתַּמְלִיכוּ *and made Abimelech king* i. e. *in making him king* Judg. 9: 16, Deut. 1: 5, 31: 12, Job 6: 9, 19: 3, Prov. 23: 35, Cant. 2: 3, Isa. 42: 21, 52: 1, Lam. 4: 14, Zeph. 3: 7, Zech. 4: 10.

a. This coordination most frequently occurs, when the second verb expresses the principal idea and the first simply qualifies it, and might consequently be rendered by an adverb, אַל תִּרְבּוּ דַבָּרַי *do not multiply speak* i. e. *speak much* 1 Sam. 2: 3, Ps. 51: 4, הִעֲמִיקוּ שְׁחָתוֹ *they have deepened corrupted* i. e. *deeply corrupted* Hos. 9: 9, וַיִּמְחַר וַיָּרַץ *and he hastened and ran*, ran hastily 1 Sam. 17: 48, 16: 16, Ps. 37: 7, Isa. 3: 26. In other instances of this sort the second verb is put in the infinitive וַיִּסַּף שֵׁלַח Gen. 8: 10 *and he added to send* or וַיִּשְׁלַח *1 Sam. 19: 21 and he added and sent*, for *he sent once more*; וַתָּשׁוּב לְרֹאיוֹת Job 7: 7 *return to see* or וַתֵּבִיחַ Eccl. 4: 7 *return and see for see again*; וַתָּבֹא הִקְרִיב לָבוֹא *brought near to come*, came near Gen. 12: 11, נִחַפְתָּ לְבָדֶיךָ *didst hide thyself to flee*, flee secretly 31: 27, הָקִשְׁתָּ לְשִׂאִיל *thou hast been hard in asking*, asked what is hard 2 Kin. 2: 10, 1 Kin. 14: 9, Ps. 33: 3, 126: 2, 127: 2, Joel 2: 20, Am. 4: 4, Jon. 4: 2, Mic. 6: 8, 13. This order is sometimes reversed and the qualifying verb put in the infinitive, thus we find both הִפְלִיא לְהַעֲזֹר *he was wonderfully helped* 2 Chron. 26: 15 and עָשָׂה לְהִפְלִיא *he did wonderfully* Joel 2: 26.

b. In the following instances the verbs thus co-ordinated have different subjects, אוֹבֵל נִכְה-בִּי *I shall be able, we shall smite him* i. e. *I shall with our aid be able to smite him*, Num. 22: 6, לֹא הוֹסִיפִי וְקָרְאוּ לָךְ *thou shalt not add they shall call thee* i. e. *thou shalt no more be called by them*, Isa. 47: 1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲכִלָּה *I know not (how) I shall flatter* i. e. *how to flatter*, Job 32: 22; יָדַעְתִּי וְאָמַצְתִּהוּ *I knew and might find him* i. e. *how to find him*, Job 23: 3.

OBJECT OF VERBS.

§ 284. When the predicate is a verb it may be extended by the addition of a direct or indirect object, an adverb or some other qualifying expression. The object of a transitive verb ordinarily stands after both the verb

and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it **אֵל** the sign of the definite object; if a personal pronoun, it is suffixed either to **אֵל** or to the governing verb.

a. The usual order of words in Hebrew is verb, subject, object, Gen. 1: 1, 21; but in a circumstantial clause, § 309, the subject, to which attention is specially drawn, precedes the verb 1: 2, 2: 5, 6. Of two objects the near will precede the remote 3: 20, 5: 2, and the direct the indirect 2: 20, 21; and subsidiary expressions follow 1: 24, 26, 2: 8, 3: 8. If the object, whether direct or indirect, be a pronoun, it will immediately follow the verb 1: 17, 22, 29, 2: 19, 4: 15, 25. The order is, however, liable to such modifications as emphasis may require. Thus, if stress be laid upon the subject, it may precede the verb 3: 13; 4: 15, Ps. 3: 6, from emphasis of contrast Ps. 1: 6 or of parallelism Ps. 2: 1, 2, 10. So the object may precede the verb, whether direct, Gen. 3: 10, 15, 18, (emphasis of parallelism) Ps. 3: 8, or indirect (emphasis of contrast) Gen. 1: 5, 3: 16, 17 comp. ver. 14 4: 5 comp. ver. 4; the remote object may precede the near (emphasis of parallelism) Ps. 2: 8, or the indirect may precede the direct Gen. 1: 5, 8, 10, 3: 21. The time, place and manner of an action belong properly at the end of a clause Gen. 1: 9, 20, 3: 8, 14; though they may be placed at the beginning 1: 1, 3: 19, or wherever perspicuity or emphasis may seem to demand 3: 24, 4: 24. The removal of a word from its natural position to the end of a clause is also sometimes emphatic, thus the subject Ps. 34: 22, the indirect pronominal object Ps. 4: 4, and the vocative **יְהוֹה** ver. 7.

b. A noun, which is the direct object of a verb, may receive **אֵל**, whether it is definite, § 249, by signification, as a proper noun, *God tempted אֵל-אַבְרָהָם Abraham* Gen. 22: 1, or is made so by the article, *God saw אֵל-הָאוֹר the light* Gen. 1: 4, a pronominal suffix, *take, now, אֵל-בְּרַכְתִּי my blessing* Gen. 33: 11, or construction with a definite noun, *Jacob called אֵל-שֵׁם הַמָּקוֹם the name of the place* Gen. 35: 15. The particle **אֵל** is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb or if a verb has more than one definite object, **אֵל** may be repeated before each of them, *I have given אֵל-הָאָרֶץ הַזֶּאת this land ... אֵל-הַכֵּנִיזִי the Kenite and the Kenizzite, etc., etc., Gen. 15: 18-21; they stripped אֵל-יוֹסֵף Joseph of his coat אֵל-כִּתְּלֵי הַפָּסִים the full-length coat* Gen. 37: 23, Ex. 35: 11-19, Lev. 7: 3, 4, 2 Chron. 29: 18, 19; or it may stand before a part of them only, Ex. 33: 2, Deut. 12: 6, 1 Kin. 1: 44, or it may be omitted altogether, Deut. 11: 14. In a very few instances the article is

dropped after **אֵל**, which of itself indicates the definiteness of the noun, *he reared up for himself אֶת־מַצֵּבֶת the pillar* 2 Sam. 18: 18; and *carver strengthened אֶת־צֹלָחַם gilder* Isa. 41: 7, where the omission of the article is poetic, § 250; *אֶת־פָּרִעַשׁ אָחִי* 1 Sam. 26: 20 is definite in thought, if not in form, as David meant himself; Lev. 20: 14, Judg. 7: 8, 2 Sam. 4: 11, Job 13: 25, Eccl. 7: 7, Ezek. 16: 32.

c. Pronouns with **אֵל** *אֶת־זֶה this ye shall eat* Lev. 11: 9; *put אֶת־זֶה this (fellow) in the prison* 1 Kin. 22: 27, Gen. 44: 29, Ps. 92: 7; *אֶת־אֲשֶׁר־אָמַר whom they have cast into the prison* Jer. 38: 9; *he knew אֶת־אֲשֶׁר־עָשָׂה what his youngest son had done to him* Gen. 9: 24; *אֶת־מִי חָרַפְתָּ whom hast thou reproached?* Isa. 37: 23. It does not occur before the neuter **מֶה**; Jer. 23: 33 is only an apparent exception, since it stands before the entire expression quoted from the words of the people. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, **כָּל** *all, every*, Gen. 1: 29, 8: 21, 9: 3, 41: 48, 56, **אִישׁ** *any one, each* Ex. 21: 28, Num. 21: 9, **אֶחָד** *one* 1 Sam. 9: 3. With personal pronouns, **וַיְבָרֶכֶה אֹתָם** Gen. 32: 1, or **וַיְבָרֶכֶם** Gen. 48: 20 *and he blessed them*.

d. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, **נָפַל אֶת־הַחֹבֶל נָחַל as for the iron, it fell** 2 Kin. 6: 5; **הָיוּ אֲנָשִׁים אֵלֶּה אֶת־כָּל־הָאֲנָשִׁים as for all these (they were) men of valour** Judg. 20: 44; **אֶת־הַחֻקֹּתֵי אֶת־הַחֻקֹּתֵי as for my statutes they did not walk in them** Ezek. 20: 16, 17: 21, 35: 10, 43: 7, 44: 3, Dan. 9: 13, Hag. 2: 5, Zech. 8: 17; so also in a sort of loose apposition to preceding statements Ex. 1: 14, 1 Kin. 6: 5, Ezek. 14: 22. **לְ** occasionally stands in a similar manner before a noun placed absolutely, **לְשָׁרִים** Isa. 32: 1, Ex. 27: 3, 19, 2 Chron. 7: 21, Eccl. 9: 4. Some regard **אֵל** as the sign of the object in such passages as **בָּא הָאֲדָרִי וְאֶת־הַדְּלוֹת 1 Sam. 17: 34**, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, **אֵל** is the preposition *with*, § 240, and the passage is to be rendered *the lion came and (that too) with the bear*, so Gen. 49: 25, Num. 3: 26, Josh. 17: 11, 1 Sam. 26: 16, 1 Kin. 11: 25, etc.

e. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, **יָתֵן אֶת־הָאָרֶץ dandum est terram, let the land be given** Num. 32: 5, **וַיִּגְדַּל לְרֵבְקָה אֶת־הַדְּבָרִי וַיִּשְׁמַע and there was told to Rebekah (i. e. some one told her) the words of Esau** Gen. 27: 42, so Gen. 4: 18, 17: 5, Ex. 10: 8, 21: 28, 25: 28, 27: 7, Lev. 10: 18, 13: 56, 14: 48, 16: 27, Num. 14: 21, 26: 55 (but see ver. 53), Deut. 12: 22, 20: 8, Josh. 7: 15, 2 Sam. 21: 11, 22, 1 Kin. 2: 21, Esth. 2: 13, Ps. 72: 19, Prov. 16: 33, Jer. 35: 14 (but active construction ver. 16), 38: 4, 50: 20, Ezek. 16: 4, Hos. 10: 6, Am. 4: 2. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, **אֶת־הַדְּבָרִי אֶת־הַדְּבָרִי אֶת־הַדְּבָרִי let not be evil in thine eyes (i. e. do not regard as evil) the thing** 2 Sam. 11: 25, **וַיְהִי לְיָ וַיִּהְיֶה and there was to him (he had)** Josh. 17: 11, 1 Sam. 20: 13, Josh. 22: 17, Neh. 9: 32, so with **אֶת־הַדְּבָרִי** Hag. 2: 17. In 2 Kin. 18: 30 **אֶת־הַעִיר תִּתֵּן the city shall be given**, the verb agrees with **עִיר** notwithstanding its reception of the sign of the object (**אֵל**)

is omitted in the parallel passage, Isa. 36: 15), so Num. 5: 10. This impersonal construction is often indicated without **אֵין** by the lack of agreement between the verb and the noun, which shows that the latter is regarded not as the subject but as the object. So with passives Gen. 2: 23, 10: 25, 35: 26, Ex. 12: 16, 13: 7, 31: 15, Lev. 2: 8, Num. 26: 62, 28: 17, Job 22: 9, Ps. 87: 3, Isa. 21: 2, Dan. 9: 24. With **הָיָה** *there was*, **וַיְהִי** *there was*, Gen. 5: 23, 31 (but **וַיְהִי** vs. 14, 17, 27), 15: 17, Ex. 12: 49, 28: 32, Num. 9: 6, Deut. 21: 3, Josh. 18: 12 K'thibh, 19: 33 (but see ver. 29), Eccl. 2: 7, Isa. 8: 8.

f. The object of a verb is often omitted when it can be easily supplied from the context, **וַיָּבֵא** *and he brought* (them) Gen. 2: 19. Sometimes the object is a pronoun referring to something not yet mentioned, **אֶרְאֶנּוּ** *I shall see him*, viz. the star spoken of afterwards Num. 24: 17, or which is emphatically suppressed altogether **לֹא אֲשִׁיבֶנּוּ** *I will not turn it back* Am. 1: 4, leaving the imagination to supply what it is. In the language of the Hebrew grammarians an intransitive verb is **פָּעַל עוֹמֵד** *a verb that stands still*; a transitive is **פָּעַל יוֹצֵא** *a verb that goes out*; if it has one object, it is **יוֹצֵא לְשֵׁנִי** *going out to a second*, another than its subject; if it has two objects, it is **יוֹצֵא לְשֵׁנֵי שְׁנַיִם** *going out to a third*.

g. Derivatives from verbs that govern a direct object, may do the same, **בְּהִתְפַּחֵת אֱלֹהִים אֶרְסֻם** *like God's overthrow of Sodom* Isa. 13: 19, **לְיִשָּׁע אֶת־מְשִׁיחָהּ** *for the salvation of thine anointed* Hab. 3: 13, Gen. 2: 9, Ex. 9: 20, 1 Kin. 1: 40, Isa. 22: 2, Ezek. 34: 12.

§ 285. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: **הַבֵּית מָלֵא הָאֲנָשִׁים** *the house was full* (of) *men* Judg. 16: 27, **שָׂבַעֲתִי עֹלֹת אֵילִים** *I am sated* (with) *burnt-offerings of rams* Isa. 1: 11, **הִסְרַנּוּ לָנוּ** *we lacked every thing* Jer. 44: 18, Gen. 27: 45, Prov. 3: 10. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: **הַהִלָּה הַלָּב תֵּלְכָנָה** *shall run* (with) *milk* Joel 4: 18, Ezek. 7: 17, Ex. 3: 8, **יָרְדָה מַיִם מִן־עֵינַי** *runneth down* (with) *water* Lam. 1: 16; **עָלָה בָּלֹו קַמְשׁוֹנִים** *it had all come up* (with) *thorns* i. e. was overgrown with them, Prov. 24: 31, Gen. 40: 10, Isa. 5: 6.

a. In these and similar phrases the result of an action is regarded as its object; so, **צֹמַח צֹמַח עֲצֵים** *growing up* with *trees* i. e. producing trees Eccles. 2: 6; **יָגֹב הַכֶּבֶד הַיָּשָׁר** *buddeth forth* wis-

dom Prov. 10: 31; עָבְרוּ דְבַר-רָע they overflow with deeds of wickedness Jer. 5: 28; וְשָׁרָץ צְפֹרֵהָעִים and it shall creep i. e. swarm with frogs Ex. 7: 28.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, וַיֵּלֶךְ אֶת כָּל-הַמִּדְבָּר and we went (through) all the wilderness Deut. 1: 19, and figuratively, הֵלֵךְ צְדָקוֹת walking (in) righteousness Isa. 33: 15, וַיָּבֹאוּ הָעִיר and they came into the city Josh. 8: 19, וַיֵּצְאוּ אֶת-הָעִיר they went out (of) the city Gen. 44: 4, וַיֵּלֶךְ אֶת-הָהָר they went up (to) the top of the mountain Ex. 17: 10, וַיֵּרְדוּ אֶת-הָאֵל they shall go down (to) Sheol, Ps. 55: 16, וַיִּהְיוּ אֶת-הַחֹמָה they hasten (to) her wall Nah. 2: 6, Gen. 13: 10, Deut. 2: 27, Judg. 19: 18, Job 29: 3, Isa. 57: 2, Jer. 16: 8, 18: 2, 3, 44: 14, Ezek. 17: 12.

3. Intransitive verbs may, as in other languages, govern their cognate noun, חֲלַמְתִּי חֲלֹם I have dreamed a dream Gen. 37: 9; וַיִּסְפְּדוּ שָׁם מִסִּפּוֹר and they lamented there a lamentation Gen. 50: 10; וְהָבֵל תְּהִיבֵל ye will be vain a vanity i. e. utterly vain Job 27: 12; or even one from a different root if it be related or analogous in signification, חָמָה גְּדוֹלָה קָנָאתִי I have been zealous a great fury Zech. 8: 2, אֵישׁן הַמָּוֶת I shall sleep death i. e. the sleep of death, Ps. 13: 4, Isa. 6: 11.

a. For additional examples see Gen. 1: 11, 27: 34, 43: 16, Lev. 26: 36, Josh. 22: 20, Judg. 8: 24, 2 Sam. 12: 16, 1 Kin. 1: 12, 40, Ps. 14: 5, 144: 6, Prov. 1: 19, 17: 27, Isa. 1: 13, 5: 1, 6, 8: 10, 42: 17, Jer. 17: 18, 23: 20, Ezek. 18: 3, 21: 5, 22: 29, 27: 35, Hos. 10: 4, Jon. 1: 10, 16, 4: 1, 6, Zech. 1: 2. Sometimes the expression is made more emphatic by placing the noun before the verb, 1 Kin. 2: 16, 20, Ps. 139: 22, Jer. 30: 14. In several instances the verb governs a relative which has a cognate noun as its antecedent, Gen. 27: 41, Deut. 28: 53, 1 Kin. 3: 28, Ps. 89: 51, 52, Zech. 13: 6.

4. Any verb may take as its object a noun which defines the extent of its application, הָלַךְ אֶת-רַגְלָיו he was diseased in his feet 1 Kin. 15: 23; וְהָיָה אֲנִי אֶתְנִל in the throne will I be greater than thou Gen. 41: 40; וְנֹכַח פְּנֵים let us look one another in the face 2 Kin. 14: 8, 11.

a. This like the Greek accusative of specification applies to any part or possession of the subject, which is particularly concerned in the action of the verb, קוֹלִי אֶפְרָא *I cry as to my voice*, with my voice Ps. 3: 5. תְּחָהּ אֶפְרָא *as to thy hand*, by thy hand, *didst cast out nations* Ps. 44: 3, which is better than to regard these as cases of explanatory apposition, *I viz. my voice, thou viz. thy hand; thou didst tread in the sea* סוּסֶיךָ *as to thy horses*, with thy horses, Hab. 3: 15, Ex. 6: 3, 1 Sam. 25: 26, 33, Ps. 17: 10, 13, עֵינֶיךָ 32: 8, 60: 7, Isa. 10: 30, 26: 9; or to any circumstance which stands in general relation to it, *ye perish* דְּרֶךְ *as to the way* Ps. 2: 12, *impoverished* חַרְוָה *in respect to oblation* Isa. 40: 20. Comp. after adjectives Job 11: 9, 15: 10. Sometimes this limitation or specification is made by the preposition לְ 1 Kin. 10: 23, Jer. 30: 12, or בְּ 2 Chron. 16: 12.

§ 286. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

a. The various prepositions with which different verbs may be construed and the consequent effect upon the meaning of the latter can be learned in detail from the lexicon. A few peculiar usages may here be noted: *e. g.* the use of בְּ *in* (1) after such verbs as אָחַז (also direct object) *to seize or hold*, הִחֲזִיק (also direct object) *to lay hold of or hold fast*, הִבֵּן (also with לְ or אֶל) *to cleave to*, בָּחַר (also direct object) *to choose*, הֶאֱמִין (with לְ *to believe*) *to believe in*, בָּטַח (with אֶל *to trust to*) *to trust in*; the preposition in all these cases suggesting penetration of the object and adhering to it. (2) After certain verbs of sense נָגַע (also with direct object, אֶל, עַל or עַד) *to touch*, שָׁמַע (also with direct object, לְ, אֶל or עַל) *to hear, hearken to*; with הִרִיחַ *to smell*, רָאָה or רָוָה *to see* it suggests that the sense is delightfully fixed upon its object, *to smell with pleasure, to gaze upon with delight*. (3) After verbs of motion it may have the sense of association *with*, בּוֹא *to come with i. e. to bring*, Ps. 66: 13, הֵלֵךְ *to go with i. e. to take*, Ex. 10: 9, so עָבַד *to perform service with or by means of any one i. e. to impose service upon him* Ex. 1: 14. (4) In a partitive sense (the part being contained in the whole) after אָכַל *to eat*, Ex. 12: 43-45, Lev. 22: 11, Judg. 13: 16, לָחַם *to eat* Ps. 141: 4, שָׁתָה *to drink* Prov. 9: 5, הִשְׁתָּה *to give to drink* Ps. 80: 6 and the like; מִן may be similarly used (the part taken from the whole) Lev. 7: 21, Deut. 26: 14, Ezr. 2: 63. (5) After verbs denoting hostility (violent collision and penetration), בָּיַד *to deal treacherously with*, נִלָּחַם *to fight with*, מָעַל *to trespass against*, מָרָה (also with direct object) *to rebel against*, חָרָה (also with אֶל or עַל) *anger burned against*.

b. Verbs denoting fear or shame are followed by מִן *from*, since one instinctively turns away from that which excites these emotions, so גָּרַע, נָגַע, רָאָה, דָּאָג, עָלָן, which also take a direct object, and בּוֹשָׁם, חָפָר, נִבְלָם etc.

c. Any verb may be followed by לְ to indicate the indirect object *to* which something is done, *he said* לָהֶם *to them* Gen. 1: 28, *I have given* לָהֶם

to you, ver. 29, or for which something is done (dative of advantage) e. g. *to fear for* or *on behalf of* Hos. 10: 5, *to be zealous for*, *to fight for*, *to pray for*, *to plead for* etc. It is thus used pleonastically with suffixes referring to the subject of the verb *go for thee* i. e. *go thou*, *flee thou*, *we are cut off for us* i. e. *so far as we are concerned* Ezek. 37: 11. The verb *to be with* *ל* may mean (1) *to be or belong to any person* *it shall be or belong to thee* i. e. *thou shalt have it* Josh. 17: 18. (2) *to be for or serve as any thing* *and it shall be for a sign* Ex. 13: 16, or with *ל* both of the person and the thing, *it shall be to thee for a sign* ver. 9, Gen. 1: 29, 47: 24, Ex. 4: 16, 10: 7. (3) *to be unto or to become* *he shall become a nation*, Gen. 18: 18, 2: 7, 10, 24, Ex. 4: 3, 4, Isa. 21.

d. Pronominal suffixes attached to verbs ordinary represent the direct object, but are occasionally used when the objective relation is indirect, *thou hast given me the land of the south* Judg. 1: 15 for *thou hast given to me*, which occurs in the same verse; *grant them to us* Judg. 21: 22; *I would declare to him* Job 31: 37. So in a few instances after intransitive verbs, *he grew up to me as to a father* Job 31: 18, *shall dwell with thee* Ps. 5: 5, 13: 5, *encamping against thee* 53: 6, perhaps Isa. 35: 1, see § 55. 1, Isa. 65: 5, Jer. 20: 7, comp. § 102. 2.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *יצאו את־העיר* Gen. 44: 4, or by the indirect, *יצאו מן־העיר* Josh. 8: 22; *to fight* is followed by *עם* *with* Josh. 10: 29, by *ב* *in* (*in eam*) ver. 31, by *על* *against* ver. 38, by *את* Judg. 12: 4.

a. A number of verbs may be construed either with a direct object or with *ל* *to*, *in reference to*, thus, *to love any one* and *to have love to any one*, *to cure* and *to perform a cure for any one*, *to save* and *to grant salvation to any one*, *to destroy* and *to bring destruction to any one*, *to hear* and *to give ear to*; *to tell with or without* *ל*; *to justify* takes a direct object except Isa. 53: 11 where it has *ל*; *to deliver* has *ל* once Jon. 4: 6; so *to honour* Ps. 86: 9, Dan. 11: 38. Both constructions occur with the same verb in the same sentence 1 Kin. 1: 9, Ps. 21: 9, 47: 7; see also 2 Chron. 16: 12. By a usage which belongs for the most part to the later books *ל* is sometimes prefixed to nouns explanatory of a direct object 1 Chron. 5: 26, 29: 20, 2 Chron. 25: 10, Ezr. 8: 24,

Neh. 9: 32, and sometimes to the direct object itself, Ps. 69: 6, 116: 16, Isa. 11: 9, Jer. 40: 2, Lam. 4: 5, Ezek. 26: 3, 1 Chron. 16: 37, 29: 12, 22.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* with, thus *הִקְצֹר שׁוֹפָר* *blow the trumpet* Hos. 5: 8, *וַיִּשְׁפֹּר בְּשִׁפְרָו* and *he blew with the trumpet* Judg. 3: 27; *פָּרֵשׁ הַיָּדַיִם* *to spread forth the hands* Ps. 143: 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1: 17; see also 2 Chron. 26: 15, Prov. 25: 20.

3. By a condensed style of expression (*constructio praeagnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *תְּחַלֵּל לְאֶרֶץ* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89: 40, 74: 7, Ezr. 2: 62, *פָּחַדוּ אִישׁ אֶל־* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36: 16 *מִקְרָנִי רָמִים צִוִּיתִנִּי* *thou hast answered (by saving) me from the horns of the wild-oxen* Ps. 22: 22. Different objects may also be attached to a verb, whose meaning is in strictness adapted only to one (*zeugma*) *thou hast shown me (life and) favour* Job 10: 12.

a. Zeugma may also occur in the case of subjects of a verb, *the roaring of the lion, the voice of the fierce lion and the teeth of the young lions are broken* Job 4: 10.

§ 287. Some verbs have more than one object, viz.:

1. The causatives of transitive verbs: *וְהָאֲכָלְתִּי אֹתָם* *and I will make thy oppressors eat their own flesh* Isa. 49: 26; *לֹא הָרָאֵנוּ אֶת־כָּל־אֵלֶּה* *he would not have caused us to see all these things* Judg. 13: 23; *יִנְחֶלְכָּהּ* *he shall cause Israel to inherit it* Deut. 1: 38, 3: 24, Num. 20: 26, Judg. 1: 24, Ps. 25: 4, 45: 5, Jer. 23: 22.

a. This applies to the causatives of verbs of plenty or want, Gen. 42: 25, Ps. 8: 6, Jer. 13: 13, Ezek. 9: 7, or of motion. § 285, Deut. 1: 22, 2 Sam. 15: 25, Job 28: 11, Cant. 1: 4.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *all אֱשֶׁר צִוָּה אֱלֹהִים which God commanded him* Gen. 6: 22; *לְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֶת כָּל־ לְהוֹרֹת to teach the children of Israel all the statutes* Lev. 10: 11; *תְּהַרְגֵם אֶת־כָּל־אֹיְבֵי לָחִי thou hast smitten all my enemies on the cheek* Ps. 3: 8; *לָקַחְתָּ שְׁמַיִם־יְהוָה לָקַחְתָּ lift up your hands to the sanctuary* Ps. 134: 2; *וְהָרַגְתָּ מְהֻמָּה and he shall discomfit them a discomfiture* Deut. 7: 23.

a. Some verbs take a direct object of both person and thing as *שָׁאַל to ask* Deut. 14: 26, Isa. 45: 11, Hag. 2: 11, *רִפֵּר to instruct* Prov. 31: 1, *צִוָּה to command* Ex. 4: 28, Deut. 1: 18, *עָנָה to answer* 1 Sam. 20: 10, Job 9: 3, *צָלַל to treat well or ill*, Gen. 50: 15, 1 Sam. 24: 18 (comp. *הָרַם* Ps. 21: 4, *שָׁחַר* Prov. 13: 24), and the like. Or the second object may be that of place after verbs implying motion 2 Chron. 6: 38, Nah. 1: 8; or of a noun cognate to the verb, Gen. 49: 25, Ex. 3: 9, 1 Sam. 1: 6, 1 Kin. 12: 8, Isa. 14: 6, 22: 17; or of specification, Gen. 3: 15, 37: 21, Deut. 22: 26, 33: 11, 1 Kin. 19: 21, Ps. 17: 11, perhaps 68: 22, § 256. 3. b, Jer. 2: 16, 40: 14. A verb may even have three objects of different kinds Judg. 15: 8.

3. The instrument of an action, the material used in its performance, its product, or its result, is often regarded as its secondary or remote object, *וַיַּהֲרֹגוּ אֹתוֹ אֲבָנִים and they overwhelmed him with stones* Lev. 24: 23; *וְהִמְנִיתָ וְהִמְנִיתָ and thou shalt gird them with a belt* Ex. 29: 9; *תְּזַרְעֵהָ אֶת־תְּזַרְעֵהָ with which thou shalt sow the ground* Isa. 30: 23; *וַיַּצֵּר אֶת־הָאָדָם עָפָר and he formed the man of dust* Gen. 2: 7; *אֲשֶׁר שָׁלַחְתִּי for which I have sent it* Isa. 55: 11; *וַיִּבְנֶה אֶת־הָאֲבָנִים מִזֵּבֶחַ and he built the stones into an altar* 1 Kin. 18: 32.

a. The instrument of an action regarded as its remote object: Num. 24: 8, 2 Chron. 14: 6, Ps. 5: 13, 18: 33, 32: 7, 104: 6, Isa. 37: 6, 41: 2, Ezek. 13: 22, 18: 7, Mal. 2: 13. The material: Ex. 24: 5, 25: 39, 26: 31, 37: 10, 38: 3, 39: 30, 1 Kin. 6: 21, 22, 7: 48-50, Ezek. 13: 10. The product: Gen. 27: 37, *מִקְשָׁה* Num. 10: 2, *רִקְעִי* 17: 3, *אֲשֶׁר* Deut. 15: 14, *אֲבָק* 28: 24, *רֵאשִׁים* Judg. 7: 16, *פְּרָכִית* Ps. 21: 7, *שִׁבְט* 74: 2, Isa. 37: 26, *קִיר* Ezek. 4: 3. The result: *I will make all thine enemies עָרָה back*, oblige them to turn their backs in flight Ex. 23: 27, Ps. 18: 41, 21: 13; *I will not make you פָּנֹה*

destruction, destroy you Jer. 5: 18, 46: 28, Ezek. 11: 13, 20: 17. The instrument may likewise be indicated by the preposition *ב* *by* or *with* Lev. 8: 32, Josh. 10: 11; the material by *מִן* *from* or *out of* Gen. 2: 19, Ex. 39: 1; the product by *ל* *to*, *into* Isa. 41: 15, Jer. 1: 18.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע בָּסָל* *to know wickedness* (to be) *folly* Eccl. 7: 25, the latter, if it be an adjective or participle, will remain without the article, § 263, *שָׁמַעְתִּי אֶפְרַיִם מִתְנוֹדָד* *I have heard Ephraim bemoaning himself* Jer. 31: 18, *אַתָּה רָאִיתִי צַדִּיק* *thee have I seen righteous* Gen. 7: 1. Or they may govern two nouns in apposition, the second of which suggests a comparison or is explanatory of the aspect under which the first is viewed, *תִּשְׁתָּם קִשְׁתָּם אֶת־לְשׁוֹנָם* *their tongue as their bow* Jer. 9: 2, 1 Kin. 11: 19, Isa. 42: 25, Hos. 14: 3, Am. 5: 1.

a. The predicate object frequently indicates a state or condition, *eat it מִצֹּר* *unleavened* Lev. 10: 12, *take the king חַי* *alive* Josh. 8: 23, 9: 12, 1 Sam. 8: 1, 2 Kin. 8: 13, Prov. 1: 12. The presence of the article in such cases would show that the word was not a predicate, *when he saw אִרְ* *the angel that smote* 2 Sam. 24: 17; *מִכֹּה* would mean that he saw the angel smiting, in the act of so doing, Gen. 21: 9, 27: 6, 37: 17, Ex. 14: 30, Num. 7: 89, 11: 10, 22: 6, 23, 31, 2 Kin. 2: 10, 8: 12, 19: 8, 1 Chron. 15: 29, Esth. 5: 13. In 2 Kin. 9: 25 *זָכַר אֲנִי וְאַתָּה אַתְּ רֹכְבִים* *remember me and thee riding* the pronouns are in their separate form and *אֵל* is attached to the predicate participle. Such a clause may be subordinated to *קוֹל* uttered as an exclamation or to *שָׁמַע אֶת־קוֹל* as well as to *שָׁמַע* itself, *קוֹל הַיְדִי דוֹפֵק* *the sound of my beloved knocking!* equivalent to *hark!* or *I hear my beloved knocking* Cant. 5: 2, Gen. 4: 10, 1 Kin. 1: 41; *וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ* *and they heard the sound of Jehovah God walking* Gen. 3: 8, Deut. 4: 33, 5: 23, Isa. 6: 8. *רָאָה* *to see*, when the predicate is an adjective, admits a twofold construction, either *he saw אִרְ* *the light that it was good* Gen. 1: 4, 12: 14, 13: 10, or *saw קִיטוֹב* *that the tree was good* 3: 6.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וְנִמְלְתֶם אֶת בְּשָׂרְ עֵרְלֹתְכֶם* *and ye shall be circumcised in the flesh of your foreskin* Gen. 17: 11, *וַתִּמְלֵא הָאָרֶץ אֹתָם* *and the land was filled with them* Ex. 1: 7, *שָׁלַח קָשָׁה* *sent (or charged) with a painful message* 1 Kin. 14: 6.

a. Thus the passive of a causative, Job 7: 3; of a verb implying motion, Gen. 12: 15; of a verb of plenty or want, Isa. 2: 7, 8; a passive having as its object a thing, Ex. 34: 34; a cognate noun, Jer. 14: 17; object of specification, 2 Sam. 15: 32, Dan. 9: 25; instrument, 1 Sam. 17: 5, 1 Kin. 22: 10, Isa. 1: 20; material, 1 Kin. 6: 7, Hab. 2: 19; product, Ex. 25: 31, חֶמֶד Lev. 10: 14, Isa. 24: 12, Mic. 3: 12; a predicate, *it shall be eaten* בָּצֹרֹה unleavened Lev. 6: 9. Sometimes the more remote object is made the subject of the passive verb which then governs the nearer object, וַיִּרְאֶה אֶת-הַכֹּהֵן *and it shall be shown the priest* Lev. 13: 49, but on the other hand וַיִּשָּׂר הָאִשָּׁר *which thou wast shown* Ex. 26: 30.

b. The agent of a passive verb may be indicated by לְ as the one to whom the action belongs, לְוָהֵשֶׁבֶתֵינוּ *we are accounted by him strangers* Gen. 31: 15, 14: 19, Ex. 12: 16, 1 Sam. 2: 3 K'ri, 15: 13, 23: 21, Neh. 13: 26, לְוָהֶבֶל *probably shall be held under pledge by it* as its debtor Prov. 13: 13, 14: 20, שְׂמֹרֶת לְבָעֲלֶיךָ *kept by its owner*, Eccl. 5: 12 (but שְׂמֹרֶתֶךָ *kept for thee* 1 Sam. 9: 24), Jer. 8: 3; or less frequently by מִן as the one from whom the action proceeds, *why are times לאֶתְנַצְּנֶנּוּ not reserved by the Almighty?* Job 24: 1, 28: 4, Ps. 37: 23, Eccles. 12: 11, Dan. 8: 11 K'ri. It is only in the later books of the Bible that the passive construction is adopted to any extent as a substitute for the active, Neh. 6: 1, 7, Esth. 4: 3.

ADVERBIAL EXPRESSIONS.

§ 288. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, וַהֲיֵה-טוֹב מְאֹד *and behold (it was) very good* Gen. 1: 31; וַיִּכְלַס הָרִיבָה *and he was greatly provoked* Neh. 3: 33; *I am* שְׂכָרְךָ הָרִיבָה מְאֹד *thy exceeding great reward prop. thy reward very much* Gen. 15: 1.

a. Adverbs may for emphasis precede the words, to which they belong, Ps. 47: 10. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus time when: עָרֶב וּבֹקֶר וְצַהֲרָיִם *evening and morning and noon will I pray* Ps. 55: 18; *tarry here* הַפֶּתַח *to-night* Num. 22: 8; *Gideon came at the beginning of the watch* רֵאשִׁית הָאַשְׁמֹרֶת Judg. 7: 19, Ex. 34: 22, Deut. 4: 10, 1 Kin. 19: 8, Ps. 74: 2, Jer. 18: 7, 9, 28: 16, Hos. 7: 5, Zech. 1: 8; once in the phrase *from generation* דֹּר *to generation* Ex. 17: 16. Time how long: *and he shall shut up the house* שִׁבְעַת יָמִים *seven days* Lev. 14: 38; *the land rested* שְׁמוֹנִים שָׁנָה *eighty years* Judg. 3: 30, Gen. 5: 3, 14: 4, Lev.

26: 34, 35, Deut. 4: 9, 2 Sam. 20: 4, Ps. 45: 7, sometimes with **אֵת** when definite Ex. 13: 7 comp. ver. 6, Deut. 9: 25.

b. The place where: the absolute use of nouns in this sense is most frequent in the familiar words, **בַּדֶּלֶת** *at the door* of Gen. 18: 1, Judg. 9: 35, **בֵּית** *at the house* of Gen. 38: 11, Num. 30: 11, 1 Kin. 16: 32, and a few proper names compounded with the latter, **בֵּית-לֵחֶם** *at Bethlehem* 2 Sam. 2: 32, **בֵּית-אֵל** *at Bethel* Hos. 12: 4; other examples are more sporadic Josh. 1: 4, 1 Sam. 2: 29, 1 Kin. 8: 43, Job 22: 12, **מַצְרַיִם** Lam. 5: 6, *appear* **אֶת-פָּנָיו** *at the face of the Lord* Ex. 34: 23 (comp. 23: 17 **אֶל-פָּנָיו**). The place whither: Gen. 31: 21, mostly after verbs of motion, § 285. 2, Gen. 43: 18, 1 Sam. 5: 12, Ps. 139: 8.

c. Measures of space: **שְׁלוֹשׁ אַמּוֹת גָּבַח** *three cubits high* Ezek. 41: 22; **חֲמִישׁ אַמּוֹת אָרְךָ** *five cubits as to (in) length* Ex. 27: 1; **הָיָה יוֹם אֶחָד** *a day's journey* 1 Kin. 19: 4. Weight: 2 Sam. 14: 26.

d. Number: **שֶׁבַע פְּעָלִים שָׁב** *return seven times* 1 Kin. 18: 43; **הֵעֲרִיצָה קִסְפֵּי כָלֵם** *according to the number of them all* Job 1: 8.

e. Manner, answering to the Greek adverbial accusative: **יָשְׁבוּ בְטָח** *in security* Deut. 12: 10; **לֹא-יָסְרוּ** *loftily* Mic. 2: 3; **הָעַמִּים עָלוּ לְיִשְׂרָאֵל עֲלֻת** *according to a law of Israel*, or this may be in apposition with what precedes, it is *a law of Israel* Ps. 122: 4; **לֹא-יָסְרוּ** *for fear of briars* Isa. 7: 25; **אֶחָד** *with one consent* prop. *shoulder* Zeph. 3: 9, 2 Sam. 23: 3, 2 Kin. 5: 2, Ps. 144: 12, Prov. 10: 4, Jer. 31: 7, 32: 11, Lam. 1: 9, Hos. 12: 15, 14: 5, Zech. 2: 8.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. When successive nouns are governed by the same preposition, the preposition will be repeated before each, if the particulars are regarded separately, Ex. 7: 28, 29, 9: 3, 33: 1 (hence the sing. suff.), Num. 19: 16, 18, 19, 1 Sam. 14: 15, 2 Sam. 6: 5, 2 Kin. 23: 4, 5, 2 Chron. 8: 13, Jer. 9: 24, 25, 29: 18, but not if they are viewed together in the mass, 1 Sam. 27: 8, 2 Chron. 8: 7, Ezr. 3: 12, Job 19: 24, Dan. 9: 6. The preposition may be repeated before nouns in apposition **לְעֵזֶר לְאַבְשֵׁלִים** 2 Sam. 18: 5, or not **הָיָה בָּהֶם** Hab. 3: 15; and in poetry is sometimes to be supplied from a parallel clause, Job 34: 10, Isa. 15: 8, 61: 7, Mic. 7: 12.

NEGLECT OF AGREEMENT.

§ 289. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions. These are for the most part due to two principal reasons. First, regard is had to the

sense rather than to the form. And secondly, when the predicate precedes its noun or is separated from it by intervening words, the accidents of gender and number in the subject may not have engaged the thoughts before it is uttered, or attention may have been diverted from them by words spoken since; in this case there is a natural tendency to adopt a primary in preference to a secondary form, that is to say, the singular may be used where strict conformity to the subject would require the plural, and the masculine may in like manner take the place of the feminine.

1. When a plural subject is viewed in its totality, rather than in its several parts, related words may be put in the singular.

a. Thus, יָבֹא דְבַרְיָךְ *let thy words come to pass* Judg. 13: 12, יָשָׁר מִשְׁפָּטֶיךָ *upright are thy judgments* Ps. 119: 137, אֲנִיטָהּ מִבוֹחֶיךָ *her wounds are incurable* Mic. 1: 9, 1 Kin. 10: 12, Isa. 32: 11, 59: 12, Jer. 4: 14, 12: 4, 51: 48, Zech. 6: 14. When a predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter commonly agree with it in number, while the first may be put in the singular, וַיִּקְרָא הַשְּׂעִירִים וַיִּגְדְּרוּ *and the porters called and told* 2 Kin. 7: 11, Esth. 9: 23, Ezek. 14: 1.

2. Or if a plural subject is viewed distributively and regard is had to each particular included in it, related words may be put in the singular.

a. Thus, מְבַרְכֶיךָ בְּרוּךְ *they that bless thee shall each be blessed* Num. 24: 9, מְחַלְלֶיהָ מוֹת יוּמָת *they who profane it shall every one be put to death* Ex. 31: 14, צִדְקָת צְדִיקִים יִסְרֶה מִשְׁפָּנוֹ *they take away the righteousness of the righteous from each of them* Isa. 5: 23. Examples in verbs, נָתַן Deut. 18: 3, Job 6: 20, Prov. 14: 1, Isa. 34: 13, Jer. 48: 41, Ezek. 39: 15, Nah. 3: 7, Hab. 2: 6, Zech. 11: 5. Pronouns, Josh. 2: 4, 1 Chron. 29: 8, Ps. 62: 5, Jer. 44: 9, Zech. 14: 12.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives and pronouns agreeing with them in the singular.

a. Thus, בָּרָא אֱלֹהִים *God created* Gen. 1: 1, בְּעָלָיו יוּמָת *its owner shall be put to death* Ex. 21: 29, אֶרֶץ קָשָׁה *a hard master* Isa. 19: 4, הַתְּחַיֵּה *thy youth is renewed* Ps. 103: 5. When the word אֱלֹהִים refers to

false deities, the sense is plural and it is construed accordingly, *כִּדְעוּ אֱלֹהִים* so may the gods do 1 Kin. 19: 2. This polytheistic plural is used even where a single idol is referred to Ex. 32: 4, 8; but see Neh. 9: 18. But where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20: 13, 35: 7, Ex. 22: 8, Deut. 5: 23, Josh. 24: 19, 1 Sam. 17: 26, 36, 2 Sam. 7: 23, Jer. 10: 10, 23: 36; here and in some similar passages there is a formal agreement in the plural, perhaps because attention is directed to the supreme Being in general and to the fulness and variety of the divine perfections without specific reference to the divine unity. Comp. Gen. 1: 26, 11: 7, Ps. 11: 7, 58: 12, Isa. 6: 8.

4. Plural names of irrational objects of either gender may be joined with the feminine singular.

a. Thus, *הַחֲמֹסִים שָׂדֵה הַצֵּלִיג* the beasts of the field pant Joel 1: 20, *סִפְיָהֶיהָ* its floods wash away Job 14: 19, *חֲבוּלֶיהָ אֶחָדָה* pangs have seized her Jer. 49: 24, *תַּלְמֵים רַבִּצָּה* jackals, their lair Isa. 35: 7, Gen. 49: 22, 1 Sam. 4: 15, Job 12: 7, 27: 20, Ps. 18: 35, 37: 31, 44: 19, 73: 2 K'thibh. In objects devoid of personality the individual is of small account and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective and construed with the singular, the feminine being adopted as a substitute for the neuter, § 198. a. The same principle prevails in the construction of neuter plurals in Greek, *τὰ ζῶα τρέχει*.

5. Collective nouns may have verbs, adjectives and pronouns agreeing with them in the plural.

a. Thus, *וַיַּחֲמִדוּ הָעָם וַיַּעֲבִרוּ* and the people hastened and passed over Josh. 4: 10, *אֶבְרֹתָ צֹאן אֶבְרֹתָ* lost sheep Jer. 50: 6, *כָּל־הַעֲדָתָה בָּנִים קְדֹשִׁים* all the congregation, all of them are holy Num. 16: 3, 27: 3, 35: 25, 1 Sam. 17: 28, 2 Sam. 24: 17, Jer. 8: 3, 13: 10, 48: 36. Where a collective is regarded as one body, it is construed as a singular; when it is contemplated with reference to the individuals embraced within it, all related words are put in the plural, *וַיִּשָּׁא הָעָם וַיִּחַדּוּ* the people was oppressed and the people hid themselves 1 Sam. 13: 6, Ezek. 14: 22. Nouns not properly collectives, used in a collective sense, are similarly construed, Ex. 1: 10, Judg. 7: 7, 1 Sam. 12: 21, 1 Kin. 5: 17, 2 Kin. 7: 10, Job 39: 19, 21, Ps. 119: 103, Prov. 28: 1, Isa. 14: 11, 28: 3, Ezek. 17: 23.

b. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, *וַיִּשָּׂא וַיִּחַדּוּ אֶת־קוֹלָם* and all the congregation lifted up and uttered their voice Num. 14: 1; *וַיִּשְׁמְעוּ הָעָם וַיִּבְרְאוּ* and the people believed and they heard Ex. 4: 31, Gen. 46: 26, Judg. 1: 4, 1 Kin. 16: 16.

c. The noun *אֶרֶץ* land, earth, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, Gen. 41: 57, 1 Sam. 14: 25, 2 Sam. 15: 23, Ps. 66: 4. Names of na-

tions borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17: 11, Am. 1: 11, or as a collective in the masculine plural, Hos. 8: 2, Ob. ver. 6, 2 Sam. 10: 17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10: 11, Jer. 13: 19, 49: 17, Nah. 2: 1, comp. 1 Sam. 27: 8; so עַם *people* in the following examples, תַּעֲשֶׂהוּ תְּשָׁאָה *thy people has done wrong* Ex. 5: 16, יוֹשְׁבֵי הָאֶרֶץ *the people dwelling* Judg. 18: 7, Jer. 8: 5. Different constructions may be united in the same passage, Jer. 48: 15, Hos. 14: 1. In 1 Sam. 17: 21 the verb agrees not with הַיְּשָׁרָאֵל but with בְּעֶרְכָּהּ, which is in apposition with it.

6. Masculine verbs, adjectives and pronouns are sometimes used when females are spoken of, or when the nouns to which they refer are feminine, from a neglect to note the gender where no stress is laid upon it.

a. Thus, וַיְהַלְלֶיהָ *and they* (queens and concubines) *praised her* Cant. 6: 9; *Jehovah deal kindly* עֲמָלָם *with you* (Ruth and Orpah) *as* עֲשִׂיתָם *ye have dealt* Ruth 1: 8; מֵתִי *my dead* (Sarah) Gen. 23: 4. This neglect of gender is most frequent in pronouns both as referring to females, Ex. 1: 21, 2: 17, Num. 36: 6, Judg. 11: 34, 19: 24, 21: 12, 22, 1 Sam. 6: 7, 2 Sam. 6: 22, and to feminine nouns, Ex. 11: 6, 22: 25, Lev. 6: 8, 27: 9, Num. 3: 27, 33, Deut. 27: 2, 5, 1 Sam. 10: 18, Isa. 34: 17. It is comparatively rare in verbs, (many apparent instances are impersonal constructions, § 284. c), שָׂאֵל 1 Sam. 2: 20, 25: 27, 1 Chron. 2: 48, וַהֲקִירָה Isa. 57: 8, וַהֲבִיטָה Jer. 3: 5, וַהֲבִיטָה Ezek. 22: 4, Job 3: 24, 16: 22, unless they precede the subject, לֹא-יָשֹׂא אֹתָם הָאָרֶץ *the land could not bear them* Gen. 13: 6, שָׂאֲנֵנוּרָה תִרְדָּה *tremble ye careless women* Isa. 32: 11, 1 Kin. 8: 31, 22: 36, 2 Kin. 3: 26, 13: 20, Eccl. 7: 7, Isa. 14: 11, 47: 11, Jer. 51: 46. In Isa. 14: 9, 33: 9 the nearer verb agrees with its noun, while the more remote does not; so in adjectives 1 Kin. 19: 11, but the reverse Dan. 1: 15. Both gender and number neglected, 2 Kin. 12: 14, Job 42: 15, Ps. 57: 2, Mic. 2: 6. Lack of agreement in adjectives and participles, 1 Kin. 22: 13, Ps. 119: 137, 2 Chron. 3: 11. A feminine predicate attached to a masculine noun Eccl. 8: 11, 10: 15 is anomalous.

§ 290. 1. When a compound subject, § 247. 1, is regarded as forming one whole the predicate is put in the singular; otherwise it may be put in the plural referring to them all, or it may agree with the nearest noun or with the principal word to which the rest are subordinate.

a. Singular predicate: כֶּסֶד וְזָהָב רַבִּימָה *silver and gold is multiplied* Deut. 8: 13, Gen. 9: 2, 1 Sam. 20: 31, יְהִיֶּה 1 Kin. 5: 8, 6: 7, Neh. 6: 12, Esth. 4: 3, Jer. 14: 15, 49: 24, Hos. 4: 11, so attributive Josh. 11: 4 and

pronoun Gen. 10: 12. Plural predicate: Ex. 5: 1, 7: 20, 17: 10, Judg. 8: 12, מָרִיד 1 Sam. 31: 7, even after nouns connected by **וְ** or Deut. 22: 1, 4, so pronouns Lev. 13: 38. Agreement with nearest noun: *ye and your wives* וַיְדַבְּרֶנָּה *have spoken* Jer. 44: 25, Num. 12: 1, Deut. 13: 7, Job 19: 15, 28: 18. With principal word: אֲנִי וְנַעֲרָי אֹצִים *I and my maidens will fast* Esth. 4: 16, אֲנִי וְיָדָבְרָי הָיָה עֲבָדֵי דָוִד וְיֹאב *the servants of David and Joab came* 2 Sam. 3: 22, 16: 18, 20: 10, Gen. 3: 8, 7: 7, 14: 15, Ex. 1: 6, 21: 4, 1 Sam. 25: 42, 1 Kin. 1: 41, 2 Kin. 4: 7, 2 Chron. 11: 14, Jer. 41: 16. Singular predicate before a compound subject and plural after: Gen. 9: 23, 14: 8, 33: 7, Ex. 4: 29, 7: 10, 10: 3, 1 Sam. 27: 8, Jer. 39: 1, 4, 43: 2, comp. Gen. 11: 29, Num. 3: 4.

2. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, וְשָׂרָה וְאַבְרָהָם זָקְנִים *Abraham and Sarah were old* Gen. 18: 11, 24: 55, Ex. 9: 19, Lev. 3: 1, Esth. 4: 14, Ps. 55: 6, Prov. 27: 9, Jer. 22: 26, 30: 19, Joel 1: 9, 13; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אֲנִי וְיוֹנָתָן בְּנֵי נָחִיָּה *I and Jonathan my son will be* 1 Sam. 14: 40, 20: 23, וְאַהֲרֹן וְאַחִיָּה וְיִבְרָחָם *thou and Aaron thy brother and ye shall speak* Num. 20: 8.

§ 291. The plural is sometimes used indefinitely, where only one is intended.

a. Thus, *they hated him for his dreams*, though he had told them but one Gen. 37: 8, בַּמִּקְלֹת *with staves*, a staff 1 Sam. 17: 43, Gen. 8: 4, 13: 12, 19: 29, 21: 7, בְּנִחְיֵי 46: 15, וְלִדְרָה Ex. 21: 22, Num. 26: 8, Judg. 12: 7, אֲרִיֹת 14: 5, 2 Chron. 16: 14, Job 19: 1, 21: 32, Zech. 9: 9. The singular may also be used distributively, where the plural is intended, *they two dreamed* הָלֹם *a dream*, Gen. 40: 5.

§ 292. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֵי לֵאָה רַכּוֹת *the eyes of Leah were tender* Gen. 29: 17.

§ 293. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations: it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred

directly to it, שְׂדֵמֹת הַשְּׁבוֹן אֲמֶלֶל *the fields of Heshbon languish* Isa. 16: 8, נִמְצְאוּ לָם נַפְשֹׁתַי אֲבִירִים *is found the blood of the souls of the poor* Jer. 2: 34, 1 Kin. 17: 16, Job 21: 21, 29: 10, 38: 21.

a. The predicate agrees generally though not invariably with the second noun when the first is כָּל, or an abstract expressing a quality of that which follows, וַיְהִי כָל-יְמֵי שֵׁט *and all the days of Seth were* Gen. 5: 8, וַתֵּצֵאנָה כָּל-הַנְּשִׁים *and all the women went out* Ex. 15: 20, מִבְּחַר שְׁלֹשִׁי טָבָיו *the choice of his captains were drowned* ver. 4, Job 32: 7, 33: 21 K'thibh, Isa. 22: 7, Hab. 2: 8.

§ 294. The abrupt changes of the person from the third to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1: 29, Ps. 81: 15-17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. Examples of change of person referring to God, Ps. 18: 48, 49, Isa. 44: 24, 25; to men, Ruth 4: 4, 1 Sam. 6: 4, Ps. 49: 19, 20, 91: 13, 14, Isa. 5: 8, 31: 7, 33: 2, Jer. 12: 13, Ezek. 13: 4-7, Hab. 2: 15; the same person used successively of God and man, Ex. 7: 17, Zech. 2: 13-15. The language of address may be continued in the third person, when a noun or participle is introduced as a vocative, *take you censers* לָקֶחְךָ וְכָל-צִדְדֹךָ *Korah and all his company* Num. 16: 6, 1 Kin. 22: 28, Job 17: 10, 18: 4, Ps. 18: 51, 65: 7, Isa. 10: 5, 22: 16, 48: 1, 54: 1, Dan. 9: 4, Obad. ver. 3, Mic. 1: 2; a superior may be respectfully addressed in the third person 2 Sam. 14: 17. So a person may speak of himself in the third person Job 12: 4, 13: 28, especially in polite phrase as 'thy servant', 'thy handmaid' ■ Sam. 17: 38, 1 Kin. 1: 17, 27. Change of person may also be occasioned by introducing the language of others with no formula of citation Job 21: 19, or by passing from direct to indirect quotation Job 19: 28, 22: 17, 35: 3. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנֵּנִי יֹסֵד *behold I (am he who) has laid* Isa. 28: 16, הִנֵּנִי יוֹסֵף *behold I (am he who) will add* 29: 14, 38: 5, Ps. 6: 3.

b. A different turn is sometimes given to a sentence from that which was apparently intended at first, so that there is a lack formal correspondence between one part and another (anacoluthon), Gen. 3: 22, 23, 23: 13, Num. 15: 29, 35: 23, Job 11: 13.

§ 295. In Hebrew as in other languages there is the

occasional ellipsis of a word which can be readily supplied from the context, *לְמוֹעֵד אֲשֶׁר שָׁמַעְתָּ* *for the appointed time which Samuel appointed* 1 Sam. 13: 8, Deut. 11: 2, 1 Kin. 11: 25, 2 Kin. 25: 10 comp. Jer. 52: 14, 2 Chron. 34: 22, Zech. 7: 7.

a. In poetry one parallel clause is frequently to be supplied from another, Job 20: 2, 22: 23, 27: 14, 39: 27, 42: 3, Ps. 18: 42, 20: 8, 113: 5. 6, 127: 3, Prov. 23: 17, Isa. 48: 11 (or supply שָׁם from ver. 9), 63: 18 (or הָאָרֶץ), Dan. 12: 3, Zech. 9: 17.

REPETITION OF WORDS.

§ 296. The repetition of nouns may denote

1. Distribution, *שָׁנָה שָׁנָה year by year* Deut. 14: 22, *בֹּקֶר בֹּקֶר in the morning, in the morning* i. e. *every morning* 2 Sam. 13: 4, 2 Chron. 13: 11, Isa. 28: 19, *אִישׁ-אֶחָד* *one man for each tribe* Josh. 3: 12, 4: 2; so with numeral adjectives, § 255. 4, *שִׁבְעָה שִׁבְעָה by sevens* Gen. 7: 2, Num. 3: 47, Zech. 4: 2, and adverbs, *בְּעֵט בְּעֵט little by little* Ex. 23: 30.

a. So also *שָׁנָה שָׁנָה year by year* 1 Sam. 1: 7, *שָׁנָה אַחֲרֵי שָׁנָה year after year* 2 Sam. 21: 1; *יוֹם יוֹם* Gen. 39: 10, *יוֹם בְּיוֹם* 1 Chron. 12: 22, *יוֹם יוֹם* Esth. 2: 11, and once without repetition *יוֹם* Jer. 7: 25 *daily, day by day*, *הַמִּשְׁמֵר הַמִּשְׁמֵר* (of the court) *fifty* (cubits) at each end and so on throughout Ex. 27: 18; *אִישׁ אִישׁ* *any one or every one* Ex. 36: 4, Lev. 18: 6, 20: 2, 22: 4, 18, 24: 15, Num. 1: 4, 4: 19, 49, Ezek. 14: 4. Additional examples, Num. 13: 2, 17: 17, Josh. 21: 40, 22: 14, 1 Chron. 9: 27.

2. Plurality, *דֹּר-דֹּר generation and generation* i. e. *many generations* Deut. 32: 7, *קוֹ לֶקֶחַ קוֹ לֶקֶחַ precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28: 10, 13, *בְּאֵיתָּ בְּאֵיתָּ pits on pits* Gen. 14: 10; or with the implication of diversity, *אֶבֶן אֶבֶן* *a weight and a weight* i. e. *weights of two sorts* Deut. 25: 13, *לֵב יָב וְלֵב a double heart* Ps. 12: 3.

a. So also *דֹּר דֹּר generation, generation* Ex. 3: 15, Prov. 27: 24 *K'thibh*, *דֹּר דֹּרִים generation, generations* i. e. *many generations* Ps. 72: 5, 102: 25, Isa. 51: 8. Additional examples, Gen. 25: 23, Judg. 5: 22, 1 Kin. 6: 27, 2 Kin. 3: 16, 21: 16, 1 Chron. 28: 14-17, 2 Chron. 11: 12, Ezr. 10: 14, Esth.

1: 7, 3: 12, 4: 13, 8: 17, Eccl. 1: 4, Ezek. 40: 41, Joel 4: 14; *וְאֵלֶּי* *who and who* i. e. what different persons Ex. 10: 8. Phrase repeated to indicate repetition, Ex. 26: 21, 25, 28: 34, Num. 7: 11, 17: 21, Jer. 51: 46.

3. Emphasis or intensity, *צֶדֶק צֶדֶק* *justice, justice* i. e. *nothing but justice* Deut. 16: 20, *עֲמֹק עֲמֹק* *exceeding deep* Eccl. 7: 24; so with adverbs, *בְּאֵר בְּאֵר* *mightily, mightily* Gen. 7: 19, and even a conjunction, *יָנַן וַיִּבְיַן* *because even because* Lev. 26: 43.

a. The name repeated in urgent calling, Gen. 22: 11, 46: 2, Ex. 3: 4. Emphatic repetitions, Deut. 2: 27, 28: 43, Judg. 11: 25, 2 Sam. 13: 25 (*וְאֵלֶּי*), 20: 20, 2 Chron. 4: 3, Jer. 44: 9, Lam. 1: 16, Ezek. 40: 5, with the suggestion of inevitable certainty, Gen. 43: 14, Esth. 4: 16, Isa. 8: 9. Phrase repeated, 2 Sam. 16: 16, 1 Kin. 18: 39, Ps. 92: 10, 93: 3, 130: 6, Eccl. 4: 1, Isa. 27: 1, 5, 28: 1, 3, 4, 53: 7, Ezek. 14: 22, 16: 6, Zech. 12: 12-14, by way of resumption after a parenthesis or interruption, Judg. 9: 16, 19, Ps. 56: 5, 11, 12. Refrain in poetry, Ps. 42: 6, 12, 43: 5; Cant. 2: 7, 3: 5 etc.; Isa. 2: 11, 17; 9: 11, 16, 20, 10: 4; 48: 22, 57: 21. Sometimes a word is repeated without special emphasis for the sake of adding a further description *הַבַּיִת הַבַּיִת* *the house viz. the house of Jehovah* 2 Chron. 5: 13, Gen. 35: 14, 2 Sam. 6: 2, Ezek. 44: 19.

b. Sometimes the second word is put in a different gender from the first, *בְּשִׁלָּן וּבְשִׁלָּה* *all kinds of support* Isa. 3: 1, comp. Jer. 48: 19, or a different number, *הַמִּיּוֹר הַמִּיּוֹרִים* *a heap, two heaps* Judg. 15: 16, *שָׂדֵה וּשְׂדוֹת* Eccl. 2: 8, Judg. 5: 30, Ps. 19: 7. Or a cognate word may be employed, *שָׂדֵה וּשְׂדוֹת* *waste and desolate* Ezek. 6: 14, 33: 29, *שִׁבְתָּ שִׁבְתָּ* Lev. 23: 3, Job 30: 3, Nah. 3: 17. Words of like sound may be thus emphatically joined together (paronomasia) *וְגִדְדוּ* Gen. 1: 2, 18: 27, Isa. 24: 1, 3, 4, 29: 2, 6, Zeph. 1: 15; three words Nah. 2: 11; in successive clauses and opposed in sense Isa. 5: 7.

c. Instances occur of triple repetition, *קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ* *holy, holy, holy*, Isa. 6: 3, *אָרֶץ אָרֶץ אָרֶץ* *O earth, earth, earth*, Jer. 22: 29, Jer. 7: 4, Ezek. 21: 32, Ex. 25: 35.

§ 297. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, *מִיָּתִי מִיָּתִי* *my dying, mine* 2 Sam. 19: 1, *אֹתָהּ יִרְדּוּהָ* *thee, thee shall they praise* Gen. 49: 8, or to a noun to which it refers, *לְשֵׁת* *to Seth, to him also* Gen. 4: 26, 10: 21; and in various other ways beside, which are more or less significant, pronouns may be repeated, or may stand in the same clause with the nouns which they represent.

a. Pronoun added to a suffix, Num. 14: 32, Deut. 5: 3, 1 Sam. 25: 24,

1 Kin. 1: 26, 2 Chron. 35: 21, Ps. 9: 7, Dan. 8: 1, Hag. 1: 4, Zech. 7: 5; with **אֲנִי** before the pronoun, Gen. 27: 34, 1 Sam. 19: 23, 2 Sam. 17: 5, 1 Kin. 21: 19, Prov. 23: 15, Eccl. 2: 15, Jer. 25: 14, 27: 7, with **אֲנִי** Prov. 22: 19. Separate pronoun as a subject repeated, Gen. 20: 5, Ps. 76: 8, Isa. 43: 11, or followed by **אֲנִי** with a suffix, Gen. 9: 9, Ex. 14: 17. Pronoun emphatically prefixed and resumed by a suffix, Gen. 17: 4, Deut. 4: 4, 1 Chron. 9: 22, 22: 7, 28: 2, 2 Chron. 28: 10, Ps. 35: 13, 41: 13, 69: 14, Zech. 9: 11. Pronoun as an object emphatically prefixed to the verb and repeated after it, 1 Sam. 9: 13, 2 Kin. 9: 27.

b. Noun as a subject emphatically prefixed resumed by a pronoun, Gen. 3: 12, 42: 11, Num. 15: 30, Prov. 10: 22, 24, 28: 10, Jer. 12: 6, Mic. 7: 3. Noun as an object emphatically prefixed resumed by a suffix, 1 Sam. 25: 29, Isa. 8: 13, or by the noun repeated, Lev. 7: 8, 19, 27, or by a noun in apposition Lev. 7: 25, Num. 35: 30. Noun governed by a preposition resumed by a suffix, Gen. 2: 17, 2 Sam. 6: 22, Neh. 9: 29, Eccl. 1: 11. Noun emphatically prefixed standing absolutely and resumed by a suffix, Num. 14: 24, Deut. 4: 3, 28: 54, 1 Sam. 2: 10, 2 Sam. 4: 10, 2 Kin. 10: 24, 29, 2 Chron. 16: 9, Ps. 11: 4, 46: 5, Eccl. 2: 14, Jer. 10: 3, Nah. 1: 3. Or a pronoun may be followed by a noun in apposition with it by way of explanation, Ex. 7: 11, 1 Sam. 20: 29, 2 Sam. 17: 10, 2 Chron. 32, 30, § 256. 1. a.

c. The pleonastic use of the suffix followed by the noun to which it refers is very common in Syriac and in Palestinian Aramaeic, but occurs with less frequency in Hebrew, **וַתֵּרְאֶה אֶת־חִילָּהּ** and *she saw it, the child* Ex. 2: 6, 35: 5, Lev. 13: 57, Josh. 1: 2, 18: 19 K'thibh, 1 Sam. 21: 14, 2 Sam. 14: 6, 1 Chron. 16: 42 (?), 2 Chron. 26: 14, Ezr. 3: 12 (?), 9: 1, Esth. 3: 8, Job 29: 3, Ps. 83: 12, Prov. 5: 22, 13: 4, 14: 13, Cant. 1: 6, 3: 7, Isa. 17: 6, Jer. 9: 14, 31: 2, 41: 3, 48: 44, 52: 20, Ezek. 3: 21.

d. A pronoun may be added in apposition to a personal subject or object in order to attach other associated persons; thus to a subject, *the handmaids came near* **וַתֵּלַךְ הֵנָּה וְיִלְדֵיהֶן** *they and their children*, Gen. 33: 6, 43: 8, 50: 14, Ex. 12: 4, 24: 1, Deut. 2: 32, 3: 1, 5: 14, 6: 2, 12: 7, 12, 18, Judg. 19: 9, Jer. 19: 4, 35: 8; to a direct object, Gen. 41: 10; to an indirect object, 1 Kin. 2: 22, Ps. 115: 14; though the addition of a pronoun is not necessary in such cases Ex. 18: 5, 6, Num. 16: 18, 27, Judg. 7: 19, Jer. 19: 1.

INTERROGATIVE AND NEGATIVE SENTENCES.

§ 298. 1. A direct question is indicated by the interrogative particle **הֲ**, **הֲתֵלֵךְ** *wilt thou go?* Gen. 24: 58, **הֲאֵלֵךְ אֶת־הַמָּקוֹם אֲלֵהֶם** *am I in the place of God?* Gen. 50: 19; an indirect question by **הֲ** or **אִם** *if, to know* **הֲיִשָּׁכֶם אֶת־בָּיִתְכֶם** *whether you love* Deut. 13: 4, **אִם־אֶחְיֶה** *whether I shall recover* prop. *if I shall* 2 Kin. 1: 2.

a. The interrogative particle properly stands at the beginning of its clause, and may precede a hypothetical clause on which the question de-

pends Gen. 4: 7, Job 4: 2; in Ps. 94: 9, 10 it is for greater effect repeated before the principal word. It is added to strengthen another interrogative Jer. 23: 26. It is disputed, whether הֲאִם in Num. 17: 28, Job 6: 13 is equivalent to an emphatic הֲ or to הֲלֵא (אִם as in oaths § 305. a). The force of the particle הֲ may extend to subsequent clauses Ezek. 17: 15; so other words of interrogation 1 Sam. 15: 19, Ps. 73: 11, 74: 1, Hos. 11: 8. הֲ asks a question, whose answer is uncertain, הֲשִׁלֵּם אֲבִירְכָם *is your father well?* Gen. 43: 27; also when a negative answer is obviously expected: הֲשִׁמֵּר אֶחָיו *am I my brother's keeper?* Gen. 4: 9, 2 Sam. 7: 5, as on the other hand הֲלֵא expects an affirmative answer, הֲלֵא הוּא אָמַרְלִי *did he not himself say to me* Gen. 20: 5, 2 Kin. 20: 19; sometimes הֲ demands an affirmative answer, where any other is obviously inadmissible הֲרָצַחְתָּ *hast thou murdered?* as thou certainly hast 1 Kin. 21: 19, הֲנֶחֱלַל *was it a light thing* i. e. since it was in his estimation a light thing 1 Kin. 16: 31, 1 Sam. 2: 27, Job 20: 4. In a few instances הֲ introduces an indirect question, Gen. 8: 8, Ex. 4: 18, Esth. 3: 4.

2. In a disjunctive question whether direct or indirect the first member is commonly introduced by הֲ and the second by אִם or וְאִם; thus direct הֲהָאֵיךְ *shall I go* אִם אֶחְדַּל *or shall I forbear?* 1 Kin. 22: 6, הֲהֵנֶּהְךָ *is it any pleasure* וְאִם-בְּצֵעַ *or is it gain?* Job 22: 3, Num. 11: 12, Judg. 20: 28, Job 7: 12, 40: 8, 9, Isa. 10: 9, Jer. 18: 14, Am. 3: 5, 6, 6: 2, Hab. 3: 8; indirect, *to know* הֲתִהְיֶה *whether Jehovah had prospered his way* אִם-לֹא *or not* Gen. 24: 21, 27: 21, 37: 32, Num. 11: 23, Judg. 2: 22.

a. The second member is more rarely introduced by אוֹ *or, who knoweth* סָכַל הֲהֵלֵךְ יִהְיֶה אוֹ סָכַל *whether he shall be a wise man or a fool* Eccl. 2: 19, or by הֲ repeated הֲהִזְקוּ הֵיחָא הֲרַפְּהוּ *whether they be strong or weak* Num. 13: 18, הֲלֵא הִלְחִישְׁנוּ קְרָאתָם לָנוּ הֲלֵא *have ye called us to impoverish us or not?* Judg. 14: 15 or by הֲ הִנֵּהדָה אוֹ הִנֵּהשִׁיעַ *hath there been the like* אוֹ הִנֵּהשִׁיעַ *or hath the like been heard?* Deut. 4: 32. The construction of the second clause is interrupted and resumed again in Gen. 17: 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with אִם הַפֶּסֶקֶם אִם-יִחָדָר הַיָּצֵר *your perversity! or is the potter to be reckoned as the clay?* Isa. 29: 16, אִם מֵאֵת אֲדֹנִי *or is this thing from my lord?* 1 Kin. 1: 27, 2 Kin. 20: 9, Prov. 27: 24, Jer. 48: 27. Occasionally in poetry אִם is used in questions which are neither disjunctive nor indirect Hos. 12: 12.

3. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated

simply by the tone of voice in which it is uttered, שָׁלֵם *thy coming is peaceful?* 1 Sam. 16: 4, בָּטָח *the young man is safe?* 2 Sam. 18: 29, comp. ver. 32.

a. *who* is sometimes strengthened by the addition of a demonstrative, thus מִי הוּא *who then?* Job 38: 2, Ps. 24: 8, 25: 12, Jer. 46: 7; מִי הוּא *who is* Job 13: 19; מִי הוּא *who is* Esth. 7: 5, Ps. 24: 10, Jer. 30: 21. *who* is so invariably used substantively that it is probably to be so construed even in such combinations as מִי יֵבֶר יְהוָה *who is a man that shall live* Ps. 89: 49, so Deut. 3: 24, Judg. 21: 8, 2 Sam. 7: 23; *what* on the other hand is often used attributively, מַה-בְּצֵעַ *what gain?* Gen. 37: 26, Job 26: 14, Ps. 89: 48, Prov. 16: 16, Mal. 1: 13. *who* always stands at the beginning of its clause unless preceded by a noun in the construct state, מִי בֶן *whose son?* 1 Sam. 17: 56, 58 or by a preposition מִי אַחֲרֵי *after whom?* 1 Sam. 24: 15; the subject may emphatically precede לְמַה *for what? why?* 2 Sam. 24: 3. הִי is in a few instances dropped before a guttural letter, 1 Sam. 22: 15, 2 Sam. 15: 20, 19: 23, 1 Kin. 1: 24; or omitted from a question when another precedes introduced by הִי Job 37: 18, 38: 18, 39: 2, 40: 30. Question with no sign of interrogation, Ex. 8: 22, Judg. 14: 16, 1 Sam. 22: 7, 27: 10, Job 40: 25, Jer. 25: 29, Zech. 8: 6, Mal. 2: 15.

§ 299. A negative prefixed to a clause negatives likewise those that follow, if they are regarded as continuous לֹא הָבִיאָנוּ *thou hast not brought us* Num. 16: 14, וְתִתֶּן-לָנוּ *nor given us* in thy wrath chastise me Ps. 38: 2, 1 Sam. 2: 3, Job 4: 6, 23: 17, 30: 25, 32: 9, Ps. 44: 19, 75: 6, Prov. 30: 3, Isa. 14: 21; but if the latter are considered as separate and distinct, they are unaffected by an antecedent negative, if לֹא תִשְׁמְעוּ *ye will not hearken* and וּמָרִיתֶם *but rebel* 1 Sam. 12: 15, וְעִבְדֶתֶם *but serve Jehovah* ver. 20, 15: 9, 18: 17, 2 Sam. 14: 14, which must be repeated, if its force is to be extended, לֹא-בָזָה *he hath not despised* and לֹא-שִׁנָּן *and hath not abhorred* and לֹא-הִסְתִּיר *and hath not hidden* וּבְשָׁעוֹ שָׁמַע *and hath heard him when he cried* Ps. 22: 25, Josh. 1: 5, 9, 1 Sam. 12: 21, Isa. 23: 4, 38: 18, 40: 24.

a. When a condition is negated, whatever was suspended upon it is negated as to actual performance, though its conditional relation remains, לֹא-תִתְּנֵנִי *thou desirest not sacrifice, but if thou didst desire it, I would give it* Ps. 51: 18, 55: 13, 140: 9, Jer. 5: 28, Ezek. 11: 11, § 275. 2. b.

In a few instances interpreters are not agreed whether the force of the negative extends to the second clause or not, e. g. Deut. 33: 6, Job 32: 3.

b. Negative adverbs precede the verbs and adjectives which they qualify Gen. 2: 5, 18 and commonly stand at the beginning of their clause. **לֹא** is in poetry sometimes prefixed to nouns forming a sort of negative compound, **לֹא-אֱלֹהִים** a *not-God*, incapable of being regarded as God, of a nature opposite to his, **לֹא-עָם** a *not-people* Deut. 32: 21, Job 10: 22, 26: 2, Isa. 10: 15, 31: 8, 55: 2, Jer. 5: 7; **לֹא** and **אֵל** are exceptionally used as nouns in Job 6: 21, 24: 25.

c. There is an ambiguity in certain cases in the use of negatives, according as they qualify the verb or some other word in the sentence. Thus **לֹא-תֹאכְלֶנָּה מִכָּל עֵץ הַגָּן** Gen. 3: 1 may negative the act of eating with respect to all the trees of the garden, as though they were to eat of none, comp. Gen. 11: 6, 1 Sam. 14: 24, Isa. 54: 17, Ezek. 18: 22, § 248. 6. e; or the negative may terminate upon "all" and indicate that the eating may be of some but not of all the trees, comp. Lev. 16: 2, Num. 23: 13, Josh. 7: 3, 1 Kin. 11: 13. So in **לֹא יִמּוּט לְעוֹלָם** Ps. 15: 5 the verb is negated, *he shall not be moved for ever*, he shall never be moved, comp. Ps. 10: 11, 30: 7, 49: 20, 55: 23, Jer. 50: 39, Joel 2: 26; but in **לֹא אֶמְסֹךְ לְעוֹלָם** Jer. 3: 12 the negative qualifies **לְעוֹלָם** it is not for ever but only for a season that God retains his anger. Comp. Job 7: 16, Ps. 9: 19, 44: 24, 103: 9, Prov. 27: 24, Isa. 28: 28, Lam. 3: 31. For the use of **אֵל** and **לֹא** with the different forms of the future, see §§ 271. b, 272. c, 273, 273. d, 275. 2. c, for **אֵין** with the participle see § 278. 4. b, for **בְּלִי** with the infinitive see § 279. e, for **לֹא** with the emphatic infinitive absolute, see § 281. 1. b.

RELATIVE CLAUSES.

§ 300. From simple sentences, or those which contain a single proposition, we now pass to compound sentences in which two or more propositions are linked together. These several propositions constitute as many distinct clauses, which are for the most part united by the relative pronoun or by conjunctions. As the relative regularly occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, § 74; *houses of clay* **בֵּתֵי עֹפֶרֶת**

יְסוּדָם *whose foundation is in the dust* Job 4: 19; *the place* עָלָיו ... אֲשֶׁר *upon which* Ex. 3: 5; *thou* אֲשֶׁר בְּחַרְתִּיךָ *whom I have chosen* Isa. 41: 8; *thou* שְׁמִלְכָךְ *whose king* Eccl. 10: 17. The personal pronoun is also sometimes added, when the relative is the subject of its clause, § 246. 2, אֲשֶׁר-הוּא *who is saving you* 1 Sam. 10: 19, אֲשֶׁר לֹא בְּזַרְעֲךָ הוּא *who is not of thy seed* Gen. 17: 12, 7: 2, 9: 3, Num. 17: 5, 35: 31, Deut. 20: 15, 2 Chron. 8: 7, Ps. 16: 3, but never if the clause contain a verb, since its inflections sufficiently indicate the antecedent.

a. The relative naturally refers to the nearest noun, whose sense will admit of such a reference, or to one in the nearest group of nouns. In Isa. 29: 22 the remoter noun is manifestly the antecedent, but such instances are rare. In a few cases the antecedent is a pronominal suffix אֲשֶׁר *by it* (the altar) *which was* 1 Kin. 9: 25; Ps. 31: 8 (where some regard אֲשֶׁר as a conjunction), Eccles. 10: 15, Zech. 12: 10. The antecedent is transferred to the relative clause in Jer. 14: 1 יְהוָה דָּבַר יְהוָה *lit. that which was the word etc. for the word of Jehovah which was etc.*; so 46: 1, 47: 1, 49: 34, Ezek. 12: 25; but not Lev. 4: 22, Num. 5: 29 where אֲשֶׁר is a conjunction, comp. 1 Kin. 8: 31. In Ps. 69: 27 the relative yields the first place in its clause to a word emphatically prefixed; so in all probability 2 Chron. 8: 9, where אֲשֶׁר בְּלִי רִשְׁרָאֵל אֲשֶׁר *must mean those who were of the children of Israel* (in the parallel passage 1 Kin. 9: 22 אֲשֶׁר does not occur). In Eccles. 7: 24 רְחוֹק does not belong to the relative but to the principal clause.

b. The suffix employed to indicate the government of the relative may be in the first or second person corresponding with the subject of the principal clause, even though the relative refers more directly to an antecedent in the third person, *I am Joseph* אֲנִי ... אֲשֶׁר *whom ye sold* Gen. 45: 4, Num. 22: 30, Isa. 49: 3, 23, Jer. 32: 19, Ezek. 11: 12. The verb attached to the relative follows the person of its antecedent 2 Sam. 3: 8, or it may in like manner be attracted to the first or second person occurring in the principal clause *I am Jehovah who* הוֹצֵאתִיךָ *have brought thee out* Ex. 20: 2, 1 Chron. 21: 17. In Deut. 30: 16 אֲשֶׁר אֶלְמָד is not the relative with the first person pronoun added after the analogy of הוּא in other places, § 300, *I who*, but is a conjunctive *for, inasmuch as*, but not Ex. 3: 14. The article, when used for the relative § 248. 6. c is in like manner followed by a suffix to represent the oblique cases 1 Chron. 29: 8. Occasionally for greater perspicuity or emphasis the noun itself may be repeated after the relative instead of a suffix Gen. 13: 16 (or אֲשֶׁר a conjunction *so that*) 49: 30, 50: 13, Jer. 31: 32. In Ps. 8: 2 a noun explanatory of the antecedent is in apposition with the relative, if תְּהִי is imper. *which put viz. thy glory*, but not if it is infin. *thou, the putting of whose glory* i. e. *who hast put thy glory*, § 132. 1. אִישׁ when used as an indefinite pronoun, § 246. 2. b, and

standing in a possessive relation to nouns often follows the analogy of the relative, in being prefixed absolutely and then represented in the course of the sentence by a pronominal suffix, comp. § 297. *b*, אִישׁ כְּתוּלָמוֹ according to the dream of each, Gen. 41: 12, מִיַּד אִישׁ אֶחָד from the hand of each one's brother Gen. 9: 5, 15: 10, 42: 25, 35, Ex. 12: 4, 28: 21, Num. 5: 10, 12, 17: 17, 26: 54, Judg. 21: 22, 2 Chron. 23: 10, Cant. 3: 8; though it may also follow the usual construction of nouns, the silver of each may be כֶּסֶף אִישׁ Gen. 43: 21, 44: 1 as well as אִישׁ כֶּסֶפוֹ 42: 35, Prov. 12: 14, 13: 2, comp. Zech. 7: 10 with 8: 17.

c. The suffix is never omitted when the relative is governed by a preposition, and only once when governed by a noun Nah. 3: 8: but though often added after transitive verbs Isa. 29: 11, Jer. 19: 4, it is quite as frequently omitted when not required by perspicuity or emphasis Gen. 6: 7; so also when it is a secondary object § 287. 3 ashes אֶשֶׁר to which the fire shall consume the burnt-offering Lev. 6: 3; and sometimes after verbs which usually take an indirect object, thus after בָּחַר, § 286. 1. *a*, Num. 16: 7 (but see ver. 5), Gen. 6: 2, Deut. 12: 5, after עָבַר Deut. 29: 15. It may also stand absolutely § 288. 2 to denote general relation, where precision would have required a preposition Gen. 22: 14 (*in respect to which it is said*, or אֲשֶׁר may be a conjunction *so that*), Ex. 4: 28, 2 Sam. 11: 22, Isa. 8: 12, 31: 6, Jer. 42: 5; or the relations of time (*in which, when*) Gen. 6: 4, Lev. 4: 22, 2 Sam. 19: 25, 1 Kin. 8: 9, Ps. 139: 15; place (*where* which might be more fully expressed by שָׁם . . . אֲשֶׁר, § 74) Gen. 35: 13, 14, 39: 20, Deut. 1: 31, or (*to which, whither* after verbs of motion, equivalent to שָׁמָּה . . . אֲשֶׁר) Gen. 28: 15, Num. 13: 27, Josh. 1: 7, 1 Kin. 12: 2, Jer. 22: 12; manner (*in which, according to which, as, how*) Gen. 30: 29, Ex. 14: 13, 1 Kin. 14: 19, 1 Chron. 13: 6 *as he is called by name*; or cause (*for which, why*) 1 Kin. 11: 27 or means (*by which, with which*) Deut. 7: 19, 2 Kin. 19: 6.

§ 301. When the antecedent is expressed, the relative clause has the force of an attributive, *the man whom the Lord loveth* being equivalent to *the man beloved of the Lord*. When the antecedent is not expressed, it is included in אֲשֶׁר, which then resembles the English compound relative *what*, and must be rendered *he who* or *that which* וַיֹּצֵא אֶת־אֲשֶׁר עַל־בֵּיתוֹ and he commanded him who was over his house Gen. 44: 1, Jer. 15: 2, to make thee understand אֵת אֲשֶׁר אֵת that which shall befall thy people Dan. 10: 14, לְאֲשֶׁר to those who Gen. 47: 24, Ruth 2: 2, בְּיַד אֲשֶׁר שִׂנְאָתָּ into the hand of them whom thou hatest Ezek. 23: 28.

a. Relative clauses may accordingly interchange with attributive parti-

ciples, Isa. 48: 1, or with participles used substantively Ps. 15: 3-5. So the indefinite pronoun *מִי* Eccles. 5: 9.

b. For the compound relative as a subject, the personal pronoun may be expressed, and the relative omitted, (instead of the reverse) *וְהָיָה נְזִדָּרֵר* Ezek. 33: 5 (better explained § 309. 2. a), or both may be expressed *וְהָיָה אֲשֶׁר* 1 Chron. 21: 17. The personal pronoun may be introduced before the verb to give emphasis to a relative clause, which is its subject *אֲשֶׁר he that shall come forth* etc. *וְהָיָה he shall be thine heir* Gen. 15: 4, Deut. 18: 22, Eccl. 3: 14, Job 6: 7 where *אֲשֶׁר* is understood in the first clause. The sign of the definite object *אֵת* or a preposition preceding a relative clause, belongs not to the relative but to the antecedent understood or to the entire clause *עַל אֲשֶׁר* not *unto whom*, but *unto him who* etc. Isa. 29: 12, *אֲנִי אֶדְעָה אֲשֶׁר* *I know that which shall be* Dan. 8: 19, *אֲנִי שָׁמַעְתִּי אֲשֶׁר* *how* etc. Josh. 2: 10. Exceptions are extremely rare *עִם אֲשֶׁר* *with whom* Gen. 31: 32, *אֵת אֲשֶׁר* *whom* Jer. 38: 9, Zech. 12: 10; Gesenius finds *another* in *בְּאֲשֶׁר* Isa. 47: 12, but this can be otherwise explained.

§ 302. The relative is frequently omitted, not only as in English, when it is the object of an attributive clause, *בְּשֹׁחַת עֲטֹה* *into the pit (which) they have made* Ps. 9: 16; but also when it is the subject, *הֶעֱזָבָה אֱלֹהֵי* *he forsook God (who) made him* Deut. 32: 15; and even where it would stand for the compound relative and include its antecedent *בְּיַד-הַשִּׁלָּח* *by the hand of (him whom) thou wilt send* Ex. 4: 13; (so doth) *שְׂאוֹל הָטָאוּ* *Sheol (those who) have sinned* Job 24: 19.

a. Additional examples of the ellipsis of the relative in an attributive clause, when it is the direct object Ex. 13: 8, 1 Chron. 29: 3, Ps. 7: 16, 25: 12, 51: 10, 80: 18, Isa. 10: 1, 42: 16, rarely when the antecedent has the article Job 28: 1; occasionally the pronominal suffix is added to the governing word Deut. 32: 17, Job 4: 19, 13: 28, 28: 7, Ps. 109: 19. When the relative is an indirect object Ex. 18: 20, Deut. 32: 37, Isa. 48: 21. When it is the subject, with no verb expressed Gen. 15: 13, Deut. 7: 25, Prov. 26: 17, Hab. 1: 6, with *יֵשׁ* Gen. 39: 4 (but see ver. 5); with a verb Job 13: 19, 20: 26, Ps. 17: 12, 78: 6, 91: 5, 6, Isa. 30: 6, in a very few instances when the antecedent is definite Ps. 49: 13, 21. When the relative is governed by a noun Ezr. 1: 5, Isa. 43: 14. When the relative would stand absolutely, as expressing the manner or means Job 21: 27, place Job 38: 19, 24, or time Ps. 49: 6. In designations of time the antecedent is usually in the construct, § 258. 2, 1 Sam. 25: 15, 2 Chron. 24: 11, Job 6: 17, 29: 2, Ps. 4: 8, 56: 4, 88: 2, 90: 15, Lam. 3: 57, less frequently when it denotes place Isa. 29: 1. Still more rarely other antecedents may by poetic license be put in the construct before an attributive clause with the relative omitted, Ps. 16: 3, 58: 5, 81: 6, Jer. 48: 36 *וְהָיָה עָשָׂה* (but in the

parallel Isa. 15: 7 *וְהָיָה עֵשָׂה* (וְהָיָה עֵשָׂה), Hos. 1: 2 *הָיָה דְבַר-יְהוָה* *at first when Jehovah spake*; a like construction has been needlessly assumed Gen. 1: 1, § 250. *b*. Some have fancied an anomalous ellipsis of the relative before the infinitive Jer. 10: 13 *לְקוֹל הָיָהוּ* *at the voice of his uttering* i. e. which he utters; it may, however, be read *at the sound of his giving abundance of water*. The nouns *מָקוֹם* *place* and *יוֹם* *day* are in ordinary prose repeatedly put in the construct before the relative clause even when *אֲשֶׁר* is expressed Gen. 39: 20, 40: 3, Num. 9: 17, 1 Kin. 21: 19, Eccles. 1: 7, Ps. 104: 8 (where *וְהוּא* is used as a relative); Deut. 4: 10, Jer. 20: 14, 38: 28; so in the phrase *עַל-דִּבְרֵי אֲשֶׁר* *for the reason that, because* Deut. 22: 24, 23: 5, 2 Sam. 13: 22. There are occasional examples of the ellipsis of the relative after the adverbs of place and time, *מִמָּוֶת* *from the place* where Gen. 49: 24, *מִמָּוֶת* *from the time* when Ex. 4: 10, 5: 23, Ruth 2: 7, Ps. 76: 8, Jer. 44: 18.

b. When the antecedent is not expressed, there may be an ellipsis of the relative in a clause which is governed by a noun in the construct state, Job 18: 21, Ps. 65: 5, Lam. 1: 14 where there is great brevity of expression, Prov. 8: 32 where the verb is at the end of the clause, Ezek. 11: 21 where the relative clause is prefixed absolutely and a suffix attached to the governing noun, Isa. 57: 3 where it is connected with a preceding participle by Vav Consec. *זֶרַע מְבַרְכִים וְהַזֵּנָה* *seed of an adulterer and of one who played the harlot*; or governed by a preposition Job 34: 32, Isa. 65: 1, Jer. 2: 8, 11, 51: 3, Ezek. 13: 3, Obad. ver. 16, Prov. 14: 14 where *מִמָּוֶת* means *from* that which is incumbent *on him* i. e. the result of his faithful discharge of duty; this construction is in prose almost entirely confined to Chronicles 1 Chron. 15: 12, 2 Chron. 1: 4, 16: 9, 30: 18, 19, Neh. 8: 10. Or when the relative clause is the object of a verb, *I give to them* *יְעַבְדוּם* *those who shall pass through them* Jer. 8: 13, Hab. 2: 6, possibly Job 24: 9 where some render *עַל-בְּגָדָי* *that which is upon the poor* i. e. his clothing; or the subject Judg. 5: 14, Job 18: 15, Ps. 22: 30, Isa. 41: 24, and perhaps 48: 14 and 63: 19; in Hab. 3: 16 it is the subject of a preceding construct infinitive.

c. Where there is a conscious ellipsis of the relative, it must of course be supplied in thought. But there is a strong disposition in the Hebrew to coordinate simple sentences, rather than to build up compound sentences by means of dependent clauses. Relative clauses are accordingly in many instances resolved into or exchanged for separate sentences whose connection with the preceding is merely suggested by juxtaposition 1 Kin. 11: 14, Isa. 42: 1, Jer. 5: 15, 49: 31, or by the loose connection of the copulative *and*, *וַיִּשְׁמָהּ* *and her name for whose name was* Gen. 16: 1, 2 Sam. 12: 30, Job 42: 3, Isa. 41: 9, Jer. 17: 5, Ezek. 13: 22. It mars this venerable simplicity of the language to assume relative constructions or complicated sentences, where this is unnecessary: Ps. 45: 6, for example, is not to be relieved of its apparently disjointed character by giving a relative force to the parenthesis *O thou, under whom nations fall*.

§ 303. The demonstrative *הוּא* or *זוּ* is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number,

מָקוֹם יָהּ יָסָדָהּ *the place that thou hast founded* Ps. 104: 8,
מְצֻמוֹת זֶה הָשִׁבוּ *devices, that they have contrived* Ps. 10: 2.

a. יָהּ as a relative Ps. 78: 54, 104: 26, Prov. 23: 22; plur. Job 19: 19; governed by prep. as shown by a following suf. Ps. 74: 2; זֶה Ex. 15: 13, 16, Ps. 32: 8, 68: 29, 142: 4, 143: 8; fem. Ps. 9: 16, 31: 5; plur. Ps. 17: 9; gov. by prep. Isa. 42: 24; זֶה fem. plur. Ps. 132: 12.

§ 304. The indefinite pronoun *whoever, whatever* may be expressed by אֲשֶׁר with no antecedent אֲשֶׁר הָאֵל he whom i. e. *whomsoever thou cursest* Num. 22: 6 or preceded by כֹּל Gen. 6: 2, 7: 22, 19: 12, Isa. 19: 17 (when used of place *wherever* 2 Sam. 7: 7, or absolutely to denote manner *however*, Zeph. 3: 7) or by some other indefinite antecedent as נֶפֶשׁ Lev. 5: 2 or אִישׁ Ex. 35: 21, 23, 24; מִי Gen. 19: 12, Ex. 24: 14 and מֶה 2 Sam. 18: 22, Job 13: 13 are used both as indefinite and interrogative pronouns § 75. 1. יֵשׁ אֲשֶׁר lit. *there were those who* is repeated Neh. 5: 2-4 in the sense of *some others*, and Num. 9: 20, 21 in application to various times and circumstances *sometimes at other times*.

a. As the indefinite pronoun often introduces what is equivalent to a conditional clause; it may in like manner be followed by an apodosis with ו, § 306; thus אֲשֶׁר *with whomsoever of thy servants it shall be found* (i. e. if it be found with any one) וְיָמָיו *he shall die* Gen. 44: 9, Ex. 30: 33, 38, Lev. 22: 6, Num. 5: 30, 31 (where in a series of Vav consec. preterites the beginning of the apodosis is determined by the sense alone), Josh. 15: 16, Ex. 9: 21 (with Vav consec. future); מִי Hos. 14: 10, מֶה 1 Sam. 20: 4, and the combination מֶה הֵבִיר which only occurs in this one instance, Num. 23: 3.

b. How the interrogative comes to be used as an indefinite pronoun may be seen in such passages as Ex. 32: 26, Prov. 9: 4, Isa. 50: 8 where either rendering is admissible, and from a comparison of Judg. 7: 3 (indef.) with Deut. 20: 8 (interrog.). The indefinite pronoun is rendered somewhat more emphatic by the addition of the relative, מִי אֲשֶׁר *whoever there is that* Ex. 32: 33, 2 Sam. 20: 11, Eccles. 9: 4; the corresponding מֶה is only found in Ecclesiastes, see 1: 9, 3: 15 etc. מִי is once found in apposition to a vocative שְׁמִרָתִי מִי *whoever ye be, care for the young man Absalom* ■ Sam. 18: 12.

§ 305. When the relative does not refer to a preceding noun or pronoun expressed or understood, but simply marks the relation between clauses, it ceases to

be a pronoun and becomes a relative conjunction as the Lat. *quod* and Gr. *ὅτι*. This is the case to a limited extent with *אֲשֶׁר*, while *כִּי* has entirely lost its original pronominal character and is only used as a conjunction.

a. After *כִּי* or *אֲשֶׁר* that with verbs of speaking the language of direct quotation is sometimes used instead of the indirect, *she said בְּיָרְאָהּ that Jehovah hath seen my affliction* Gen. 29: 32, 20: 11, 26: 22, Ex. 4: 25, Josh. 2: 24, Ruth 1: 10, 1 Sam. 10: 19, 15: 20. After the formula of an oath its language may be introduced by *כִּי*, as *Jehovah liveth כִּי* (I swear) *that* 1 Sam. 20: 3, 25: 34 (repeated after a parenthetical clause), 26: 16, 29: 6, 2 Sam. 4: 9, 10; so after *אֲנִי חַי* as *I live*, Isa. 49: 18, comp. Gen. 42: 16, and after *God do so to me and more also* Ruth 1: 17, 1 Sam. 14: 44, 1 Kin. 2: 23. In other connexions also *כִּי* may have the sense of a strong affirmation equivalent to 'it is so that', 'I affirm that', *surely, verily* Job 12: 2. In oaths and protestations *אִם* *if* has the force of a negative, and *לֹא אִם* *if not* that of an affirmative, *God do so to me if I do* is the same as saying 'I swear that I will not do' 2 Sam. 3: 35. So when the penalty invoked is not expressed, *אִם* 1 Sam. 14: 45, 24: 7, 2 Sam. 11: 11, 20: 20, 2 Kin. 3: 14, Ps. 95: 11, Cant. 2: 7, Isa. 22: 14; *לֹא אִם* Num. 14: 28, Job 1: 11, 17: 2, 22: 20, 31: 36, Isa. 5: 9, 14: 24, Ezek. 17: 16; probably it is to be similarly explained Gen. 24: 38, Ps. 131: 2, Ezek. 3: 6, where the affirmation following a negative can best be expressed by *but*. *לֹא* is substituted for *אִם* in an oath Ezek. 14: 18, comp. vs. 16, 20.

b. After a negative clause *כִּי* *for* has the sense of *but*, whether the contrast suggested affects a particular word, a noun or adjective, *ye did not send me hither הֲאֵלֶיךָ כִּי but God* lit. for God did Gen. 45: 8, 17: 15, 19: 2, Ex. 16: 8, Deut. 8: 3, 1 Kin. 21: 15, 2 Chron. 20: 15, 26: 18, Ezek. 14: 18; or an entire clause *his heart doth not think so but* (lit. *for*) *to destroy is in his heart* Isa. 10: 7, Gen. 42: 12, Jer. 2: 20. The Hebrew regards the affirmative proposition as confirming the previous denial of one that is inconsistent with it. Occidental usage sets the two propositions in adversative relation. Frequently *אִם* is added, when the relation becomes restrictive instead of adversative, *he hath not withheld any thing from me אִם-אֲחִיקָא כִּי except* (lit. but when he withheld) *thee* Gen. 39: 9, *thy name shall no more be called Jacob אִם כִּי but Israel* 32: 29 (if it is called, or when it is called, this shall be the appellation), 28: 17, Lev. 21: 14, Deut. 12: 14, Esth. 2: 15, Ps. 1: 2, 4, Jer. 7: 23. The signification is the same after a question requiring a negative answer, *Can a man benefit God? כִּי-יִשְׂכַּן no! but a wise man benefits himself* Job 22: 2; *who is blind כִּי-עִוְרָא but my servant?* i. e. no one is but he Isa. 42: 19. Or the negative may be suggested by other constructions, *I have sent to thee saying Thou shalt give me thy silver etc.* and not this only, *כִּי אִם but to morrow I will send etc.* 1 Kin. 20: 5, 6; *Job shall pray for you* in contrast with the offerings which they were to present *כִּי אִם-פָּנֶיךָ not you but him will I accept* Job 42: 8. Sometimes a missing thought must be supplied to

•make the antithesis obvious, *we will not hide from my lord* כִּי אֶסְתֵּימֵם *but the silver is spent* Gen. 47: 18 i. e. not conceal but confess the fact that their money was all gone; I will not return אֶם כִּי *but* 2 Sam. 15: 21 K'thibh; all are not dead אֶם כִּי *but* 2 Sam. 13: 33 K'thibh. In the last two examples אֶם is omitted from the K'ri to obtain what at first sight seems an easier reading, since it requires nothing to be supplied. In a few instances a strong contrast is expressed by אֶם כִּי without a negative Num. 24: 22, Lam. 5: 22. When the particles אֶם כִּי belong to distinct clauses, each retains its own proper signification. Thus *for, if* Ex. 8: 17, Josh. 23: 12, Prov. 19: 19, Isa. 10: 22; *but, if* Gen. 40: 14, 1 Sam. 20: 9, 2 Kin. 5: 20, Lam. 3: 32; *that, if* Judg. 15: 7, Jer. 26: 15, 51: 14; *that, not* (in an oath) 2 Sam. 3: 35; *surely, if* (it is so *that, if*) Ex. 22: 22, Prov. 2: 3.

c. The meaning and usage of other conjunctions can best be learned from the lexicon. Several prepositions are converted into conjunctions by the addition of אֲשֶׁר or כִּי, thus בְּאֲשֶׁר, כְּאֲשֶׁר, כַּאֲשֶׁר אֲשֶׁר, עַל אֲשֶׁר, עַל כִּי, פְּתַח כִּי.

HYPOTHETICAL SENTENCES.

§ 306. As the condition is from the nature of the case prior to that which is suspended upon it, the preterite tense is frequently employed in conditional clauses, not only where they refer to the past Ps. 7: 4, 5, 44: 21, 73: 15, but to the future or to what is valid at all times or may happen at any time. The apodosis may or may not be introduced by Vav; in the latter case its verb, if referring to the future and standing first in its clause will be put in the preterite with Vav Consecutive, § 277. b, אֶם-לֹא הֵבִיא אֹתוֹ *if I shall not bring him* (lit. 'shall not have brought him' prior to the time contemplated in the apodosis) וְהָיִיתִי חַיִּינִי *I shall be a sinner* Gen. 43: 9, comp. 44: 32; אִם-עָבַר *if a lion pass through a flock* וְרָמַס וְטָרַף *he will trample and rend* Mic. 5: 7.

a. The future may be used in a conditional clause instead of the preterite, when the thought is turned to its actual futurity rather than to its priority to what follows Ex. 22: 1, Lev. 13: 35, Judg. 6: 37, 13: 16, Neh. 2: 5, Job 16: 6, Ps. 132: 12, Nah. 3: 12, and even as a frequentative past, § 267. 4, Gen. 31: 8 (but see pret. for acts often repeated, Ps. 63: 8, Isa. 28: 25, Jer. 14: 18). Participles are also used of the present or proximate future Judg. 9: 15, 11: 9, 1 Sam. 7: 3, with יֵשׁ Gen. 24: 42, 49, Judg. 6: 36,

with אֵלֶּךְ Ex. 8: 17, 1 Sam. 19: 11. An Infinitive with a suffix, Job 9: 27. If there is more than one verb in the conditional clause, those that follow a preterite may be in the Vav consec. fut. אֲמַלְאֲתִי וַיִּשְׁמַעַנִי *even if I called and he answered me*, equivalent to 'if I were to call and he to answer me' at any time hereafter Job 9: 16, Num. 35: 16-23 (one future ver. 20), Job 33: 23, 24, Ps. 7: 5 (past time), or with a more distinct expression of futurity in the Vav consec. pret. אֲמַלְאֲתִיךָ *if thou direct* (lit. shalt have directed) *thine heart* וַיִּפְרֹשֶׁתָּהּ *and spread forth thine hands to him* Job 11: 13, or in the future tense Deut. 32: 41, Isa. 4: 4.

b. The apodosis is commonly introduced by Vav, Gen. 28: 20-22, Ex. 4: 8, 9, 18: 23, Lev. 4: 13, 14 (the sense only determines where the apodosis begins), 5: 1, Num. 30: 16, Judg. 14: 12, 13, Job 10: 14, 21: 6; though often it is not Gen. 30: 31, 1 Kin. 21: 6, Job 9: 20, 23, 14: 8, 9, Ps. 66: 18, Isa. 1: 20, 53: 10. It may also be introduced by כִּי *surely*, § 305. a, Gen. 31: 42, 43: 10, Num. 22: 29, 2 Sam. 2: 27, Job 8: 6, Isa. 7: 9. Occasionally it precedes the conditional clause, Gen. 42: 37, 1 Sam. 14: 30 (אֲנִי כִּי), Isa. 4: 3, 4, and possibly Ps. 63: 6, 7. When the apodosis relates to the past, its verb may be in the preterite without Vav, Prov. 9: 12, or with Vav Conjunctive Num. 21: 9, וַיִּשְׁמַעַנִי (observe the position of the accent) Job 7: 4, Ps. 78: 34, or in Vav consec. future Job 8: 4, Ps. 50: 18; though the preterite may also occur of an act already resolved upon though not yet performed 1 Sam. 2: 16, § 266. 2. c, and in the sense of a future perfect, Ps. 127: 1. The apodosis relating to the future and the verb in Vav consec. preterite Ex. 1: 16, 12: 4, Lev. 13: 36, Num. 35: 24, Judg. 21: 21, 2 Sam. 14: 32, 15: 25, 17: 13, 1 Kin. 3: 14, Hos. 9: 12, Am. 6: 9, but very rarely in the future with Vav conjunctive Jer. 5: 1, 23: 22; of course if the verb does not stand first in its clause, it must be put in the future tense, § 277, Ex. 22: 2, Judg. 4: 8. The apodosis an imperative Job 11: 14, Isa. 21: 12, Jer. 14: 7; in the form of a question, 1 Sam. 2: 25, Job 9: 19, 11: 10, 14: 14, 31: 13, 14, 35: 6, 7, Ps. 44: 21, 22, Eccl. 6: 6, Jer. 3: 1. In the brief language of poetry the apodosis is sometimes elliptical, *if his children be multiplied*, (it is) *for the sword* Job 27: 14, Ps. 92: 8.

c. Successive conditions are expressed by אִם . . . אִם, or אִם . . . אִם Judg. 13: 16, Ps. 7: 4, 5, Am. 9: 2-4; and likewise alternative conditions, אִם-זָכָר אִם-נֶקֶבָה *whether male or female* Lev. 3: 1, Ex. 19: 13, Deut. 18: 3, Josh. 24: 15, 2 Sam. 15: 21, Ezek. 2: 5. In alternative conditions the apodosis of the first is sometimes omitted as sufficiently obvious from the tenor of the whole, Ex. 32: 32, 1 Sam. 12: 14.

§ 307. In ordinary usage כִּי *when* regards a case as actual, אִם *if* as contingent and uncertain, לֵאמֹר *if* as unlikely or untrue, where in English the imperfect or pluperfect subjunctive would be required; כִּי תָבוֹא *when thou comest* (as thou surely wilt) וְאִם-לֹא יִתְּנוּ *and if they will not give* (as they may not) Gen. 24: 41, Num. 5: 19, 20;

לֹא הִחַיֵּיתֶם *if you had saved them alive* (which you did not do) Judg. 8: 19.

a. Hence in Ex. 21 classes of cases are introduced by כִּי vs. 2, 7, 18 etc. and the subordinate possibilities occurring under each of them by אִם vs. 3, 4, 5 etc. So Lev. 1: 2, 3, 10, 2: 1, 4, 5, 7. Very unlikely and even impossible conditions are sometimes joined with אִם and are thus represented as supposable, אִם-אֶרְעֵב *if I were hungry*, which I never can be indeed, but suppose me to be so Ps. 50: 12, 139: 8, Job 20: 6, 34: 14, Cant. 8: 7, Jer. 15: 1, 22: 24, Am. 9: 2, 3 (linked with ver. 4 and thus put on a par with what is quite possible and probable), Obad. ver. 4. In all these cases the verb is future; to have employed the preterite (in the sense of a future perfect) would have been to suppose the impossible actually accomplished at the time referred to, which is more violent than to assign it to the indefinite future. אִם may also be used with the preterite of something supposed in the past, which did not take place, אִם-קָמְדִי *if they had stood*, as they did not Jer. 23: 22, 37: 10; so אִם לִי Esth. 7: 4, Eccl. 6: 6; לִי Num. 22: 29, Judg. 13: 23, 2 Sam. 18: 12, Ps. 81: 14, Mic. 2: 11. These particles retain their proper force, when combined with לֹא; אִם לֹא leaves the matter in doubt Gen. 43: 9, לֹא לִי implies the reverse of the negative supposition that is made, לֹא לִי הִחַיֵּיתֶם *if we had not lingered*, as we actually did ver. 10, 31: 42, Deut. 32: 27, Judg. 14: 18, 1 Sam. 25: 34, 2 Sam. 2: 27, 2 Kin. 3: 14, Isa. 1: 9.

b. When the apodosis is different from what might have been expected, אִם is equivalent to *even if, although*; אִם-יִהְיֶה *though your sins be as scarlet, they shall become white as snow* Isa. 1: 18, 10: 22, Jer. 14: 7, 51: 14, Hos. 9: 12, Job 9: 20. When the apodosis is suppressed, it may become an expression of desire *O if!* Ps. 139: 19, Prov. 24: 11 and in the judgment of the majority of interpreters Ps. 81: 9, 95: 7, though the necessity is not so obvious. So לִי Gen. 17: 18, 23: 13, Num. 14: 2, 20: 3, Job 6: 2, Isa. 63: 19; in Gen. 50: 15 it expresses apprehension *what if!*

§ 308. Conditional clauses occur, in which the conditional particle is not expressed, but it is plain from the meaning and the connection that the statement was meant to be understood hypothetically, וַיִּדְּבָקוּם *and if they overdrive them* וְיָמָת *all the flock will die* Gen. 33: 13; וְיָצֹב *and if he leave his father* וְיָמָת *he will die* 44: 22; וְשָׁלַחְתִּיךָ *had I sent thee to them, they would hearken* Ezek. 3: 6.

a. Additional examples: Ex. 33: 5, Ruth 1: 12, 2 Sam. 19: 8, 2 Kin. 5: 13, 7: 2, Neh. 1: 8, Job 7: 20, 10: 16, 19: 4, 20: 24, perhaps 23: 10, Ps. 69: 33, 139: 18, Prov. 18: 22, 22: 29, 24: 10, 25: 16, Isa. 26: 10, Ezek. 14: 17 (comp. ver. 15). The modal forms of the verb, § 270. 1, may sometimes

suggest a condition; thus the intentional, אֶלֶּיָּהָ *let me make my bed in Sheol* (i. e. if I make etc.) *lo! thou art there* Ps. 139: 8, 73: 16, Job 11: 17, 16: 6 b, 19: 18, 30: 26; the jussive, יִסְתָּר *let him hide his face and who can behold him?* Job 34: 29, 2 Kin. 6: 27; the imperative, Ps. 22: 9.

b. A hypothetical sense should not be gratuitously given to a passage, which is not hypothetical in form. Interpreters have frequently gone to unwarrantable lengths in this respect. A clause is not necessarily conditional in the intention of the writer, because a conditional clause might be substituted for it without a material change of sense. Num. 23: 20 is not a general truth 'when he has blessed, I cannot reverse it' but a particular affirmation 'he has blessed in this instance etc.' Such passages as 1 Sam. 25: 29, 31, Ps. 104: 20, 22, 28, 146: 4, Hos. 8: 12 are declarative, not hypothetical.

CIRCUMSTANTIAL CLAUSES.

§ 309. 1. Circumstantial clauses describe the situation attendant upon the action of the principal clause. In such clauses, contrary to the ordinary rule, § 284. a, the subject usually stands first, inasmuch as attention is particularly directed to it, and even though it has been mentioned before it must be repeated, or a pronoun must take its place, *and he smote the camp* וְהִמָּחֵה הָיָה *while* (lit. and) *the camp was secure* בְּטָח *whereas thou hatest* וְאַתָּה שֹׂנֵאתָ Ps. 50: 17, Gen. 18: 13, *without his clothes being burned* (lit. and his clothes shall not be burned) וּבְגָדָיו לֹא תִשְׂרָפָה Prov. 6: 27, 28, Jer. 14: 15.

a. The contents of this section are adopted with some unessential modifications from the very thorough treatment of this subject in Ewald's Lehrbuch. The participle as suggestive of a contemporaneous action or state is particularly suited to circumstantial clauses and is very commonly employed in them, *Jehovah appeared to him* וַיֵּשֶׁב יְהוָה *while he was sitting at the door* Gen. 18: 1, 13: 7, 15: 2, 24: 21, Num. 10: 33, Josh. 6: 1, Judg. 13: 9, 1 Sam. 4: 12, 2 Sam. 1: 2, 2 Kin. 2: 12, Ps. 35: 5, 6. Clauses without a verb, וּפְנֵיהֶם אֶחָדָה *with their faces backward* Gen. 9: 23, 12: 6, Prov. 15: 16, 17: 1; with יָשָׁב Isa. 43: 8; with אָזַן Prov. 17: 16. Other words may occasionally precede the subject, וְלִי וְקָרָח Gen. 49: 10, עוֹדְנֵי הָרִי 2 Sam. 18: 14, 2 Kin. 10: 2, Isa. 6: 6, Am. 7: 7, Zech. 2: 5; or the subject itself may not be expressed, *I have uttered* וְלֹא אֲבִין *without understanding* Job 42: 3, וְשָׁמְעָה 2 Sam. 13: 20, וַיֵּשֶׁב Ps. 55: 20, וְהוֹשָׁא Hab. 2: 10, even when it differs from that of the principal clause Judg. 13: 19.

b. Circumstantial clauses may be attached without Vav, *Jehovah spake with you אָנֹכִי עֹמֵד while I stood* Deut. 5: 5, Ex. 26: 5; *he pitched his tent with you בֵּית־אֵל מְיָם having Bethel on the west* Gen. 12: 8, Ex. 12: 11, 1 Sam. 26: 13, Ps. 45: 14, Jer. 30: 6, *virgins אֵין מִסְפָּר without number* Cant. 6: 8, Jer. 2: 32; *why will ye be stricken further מָה תוֹסִיף continuing to revolt* Isa. 1: 5, *wine inflaming them יַיִן תְּדַלֵּם* 5: 11, Ps. 4: 3, 62: 5.

2. A participle agreeing with the principal subject, to which it stands in a sort of predicate relation, may serve the purpose of a circumstantial clause, *they came out נִצְבִּים stationing themselves at the door* Num. 16: 27, Judg. 8: 4, Ezr. 10: 1, Ps. 7: 3, Jer. 41: 5, 6, Hab. 2: 15, Mal. 1: 7; for which with a negative a finite tense must be substituted, § 278. 4. b, either the preterite, *he went there לֹא־אָכַל לֶחֶם not eating bread* Ezr. 10: 6, Deut. 21: 1, Job 9: 25, or the future, *they planned a device בְּלִי־יִוָּכָלוּ without being able to perform it* Ps. 21: 12, 35: 8, 56: 5, 12, 140: 11.

a. Such a circumstantial participle or adjective in a very few instances precedes the verb *הַר־נוֹפֵל יָבוֹל a mountain falling wastes away* Job 14: 18, Prov. 20: 14; or is included in a larger circumstantial clause, *וְהָיָא נִזְהָר while he, if he had taken warning, would have saved his life* Ezek. 33: 5. It may agree with the object of the principal clause, *I used to deliver פְּעָרָה the poor when he cried* Job 29: 12, or with a noun governed by a preposition, *for the child while living בְּעִבְדֵי הַיָּלֵד* 2 Sam. 12: 21, 1 Chron. 12: 1, Jer. 14: 4, or with a suffixed pronoun Ps. 69: 4.

3. The circumstantial may precede the principal clause *lo, when we come into the land, thou shalt bind אֲנִיחֵנוּ בָּאֵם* Josh. 2: 18, Num. 12: 14, particularly when something unexpected supervenes upon the condition previously described, which is introduced commonly by a preterite with the subject prefixed, *while one was still speaking עוֹד הָיָה מְדַבֵּר* Job 1: 16; *another came הָיָא אַחֵר* Job 1: 16; *while she was being led forth מוֹצֵאתָּה* Gen. 38: 25, 1 Sam. 9: 11, 1 Kin. 14: 17, 2 Kin. 2: 23, 6: 5, 26, 9: 25, Isa. 37: 38.

a. The circumstantial clause in such a combination may not only have a participle as in the examples already given, but a preterite *אֵת הַיָּצֵא הִצֵּא*

Jacob had only just gone out, וַיֵּצֵא עֲשָׂא *when Esau came* Gen. 27: 30, Judg. 3: 24, or a future with וַיֵּצֵא, § 267. 1. *h*, Gen. 19: 4, Josh. 2: 8, or a Vav consec. future 2 Sam. 24: 11, or an infinitive 2 Kin. 4: 40, 2 Chron. 13: 15, 26: 19, or it may be without a verb, Gen. 7: 6, 22: 1, 2 Kin. 10: 12, 13, Ps. 78: 30, 31, Jon. 3: 4. The unexpected event may also be expressed by the use of a participle, 2 Kin. 8: 5, Dan. 9: 21, or if its time require it by the future tense, 1 Kin. 1: 14. Or if there is no suggestion of a sudden occurrence, the principal clause may be simply linked with the preceding by Vav consec. future Gen. 24: 1, 2, Deut. 26: 5, Judg. 4: 5, 2 Sam. 11: 4, 1 Kin. 13: 11, or, if it belong to the future, by Vav consec. preterite Ex. 3: 13; or Vav may be omitted altogether Gen. 49: 29.

THE CONJUNCTION VAV.

§ 310. The connective in most common use is Vav Conjunctive, § 235, which links together words and clauses in a coordinate relation, and of which Vav Consecutive, § 99, is a modification, which while attached to a verb to form a secondary tense likewise links it or its clause to a preceding verb or clause in a relation of dependence or subordination. The particular relations indicated by Vav Conjunctive in different connections are exceedingly various. This is not due strictly speaking to any diversity of meaning in the particle itself. Instead of employing a variety of conjunctions to express the several relations, which one clause may sustain to another, it better accords with the venerable simplicity of Hebrew style, merely to place successive clauses side by side, allowing the relation intended in any given case to be inferred from that of the thoughts themselves. Vav is a sign of connection; but the precise nature of the connection which it marks, must be learned not from the uniting particle, but from the mutual bearings of the conceptions which it binds together.

§ 311. 1. The simplest relation whether of words or clauses denoted by Vav is when one thing is simply added to another, as in English by the Conjunction *and*,

וְהָאָרֶץ *the heavens and the earth* Gen. 2: 1, *let there be a firmament* וַיְהִי *and let it be dividing* 1: 6.

a. In enumerations Vav may be repeated before each successive item, Ex. 35: 5-9 (so Vav consecutive Num. 33: 5-49); or before the greater number with occasional omissions Josh. 15: 21-62; or the several particulars may be divided into pairs or groups by its insertion or omission Ex. 35: 11, 12, 16-19, Prov. 1: 2-6, Isa. 5: 12. Vav is commonly inserted before the last term of a series, Gen. 1: 12, 14: 1, Neh. 10: 29, Joel 1: 14, though not invariably, Deut. 29: 22, 1 Kin. 6: 7, Ps. 45: 9. Sometimes it is omitted altogether Neh. 10: 3-28, 2 Kin. 11: 13, Ps. 150: 1, 2, 5, 6, Isa. 1: 1, יָרַב בָּקָר Dan. 8: 14, especially in certain familiar phrases, הָמָל שֶׁלֹּשֶׁם *yesterday* and the day before i. e. heretofore Gen. 31: 5, מָחָר הַשְּׁלִישִׁי *to-morrow* or the day after 1 Sam. 20: 12, שְׁנַיִם שָׁלֹשָׁה *two or three* Isa. 17: 6, Job. 33: 29.

2. When the second term is identical with the first, or restrictive of it and is added for the sake of explanation, Vav is equivalent to *namely* or *to wit*; *in the shepherds' equipment which he had* וּבִיָּלְקוֹט *and to speak more precisely in the pouch* 1 Sam. 17: 40; *in Ramah* וּבְצִירוֹ *that is to say, in his city* 1 Sam. 28: 3; *thy hand* יְמִינָה *namely thy right hand* Ps. 74: 11, Josh. 10: 7, Judg. 10: 10, Isa. 57: 11, Dan. 8: 10. When it limits an action, Vav may be rendered *and that*; *Jehovah set the sword of each against his fellow* וּבְכָל-הַמַּחֲנֶה *and that in all the camp* Judg. 7: 22, וְלִבְפָּקֶר 1 Chron. 9: 27, וּבְרִירִיּוֹם 2 Chron. 8: 13, Eccl. 8: 2; so often before an infinitive, *he will fulfil all my pleasure* וְלֵאמֹר *and that so as to say* Isa. 44: 28, 2 Chron. 7: 17 (comp. 1 Kin. 9: 4), Neh. 8: 13, Jer. 17: 10, 44: 14.

a. This differs from Isa. 1: 1 *Judah and especially Jerusalem, where the second term renders prominent something included in the first, but does not cover all that is intended by it*; so Dan. 1: 3, Num. 31: 6 *sacred vessels and particularly the trumpets*; Josh. 9: 27 *for the congregation and especially for the altar of Jehovah*.

3. Vav may be used in an emphatic sense for *even, also*; *from Israel was* וְהִנֵּה *even this, other things and this too astonishing it is* Hos. 8: 6, וּבְמוֹתָם *even in their death* 2 Sam. 1: 23, וְשִׁאֲלִי *ask also* 1 Kin. 2: 22, Isa. 32: 7, 49: 6.

When one noun is the principal and the others subordinate or less adapted to the verb employed, Vav is equivalent to *with*; *they used to come up* וּמִקְנֵיהֶם *with their cattle* Judg. 6: 5, 2 Kin. 11: 8, וְצוֹם *with fasting* Esth. 4: 3, וְלִבִּי *with my heart* Eccl. 7: 25, וְעִבְרָה *with wrath* Isa. 13: 9, *the earth with its issues* 42: 5.

a. 1 Sam. 14: 18 וּבְנֵי *with the children of Israel*, unless as seems probable there is an error in the text; on the other hand וְכֵן *with* is used for וְ 1 Sam. 16: 12, 17: 42.

4. When the relation suggested is that of contrast, limiting or qualifying what precedes, Vav is equivalent to the adversative *but*; *of every tree thou mayest eat* וְיִצְעַךְ *but of the tree etc.* Gen. 2: 16, 17, וְדַע *but know* Eccl. 11: 9, Job 14: 10, Ps. 22: 7, 28: 3, Eccl. 7: 4. If, however, the contrasted thought does not limit but completes the sense, Vav should be rendered by *and*; *he hath torn* וַיִּרְפְּאֵנוּ *and he will heal us* Hos. 6: 1, Gen. 1: 5, Deut. 32: 21, 39. Vav may also introduce a reason, *give us help* וְשׁוּאָה *for vain is the deliverance of man* Ps. 60: 13; or an opposing consideration, from which a different conclusion might have been anticipated, וְאַנְכִּי *although I was their husband* Jer. 31: 32; or an inference וְהִשִּׁיבֵנִי *wherefore turn and live* Ezek. 18: 32; or a consequence, *he withholdeth the waters* וַיִּבְשּׁוּ *and so they dry up* Job 12: 15, Ps. 42: 5, 91: 15, 103: 16; or after a negative clause that which would have resulted on the contrary hypothesis, § 299. a, *thou desirest not sacrifice* וְאַתָּה *else I would give it* Ps. 51: 18, perhaps with a negative understood Job 6: 14; if the consequence is different from what might naturally have been expected, וַיִּצְלִיחֵם *and yet they prosper* (or it may be read *that they the orphans may prosper*) Jer. 5: 29, וְיֹאחֲזֵהוּ *and yet the righteous shall hold on his way* Job 17: 9; or the design or purpose, *they fasten it* וְלֹא יָסִיק *that it move not* Jer. 10: 4, 11: 21;

or a comparison, *man is born unto trouble* וְיָגֵל לְיֶשֶׁת as *sparks fly upward* Job 5: 7, 11: 12, 12: 11, Prov. ch. 25-29, or if the comparison precede, *waters fail* וַיֵּשׁ so a *man* Job 14: 12, 19, Prov. 25: 3, 20, 25, 26: 14; or a coexisting act or condition, *Noah was six hundred years old* וְהָיָה בְּיָמָיו when the flood Gen. 7: 6; Vav repeated may be equivalent to *both ... and*, וְקָדֵשׁ וְצִבְיָה both *sanctuary and host* Dan. 8: 13, Num. 9: 4, Ps. 76: 7, Nah. 1: 5.

a. Vav is never precisely equivalent to the disjunctive *or*, which is expressed by או. The passages, in which it apparently has this sense, are elliptical or are to be otherwise explained; *there was not found sword* וְחֶלֶד or *spear* (prop. *and there was not found spear*) 1 Sam. 13: 22, 25: 31, Gen. 41: 44, Ex. 21: 17, 2 Kin. 7: 10; *ye shall take it from the sheep* וּמִן הַכֶּשֶׁת and *from the goats* Ex. 12: 15, these together form the mass out of which it is to be taken; וְיָגֵל וְיִשְׁתַּח not *whether he rage or laugh*, but more exactly *both when he rages and when he laughs* Prov. 29: 9, Ex. 21: 16.

b. When a speaker begins with ו there is a tacit allusion to something that has preceded, or to a thought to be supplied, *you rage* וַיֵּאָרֵץ but *I have established my king* Ps. 2: 6, Num. 12: 14, 20: 3, 2 Sam. 13: 26, 18: 22, 24: 3, 2 Kin. 2: 9, 4: 41, 5: 6, 17, 7: 13, 10: 2, 1 Chron. 17: 10, Job 19: 25, Isa. 3: 14, Jer. 40: 5, Ezek. 13: 11, 13, 17: 22.

c. The omission of the conjunction sometimes adds to the force or vivacity of a sentence, Ex. 15: 9, 10, Deut. 32: 10, 11, Judg. 5: 27, Ps. 19: 8-10, Isa. 10: 28-32, 21: 2-5, Jer. 31: 21.

§ 312. 1. Vav serves to introduce the apodosis or second member of a hypothetical sentence, § 306, *if God will be with me and keep me*, וְהָיָה יְהוָה then *shall Jehovah be my God* Gen. 28: 20, 21.

2. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו on the *third day Abraham lifted up his eyes* Gen. 22: 4; וְהָיָה תִּקְוָתְךָ וְהָיָה תִּקְוָתְךָ thy *hope*, (is it not) *the integrity of thy ways?* Job 4: 6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15: 34, *thy father's servant* וְאֲנִי I *have been so hitherto, but now* וְאֲנִי I *will be thy servant*.

a. Examples of Vav Conjunctive after a noun at the beginning of its clause whether placed absolutely or governed by a preposition, 1 Kin. 6: 32,

Job 19: 23, 23: 12, 25: 5, 36: 26, Ps. 69: 33, 115: 7, Prov. 9: 16 (comp. ver. 4), Jer. 10: 23, 13: 10, Ezek. 40: 42, Dan. 11: 15, (such a clause governed by וְאֵלֶּיךָ 2 Sam. 10: 12). Vav consec. future similarly used, Gen. 22: 24, 1 Sam. 14: 19, 2 Sam. 22: 41, 1 Kin. 15: 13, Job 36: 7, Jer. 6: 19, Dan. 1: 20. Vav consec. preterite, Ex. 12: 15, 19, 30: 38, Lev. 7: 20, 17: 10, Num. 14: 24, 1 Sam. 25: 27, 2 Sam. 6: 21, 2 Kin. 11: 7, Ps. 25: 11, Jer. 23: 33, Ezek. 17: 19.

b: Vav Conjunctive after a statement of time, Ex. 12: 3, Lev. 7: 16, Num. 16: 5, Ps. 141: 5 (after כִּי), Jer. 8: 1 K'thibh, Dan. 10: 4 (comp. ver. 1). Vav consec. future, Judg. 19: 5, 1 Sam. 11: 11, Jer. 7: 25, Dan. 1: 18. Vav consec. preterite, Gen. 3: 5, Ex. 16: 6, 7, 17: 4, Prov. 24: 27 (after וְאֵלֶּיךָ), Ezek. 33: 33, Joel 4: 2.

INDEX I.

SUBJECTS TREATED FULLY OR INCIDENTALLY.

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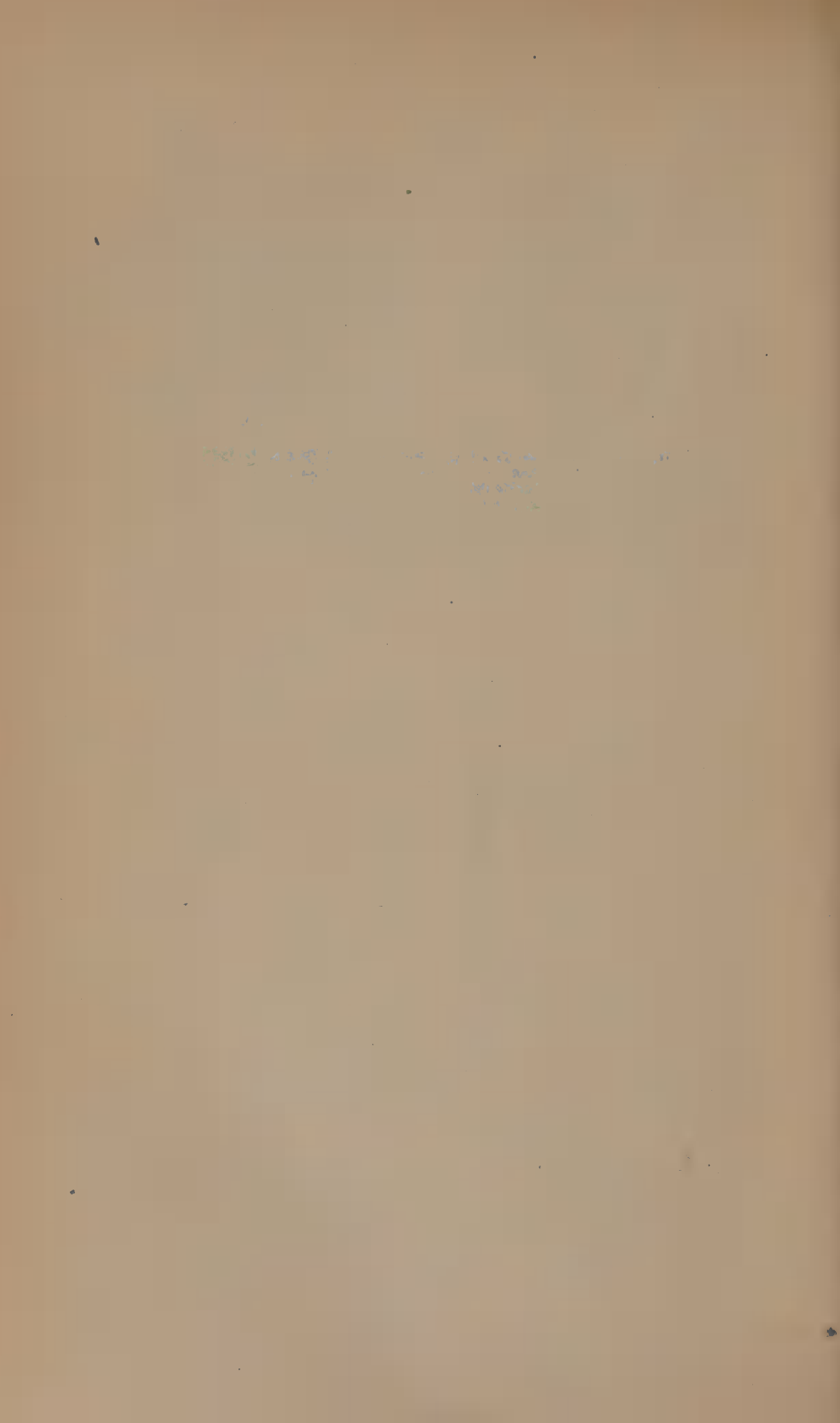
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28... 272. *c*
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11... 309. 1. *b*
- 12: 15... \$ 255. 1. *a*, 311.
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4, 5... 245. 2. *d*
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7... 284. *e*
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9... 257. 7
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4... 22. *b*, 271. *a*
9... 258. 3. *c*
13... 275. 2. *d*,
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14... 119. 1
17... 22. *b*, 297. *a*
27... 279. *c* (3)
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4... 293. *a*
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9... 104. *f*
9, 10... 311. 4. *c*
10... 11. 1. *b*, 61. 6,
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29... 272. *c*
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- 17: 12... \$ 246. 2. *b*,
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20: 2... 300. *b*
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11... 217. 1. *c*, 254.
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20... 245. 2. *d*
21... 270. 1. *a*
21, 30... 245. 2. *d*
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25... 289. 6. *a*
26... 219. 1. *b*
30... 256. 2. *b*
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26...209.1. *a*
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30...296.1
31...104. *f*
24: 1...297. *d*
4...249.3
5...287.3. *a*
14...304
25: 12,32...255.1. *b*
28...284. *e*
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35...296.3. *c*
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26: 5...309.1. *b*
16...255.3. *a*
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19...254.2. *b*
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23...218.2. *a*
24...53.3. *a*
27...259. *a*
30...287.5. *a*
31...287.3. *a*
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27: 1...288.2. *c*
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28: 1...119.1
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21...300. *b*
24...256.2. *a*
32...267.1. *f*, 284. *e*
34...296.2. *a*
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39...249.3. *b*
40...209.1. *a*
29: 3...251. *a*
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20...38.4. *a*, 267.
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29...87
30...105. *a*, *d*
35...65. *a*
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30: 18...119.3
23...217.1. *c*
32...106. *a*
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34...38.1. *a*
36...230.2
38...312.2. *a*
51: 6...277. *b*
13...104. *h*
14...289.2. *a*
15...284. *e*
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19...219.2. *b*
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26...304. *b*
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29...279. *c* (1)
30...272. *a*
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32: 32...\$306. *c*
33...304. *b*
33: 1...288.3. *a*
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34: 3...272. *c*
13...279. *b*
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23...288.2. *b*
24...91. *b*, 245.2. *a*
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30...279. *b*
34...287.5. *a*
35: 5...297. *c*
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11,13...311.1. *a*
11-19...284. *b*
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36: 1...248.6. *a*
2...87
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4...252.1. *d*, 296.
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23-25...254.2. *a*
28...218.2. *a*
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37: 9...278.4. *a*
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38: 3...287.3. *a*
21...256.3. *a*
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28...254.4. *a*, 275.
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39: 1...287.3. *a*
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23...269.2. *b*
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30...287.3. *a*
40...258.3. *c*
40: 26...259. *b*
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36 ff...267.4. *a*
5: 21...\$61.4. *a*, 207. *c*
22...119.1
24...219.2. *a*, 255.
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6: 3...256.2. *a*, 300. *c*
7...280.3. *b*
8...289.6. *a*
9...287.5. *a*
13...252.1. *f*, 253.
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7: 2...245.2. *b*
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20...312.2. *a*
20,21...277. *a*
21...286.1. *a* (4)
23...235. *d*
25...297. *b*
26...260.1
29...270.1. *a*
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8: 3...119.1
26...257.2
32...287.3. *a*
9: 6...275.2. *c*
7...93.1. *a*
10: 3...279. *c* (2)
4...39.4. *a*
6...272. *c*
7...267.1. *f*
9...270.1. *a*
10,11...273. *c* (1)
11...287.2
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18...284. *e*
19...231.2. *b*
11: 3...250. *b*
4...259. *b*
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9...284. *c*
18...230.4. *b*
32...257.4
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47...278.1
13: 2,12...248.3. *a*
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49...287.5. *a*
51,52...139.3
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14: 8...126.1
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35...244. *a*
38...288.2. *a*
40...245.2. *b*
42...158.2
43...92. *d*, 94. *b*,
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48...284. *e*
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15: 15...253.1. *b*, 255.
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15: 30...\$100.2. *a* (2)
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16: 1...279. *d*
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17: 10...248.6. *e*, 312.
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18: 4...267.1
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6...296.1. *a*
7 ff...174.3
28...158.4
19: 2 ff...245.2. *d*
6...255.1. *a*
9...106. *a*
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18...246.2. *b*
20...177.5, 281.1. *b*
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20: 2...296.1. *a*
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22...267.1. *c*
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23...267.1. *e*
27...255.1. *a*
23: 3...296.3. *b*
7...270.1. *a*
13...219.1. *b*
14...246.2. *b*
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18...218.2. *a*
22...106. *a*
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24: 5...100.2. *a* (1)
15...296.1. *a*
22...253.1. *a*
23...287.3
25: 5...218.2. *a*
10,11...254.4. *a*
14...280.3. *a*
21...174.1
33...246.2. *a*
34...16.3. *b*
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48...266.1. *d*
53...22. *b*
26: 9...100.2. *a* (1)
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18,21...255.4
24...246.1. *a*
25...132.1
33...92. *e*
34...174.1
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24...245.2. *b*
5: 1...269.2. *a*, 306. *b*
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13...253.1. *c*
15...245.2. *d*
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- 26: 37... \$261.3. *b*
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 43...272. *a*, 296.3
 27: 2 ff...245.2. *d*
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- 1: 4...\$296.1. *a*
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 23...22. *a*
 5: 7...270.1. *a*
 8...252.1. *d*
 10...284. *e*
 10, 12...300. *b*
 13, 14...71. *a* (3)
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 30, 31...304. *a*
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 7: 3...255.4. *a*
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 8: 7...121.3
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 9: 4...311.4
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 15-23...267.4. *a*
 17...302. *a*
 20...256.2
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 21...277. *a*
 23...266.1. *a*
 3, 4...245.2. *b*
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 6...255.4. *b*
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 36...16.3. *b*, 267.
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 13: 2...296.1. *a*
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 22...256.2. *a*
 27...300. *c*
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 28...305. *a*
 32...297. *a*
 15: 5...255.4. *a*
 21...39.3. *b*
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 30...297. *b*
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 16: 3...289.5. *a*
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 5, 7...300. *c*
 6...294. *a*
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 19: 2...275.2. *c*
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 20: 3...125.2, 307. *b*,
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 21...131.4
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- 20: 26...\$287.1
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 7...275.2. *c*
 9...275.1. *a* (4),
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 17...267.5. *b*
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 35...279. *e*
 22: 6...283. *b*, 287.
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 18...267.1. *d*
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 30...300. *b*
 32...246.1. *a*, 248.
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 23: 2...248.4
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 10...266.1. *a*,
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 11...281.2. *a*
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 23...248.3. *c*
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 25...16.3. *b*, 189.
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 27...104. *j*
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 24: 3...61.6. *a*
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 15...61.6. *a*
 17...163.2, 284. *f*
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 25: 4...275.2. *c*
 12...256.3. *a*
 26: 8...291. *a*
 30...249.3. *c*
 53, 55...284. *e*
 54...300. *b*
 59...245.1
 62...96. *a*, 284. *e*
 64...253.3. *b*
 27: 3...289.5. *a*
 28: 4...253.1. *a*
 6...257.6. *c*
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 17...284. *e*
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 29: 10...255.4. *a*
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 32: 5...284. *e*
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33: 3...283. *a*
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57: 2...285.2
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 48: 2...279. *c* (4)
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53...219. 1. *b*
57...158. 3
59...86. *b* (1 c.)
17: 2...275. 1. *c*
3...246. 1. *a*
5...132. 2
8...24. *a*
9...168. 2, 193.
4, 218. 2. *a*
12...235. 2
14...279. *c* (1), *e*
15...65. *b*, 249. 3.
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15, 18...279. *c* (2)
16...305. *a*
- 17: 19...§ 312. 2. *a*
19, 20...277. *b*
21...284. *d*
22...246. 1. *a*, 311.
4. *b*
23...88 (f. pl.),
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18: 2...267. 3. *a*
3...244. *b*, 285.3. *a*
4...246. 2. *a*
6, 9...269. 1. *a*
7...256. 3. *a*, 287.
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10...217. *b*, 253.1. *c*
22...299. *c*
26...220. 5. *b*
27...276. *c*
28...276. *d*
32...245.2. *a*, 311.4
19: 2...198. *d*
20: 9...140. 4
16...284. *d*
17...287. 3. *a*
21...65. *b*
26...267. 1. *f*
27...119. 3
38...91. *c*
37...53. 2. *a*
21: 5...285. 3. *a*
15...179. 1
15, 16...24. *c*, 93. *e*
18...121. 1
19...252. 1. *c*, 255.
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21...182. *a*
26, 28...87
29...91. *b*, 106. *a*,
126. 1
31...94. *b*, 198. *c*,
280. 1. *a*
32...296. 3. *c*
33...111. 2. *c*
34...87
22: 4...289. 6. *a*
18...256. 3
20...131. 2
29...285. 3. *a*
23: 5...111. 1
14...257. 6. *c*
16, 20...97. 1. *a*
19...177. 3
28...301
42...21. 1
48...83. *c* (2), 152.3
49...16. 1, 167. 2,
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24: 10...199. *b*
11...140. 1
12...174. 1
26...128, 191. *b*
25: 6...57. 2 (3) *a*,
106. *a*, 125. 2,
250. *b*
13...223. 1. *b*
15...57. 2 (3) *a*,
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26: 2...140. 2, 245.1.
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3...286. 2. *a*
7...257. 2. *a*
9...19. 2. *d*, 220.
5. *a*
10...258. 2
15...113. 1, 2
17...248. 6. *c*
18...112. 5. *c*
21...16.3. *b*, 235. *a*
27: 3...90 (2 f. s.)
8...158. 3
9...218. 1. *a*
12...22. *a*
- 27: 15...§ 13. *a*
17...235. *d*
19...24. *c*, 93. *b*
23...51. 2
26...104. *a*, 158.3
31...11.1. *a*, 198. *d*
34...278. 4. *a*
35...285. 3. *a*
36...262. 2. *a*
28: 8...86. *b* (2 m.)
9...231. 4
13...19. 2. *c*, 163. 4
14...71. *a* (2), 258.
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15...61. 6. *a*, 104. *b*
16...53. 2. *a*, 111.
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17...170. *a*, 174. 2
18...104. *i*, 186. *b*,
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23...92. *a*
24...139. 3
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29: 3...102. 1. *a*
15...168. 5
18...95. *a*
30: 16...257. 6. *c*
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31: 2, 8, 18...266.2. *b*
3...140. 5
5...11.1. *a*, 86. *b*
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15...93. *c*
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16...258. 3. *c*
32: 16...88 (f. pl.)
18...11. 1. *b*
19...95. *a*, *d*
20...89 (f. s., m.
pl.)
30...233. *a*
32...95. *a*
33: 2, 3...277. *a*
4...245.2. *a*, 276. *a*
5...301. *b*, 309.2. *a*
12...168. 2
13...220. 5. *b*
15...269. 2. *b*
29...296. 3. *a*
30...53. 2. *b*, 224.
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33...312. 2. *b*
34: 9...248. 6. *d*
12...252.1. *b*, 284. *g*
14...258. 3. *a*
17...71. *a* (2)
31...71. *a* (2)
35: 6...105. *d*
8...218. 1. *d*
9...148. 2
10...284. *d*
11...219. 2. *a*
12...63. 1. *a*, 86.
b (3 pl.)
36: 3...139. 2, 141. 1
5...219. 1. *b*
8...220. 5. *c*
11...163. 5
13...71. *a* (2)
27-31...277. *a*
28...71. *a* (1)
30...267. 1. *f*
35...73. 2. *a*
35, 38...19. 2. *e*
37: 2...112. 3
2, 7, 8, 10...275.
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4, 9...248. 6. *d*
7...85 (2 f. pl.)
8...261. 3. *b*
9...131. 3

- 37: 10...\$ 131. 6
11...275. 1. *a* (2),
286. 1. *c*
17...119. 1, 224. 1. *a*
28...262. 1. *a*
38: 2...258. 3. *b*
8...163. 4
23...96. *b*
39: 1...258. 3. *b*
4...257. 2. *a*
9...250. *c*
15...245. 2. *a*, 289.
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26...167. 3
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40: 3...168. 4
4...65. *b*, 104. *b*
5...296. 3. *a*
16...219. 2. *c*
22...253. 2 (3)
25...232. 5. *a*
31...252. 1. *c*
41...296. 2. *a*
42...312. 2. *a*
43...19. 2. *c*
41: 4...16. 3. *b*
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9, 11...162. 5
15...219. 2. *c*
21...257. 6. *c*
22...262. 2, 288. 2. *c*
24...255. 1. *b*
25...19. 2. *b*
42: 5...45. 1, 57. 2
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43: 7...284. *d*
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18...113. 1
20...104. *j*
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27...179. 3
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19...296. 3. *a*
45: 1...254. 2. *b*
10...270. 1. *a*
13...255. 3. *a*
15, 24...248. 4
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46: 13...248. 4
14...255. 3. *a*
17...86. *b*
19...249. 3. *b*
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47: 4...256. 3
5...267. 1. *e*
7...102. 3. *a*
8...106. 3
11...11. 1. *a*, 201
15...249. 3. *b*
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- 1: 1...\$ 265. 3. *a* (6)
3...311. 2. *a*
4...258. 3. *c*
5...267. 1. *f*
8...119. 1
13...174. 3
15...289. 6. *a*
17...253. 2 (2) *b*,
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- 1: 18...\$ 312. 2. *b*
20...312. 2. *a*
2: 1...99. 2. *a*, 119. 1
3: 3...22. *b*
25...94. *e*
5: 9...205. 5. *c*
8: 1...248. 6. *c*, 255.
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5...261. 3. *b*
6...248. 2
10...311. 2
11...95. *a*, 287. 5. *b*
12...272. *b*
13...98. 1. *a*, 250,
251. *a*, 252. 1. *b*,
253. 3, 311. 4
14...311. 1. *a*
16...73. 2. *a*, 232.
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19...301. *b*
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9: 1, 2...255. 2. *b*
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4...259. *b*, 274. *b*,
294. *a*
5...275. 1. *a* (2)
5, 11...250. 3. *a*
6...288. 3. *a*
11...279. *e*
13...284. *d*
16...272. *a*
18...16. 3. *b*
19...119. 3, 125. 1,
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21...309. 3. *a*
23...262. 2. *a* bis
24...284. *e*
25...97. 2, 226. 2,
272. *a*, 287. 5. *a*
26...252. 1. *d*
10: 1...160. 1
1, 4...312. 2. *b*
3...256. 2. *a*
11, 19...262. 2. *a*
14...179. 3, 301
16, 18...244. *a*
17...51. 2
11: 1...279. *d*
4, 10...272. *b*
5...244. *a*
6...11. 1. *b*, 249.
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10...281. 2. *a*
12...19. 2. *b*
14...131. 6
15...312. 2. *a*
23...96. *c*, 257. 2. *a*
29, 30...277. *a*
30...11. 1. *b*
31...252. 1. *b*
34...91. *b*
35...94. *b*
36...82. 5. *a*
38...286. 2. *a*
40...126. 1
44...198. *d*
12: 2...233. *a*
3...295. *a*
6, 7...259. *b*
13...201. *a*

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- 1: 2...\$ 258. 2, 302. *a*
6...283
2: 4...275. 2. *c*
14...104. *g*
16...220. 7. *a*

- 3: 2...\$ 24. *b*
4: 2...280. 1
4...35. 2. *a*, 272. *c*
6...11. 1. *a*, 104.
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11...267. 3. *a*, 290.
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13...118. 4
14...246. 2. *b*
17...281. 1. *a* (4)
18...43. *c*, 92. *a*,
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5: 2...87, 119. 3
8...286. 2. *b*
11...283
13...249. 1. *a*, 256.
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4...283
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7: 4...100. *a*, 111. 3.
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5...258. 1. *a*, 288.
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12...151. 1
8: 2...60. 3. *a*, 289.
5. *c*
3...105. *a*
4...246. 1. *a*, 266.
2. *b*
6...311. *c*
12...88, 308. *b*
12, 13...267. 5. *a*
9: 2...119. 1
4...210. 3. *c*
6...258. 1. *a*
9...283. *a*
10...119. 3
12...306. *b*, 307. *b*
13...279. *c* (4)
10: 4...285. 3. *a*
5...286. 1. *c*
6...256. 1. *a*, 284. *e*
10...105. *d*
11...61. 6. *a*
12...160. 2
13...61. 6. *a*
14...11. 1. *a*, 158. 3
15...266. 4. *a*
11: 2...275. 2. *a*
3...94. *a*, 132. 2
4...57. 2 (2) *a*,
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7...179. 3, 257. 9. *a*
7, 8...56. 4
8...298. 1. *a*
12: 1...104. 1, 203. 2
3...279. *c* (4)
4...288. 2. *b*
5...105. *b*
9...245. 2. *b*, 266.
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11...246. 1. *a*
12...298. 2. *b*
15...258. 2. *e*
13: 2...257. 2. *a*, 9. *b*
3...92. *b*
14...19. 2. *a*, 220.
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15...179. 3
14: 1...88 (3 f. pl.),
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3...259. *a*, 275.
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5...288. 2. *e*
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10...272. *b*, 304. *a*

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- 1: 2...\$ 231. 4
7...281. 1. *a* (4)
8...257. 9. *b*
9...266. 2. *b*
9, 13...290. 2
11...248. 6. *d*
12, 20...266. 2. *b*
14...311. 1. *a*
17...24. *b*, 192. *a*
20...289. 4. *a*
2: 1...245. 1. *a*
3...269. 1. *a*
5...60. 3. *b* (1),
257. 9. *b*
6...269. 2. *a*
20...283. *a*
23...276. *a*
23-27...277. *b*
25...280. 2, 288.
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4: 2...312. 2. *b*
4...262. 1. *a*
11...91. *d*, 131. 1.
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14...296. 2. *a*
15...266. 4. *a*
18...285. 1

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- 1: 4...\$ 284. *f*
11...104. *e*, 289. 5. *c*
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2: 4...119. 3
3: 5...281. 1. *a* (2)
5, 6...298. 2
11...86. *a*, 140. 2
15...158. 4
4: 2...167. 2, 284. *e*
3...86. *b* (2 pl.)
4...255. 4. *a*, 283. *a*
5...280. 3. *a*
7...245. 3. *b*, 267.
4. *a*
8...255. 4. *a*
5: 1...287. 4
3...260. 1
5...281. 1. *a* (4)
6...275. 2. *d*
7, 8...282. *a*
11...92. *b*, 163. 3
12...257. 9. *b*
15...139. 3, 275. 1. *c*
19...248. 6. *f*, 277. *a*
21...269. 1. *a*
21, 25...24. *b*
6: 2...54. 2, 245. 1.
a, 257. 1. *a*, 298. 2
8...262. 1. *a*
8, 9...277. *b*
9...306. *b*
10...245. 1, 279.
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12...245. 2. *b*
7: 1...201. *c*
4...262. 1. *a*
7...309. 1. *a*
17...246. 1. *a*, 281.
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8: 4...94. *b*, 232. 5. *a*
5...53. 2. *a*, 3. *a*,
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9: 1...105. *a*, 125. 1,
245. 2. *a*
2-4...267. 1. *d*,
306. *c*, 307. *a*
3...277. *a*
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- 9: 8....§ 94. *b*, 281. 1.
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9....245. 3. *a*

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- Ver. 3....§ 294. *a*
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6....289. 5. *c*
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11....19. 2. *a*, 45.
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13....105. *b*, 246. 1. *a*
16....158. 4. 239. *b*,
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- 1: 5....§ 114, 266. 1.
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10, 16....285. 3. *a*
11....267. 1. *f*, 281.
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14....271. *b*, 274. *b*
2: 1....125. 2
4....276. *d*
10....61. 6. *a*
3: 3....257. 5, 264.
2 (2) *d*
4....309. 3. *a*
1, 6....285. 3. *a*
2....274. *b*, 283. *a*
5....267. 1. *f*
6....286. 2. *a*
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- 1: 2....§ 256. 2. *b*,
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7....92. *c*
8....151. 2, 153. 1,
271. *a*
9....289. 1. *a*
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11-16....273
14....256. 3. *a*
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16....89 (f. s., m.
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2: 3....288. 2. *e*
4....141. 2, 245.
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6....245. 1. *a*, 289.
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7....230. 4. *a*, 252.
1. *d*
8....88 (pl.), 237.
9. *b*
11....307. *a*
12....92. *d*, 249. 2. *a*
13....266. 4. *a*, 276. *a*
3: 1....244. *b*
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12....201. *a*, 248.
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4: 6....153. 2
8....111. 2. *b*, 258.
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10....160. 2
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12....248. 6. *b*

- 5: 1....§ 279. *b*
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7....275. 1. *a* (4),
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8....272. *a*
6: 6....267. 1. *e*
8, 13....283. *a*
10....57. 2 (1)
12....266. 1. *a*
13....139. 3
13-15....246. 1. *a*
7: 3....297. *b*
4....264. 2 (2), (2) *c*
10....35. 2, 174. 3,
272. *a*
11, 12....252. 2. *c*
12....245. 2. *b*, 288.
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16....250. *b*
17....257. 9. *b*

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- 1: 3....§ 13. *a*, 174.
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5....250. *a*, 258.
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8....287. 2. *a*
12....140. 2
13....219. 1. *b*
2: 1....289. 5. *c*
4....219. 2. *c*
6....285. 2
8....245. 3. *a*
9....89 (m. pl.),
219. 1. *a*
11....296. 3. *b*
14....219. 2. *c*
3: 5....114
7....93. *a*, 289. 2. *a*
8....148. 4, 300. *c*
11....112. 3, 179. 1
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17....24. *b*, 143. 1,
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- 1: 5....§ 281. 1. *c*
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11....73. 1, 252. 2. *a*
12....104. *f*
13....126. 1
15....112. 2
16....199. *b*
17....279. *c* (4)
2: 1, 2....276. *c*
6....289. 2. *a*, 302. *b*
7....163. 2
8....293. *a*
10....309. 1. *a*
15....257. 9. *b*, 280.
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17....104. *g*, 141. 3
19....257. 6. *c*, 287.
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3: 2....275. 2. *a*
3....250. *a*
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- 3: 3, 7ff....§ 269. 2. *c*
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8....256. 3. *a*
9....281. 1. *c*
10....219. 2. *c*, 269.
2. *b*
13....280. 2, 284. *g*
14....267. 1. *b*
15....285. 4. *a*, 288.
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- 1: 2....§ 281. 1. *b*
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15....296. 3. *b*
17....100. 2. *a* (1)
2: 1....281. 1. *c*
2....267. 1. *h* *bis*
4....126. 2
9....219. 1. *c*
12....246. 2
13....272. *a*
14....280. 4. *b*
15....89. 4. *a*
3: 7....283, 304
9....288. 2. *e*
11....125. 2
14....89 (f. s.), 111.
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18....150. 1
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- 1: 1, 15....§ 255. 2. *b*
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- 1: 2....§ 285. 3. *a*
3....277. *b*
8....288. 2. *a*
9....75. 1
10....252. 1. *d*
13....256. 2
17....159. 3
2: 5....309. 1. *a*
8....73. 2. *a*, 288.
2. *e*
13-15....294. *a*
3: 1....106. *a*
4....280. 3. *a*
7....94. *e*, 153. 1
9....205. 5. *a*
4: 2....296. 1
5....261. 2
7....249. 3. *b*, 252.
1. *c*
10....158. 2, 254. 4.
a, 256. 2. *a*, 283
14....259. *b*
5: 4....153. 4
11....162. 5
6: 6....250. *a*
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- 6: 14....§ 289. 1. *a*
7: 1....255. 2. *b*
2....276. *d*
3....280. 2
5....102. 2, 104. 7.
255. 2. *b*, 280. 3.
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297. *a*
7....295
9....89 (m. pl.)
10....300. *b*
14....45. 5, 60. 3.
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- 8: 2....285. 3
3....277. *b*
6....298. 3. *a*
14, 15....139. 1
17....111. 2. *e*, 284.
d, 300. *b*
23....271
9: 5....35. 2, 272. *a*,
275. 2. *b*
9....291. *a*
11....297. *a*
17....295. *a*
10: 6....153. 3
7....272. *a*
11: 4....257. 6
5....57. 2 (3) *a*,
104. *g*, 111. 2. *c*,
235. *c*, 289. 2. *a*
7....224. 1. *a*
8....119. 1
10....140. 5
13....254. 4. *a*, 257.
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- 12: 4....248. 3. *a*
7....267. 1. *f*
10....280. 3. *a*, 300
a, 301. *b*
11....55. 2. *a*
12-14....296. 3. *a*
13: 1-6....277. *a*
4....168. 2
6....285. 3. *a*
14: 2....45. 2, 91. *c*
5....201. *c*
10....158. 3, 255. 1. *a*
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- 1: 6....§ 248. 6. *d*,
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7, 12....246. 2
11....95. *a*, 245. 3. *a*
13....24. *a*, 75. 1,
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14....54. 1, 207. *b*
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I. PARADIGM. PERSONAL PRONOUNS, § 71.

SINGULAR.		PLURAL	
1. I	אֲנִי, אַנְכִּי	We	אֲנֵנוּ, בְּנֵינוּ, אֲנַחְנוּ
2. {	Thou <i>m.</i> אַתָּה, אַתָּ	Ye <i>m.</i>	אַתֶּם
	Thou <i>f.</i> אַתְּ, אַתִּי	Ye <i>f.</i>	אַתְּנָה, אַתְּנָן
3. {	He	They <i>m.</i>	הֵם, הֵמָּה
	She	They <i>f.</i>	הֵנָּה, הֵנָּן

SUFFIXES, §§ 72, 101, 219.

Simple	With union Vowels of Verbs			With Sing. Nouns	With Dual and Plur. Nouns
1 <i>c.</i>	נִי, נִי	נִי	נִי	נִי (נִי)	נִי
<i>pl.</i>	נִי	נִי	נִי	נִי (נִי)	נִי
2 <i>m.</i>	הָ (הָ), הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)
<i>pl.</i>	הָ	הָ	הָ	הָ	הָ
2 <i>f.</i>	הָ (הָ), הָ	הָ	הָ	הָ	הָ
<i>pl.</i>	הָ	הָ	הָ	הָ	הָ
3 <i>m.</i>	הָ, הָ, הָ	הָ	הָ	הָ (הָ)	הָ (הָ)
<i>pl.</i>	הָ (הָ), הָ	הָ	הָ	הָ	הָ
3 <i>f.</i>	הָ	הָ	הָ	הָ	הָ
<i>pl.</i>	הָ (הָ), הָ	הָ	הָ	הָ	הָ

DEMONSTRATIVE, § 73.

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SING.	זֶה (זֶה)	זֵאת	<i>this.</i>	PLUR. אֵלֶּה, אֵלֶּה <i>these.</i>

RELATIVE, § 74.

אֲשֶׁר *who or which*; abbreviated form אֲשֶׁר (אֲשֶׁר, אֲשֶׁר, אֲשֶׁר)

INTERROGATIVE AND INDEFINITE, § 75.

מִי *who? or whoever.* מַה (מַה, מַה) *what? or whatever.*

II. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET. (PERF.)	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN.	absol.	קָטֹל	הִקְטִיל	קָטֵל	קָטֵל
	constr.	קָטֹל	הִקְטִיל	קָטֵל	(קָטֵל)
FUT. (IMPF.)	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטֹלִי	תִּקְטֹלִי	תִּקְטֹלִי	תִּקְטֹלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֵל	הִקְטִיל	קָטֵל	
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי	
	2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָּה	הִקְטִילֶנָּה	קָטְלֶנָּה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטֹל	נִקְטֵל		מִקְטֵל

PERFECT VERBS, § 81.

HIPIIL.	HOPHAL.	HITHPAEL	KAL (mid. ē).	KAL (mid. ō).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַל	שָׁחַט
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְלָהּ	שָׁחַטָהּ
הִקְטִילָתָּ	הִקְטִילָתָּ	הִתְקַטְּלָתָּ	קָטַלְתָּ	שָׁחַטְתָּ
הִקְטִילָתְּ	הִקְטִילָתְּ	הִתְקַטְּלָתְּ	קָטַלְתְּ	שָׁחַטְתְּ
הִקְטִילָתִי	הִקְטִילָתִי	הִתְקַטְּלָתִי	קָטַלְתִּי	שָׁחַטְתִּי
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטְּלֶנּוּ	קָטְלוּ	שָׁחֲטוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּלְתֶּם	קָטַלְתֶּם	(שָׁחַטְתֶּם)
הִקְטִילֻּם	הִקְטִילֻּם	הִתְקַטְּלֻם	קָטְלוּ	(שָׁחַטְוּ)
הִקְטִילֶנּוּ	הִקְטִילֶנּוּ	הִתְקַטְּלֶנּוּ	קָטְלוּ	שָׁחֲטוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטַל	שָׁחַט
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַל	שָׁחַט
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטֹל	יִשְׁחַט
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטֹל	תִּשְׁחַט
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטֹל	תִּשְׁחַט
תִּקְטִילֶי	תִּקְטִילֶי	תִּתְקַטֵּלֶי	תִּקְטֹלֶי	תִּשְׁחַטֶי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטֹל	אִשְׁחַט
יִקְטִילֶנּוּ	יִקְטִילֶנּוּ	יִתְקַטֵּלֶנּוּ	יִקְטֹלוּ	יִשְׁחַטֶנּוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּקְטֹלְנָהּ	תִּשְׁחַטְנָהּ
תִּקְטִילֶנּוּ	תִּקְטִילֶנּוּ	תִּתְקַטֵּלֶנּוּ	תִּקְטֹלוּ	תִּשְׁחַטֶנּוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּקְטֹלוּ	תִּשְׁחַטְנָהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטֹל	נִשְׁחַט
הִקְטִיל		הִתְקַטֵּל	קָטַל	
הִקְטִילֶי		הִתְקַטֵּלֶי	קָטְלֶי	
הִקְטִילֶנּוּ	wanting	הִתְקַטֵּלֶנּוּ	קָטְלוּ	
הִקְטִילְנָהּ		הִתְקַטֵּלְנָהּ	קָטְלוּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

III. PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE OR PERFECT.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּה
				קָטַלְתָּהוּ	
3 fem.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ	קָטַלְתְּהָ
				קָטַלְתְּהוּ	
2 masc.	קָטַלְתָּנִי } קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ } קָטַלְתָּהוּ	קָטַלְתָּהָ
2 fem.	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ } קָטַלְתְּהוּ	קָטַלְתְּהָ
1 com.	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
PLUR. 3 com.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 masc.	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
INFINITIVE.	קָטַלְנִי } קָטַלְתֶּם	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּה
FUTURE OR IMPERFECT.					
SING. 3 masc.	יִקָּטַלְנִי } יִקָּטַלְנִי	יִקָּטַלְתָּ } יִקָּטַלְתָּ	יִקָּטַלְתָּ	יִקָּטַלְתָּהוּ } יִקָּטַלְתָּהוּ	יִקָּטַלְתָּה } יִקָּטַלְתָּה
PLUR. 3 masc.	יִקָּטַלְנוּ	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם
IMPERATIVE.					
SING. 2 masc.	קָטַלְתִּי	—	—	קָטַלְתִּי	קָטַלְתִּי
PIEL PRETERITE OR PERFECT.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהוּ	קָטַלְתָּה
HIPHIL PRETERITE OR PERFECT.					
SING. 3 masc.	הִקָּטַלְנִי	הִקָּטַלְתָּ	הִקָּטַלְתָּ	הִקָּטַלְתָּהוּ	הִקָּטַלְתָּה

VERBS WITH SUFFIXES, § 101.

1 com.	PLURAL.			3 masc.	3 fem.
	2 masc.	fem.			
קָטְלָנִי	קָטְלָכֶם	קָטְלָכֶן	קָטְלָם	קָטְלָן	
קָטְלָנוּ	קָטְלָתֶכֶם	קָטְלָתֶכֶן	קָטְלָתָם	קָטְלָתָן	
קָטְלָתָנוּ	—	—	קָטְלָתָם	קָטְלָתָן	
קָטְלָתֵינוּ	—	—	קָטְלָתֵם	קָטְלָתֵן	
—	קָטְלָתֵיכֶם	קָטְלָתֵיכֶן	קָטְלָתֵם	קָטְלָתֵן	
קָטְלָנוּ	קָטְלוּכֶם	קָטְלוּכֶן	קָטְלוּם	קָטְלוּן	
קָטְלָתָנוּ	—	—	קָטְלוּתָם	קָטְלוּתָן	
—	קָטְלוּכֶם	קָטְלוּכֶן	קָטְלוּם	קָטְלוּן	
קָטְלָנוּ	קָטְלָכֶם	קָטְלָכֶן	קָטְלָם	קָטְלָן	
יִקְטְלָנוּ יִקְטְלָנוּ יִקְטְלָנוּ	יִקְטְלָכֶם	יִקְטְלָכֶן	יִקְטְלָם	יִקְטְלָן	
	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוּם	יִקְטְלוּן	
	—	—	—	—	
קָטְלָנוּ	—	—	קָטְלָם	קָטְלָן	
קָטְלָנוּ	קָטְלָכֶם	קָטְלָכֶן	קָטְלָם	קָטְלָן	
הִקְטְלָנוּ	הִקְטְלָכֶם	הִקְטְלָכֶן	הִקְטְלָם	הִקְטְלָן	

IV. PARADIGM OF PE GUTTURAL VERBS, § 108.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL (fut. a)
PRET. (PERF.)	3 m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמִיד	הָיָה
	3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמִידָה	הָיָה
	2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ	הָיָה
	2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ	הָיָה
	1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי	הָיָה
	Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ	הָיוּ
	2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם	הָיוּ
	2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן	הָיוּ
	1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הִעְמַדְנוּ	הִעְמַדְנוּ	הָיוּ
INFIN.	Absol.	עָמֹד	הִעְמֹד	הִעְמִיד	הִעְמִיד	
	Constr.	עֹמֵד	הִעְמֵד	הִעְמִיד	הִעְמִיד	
FUT. (IMPF.)	3 m.	יִעְמַד	יִעְמַד	יִעְמִיד	יִעְמַד	יִהְיֶה
	3 f.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמַד	תִּהְיֶה
	2 m.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמַד	תִּהְיֶה
	2 f.	תִּעְמְדִי	תִּעְמְדִי	תִּעְמִידִי	תִּעְמְדִי	תִּהְיֶה
	1 c.	אֶעְמַד	אֶעְמַד	אֶעְמִיד	אֶעְמַד	אֶהְיֶה
	Plur. 3 m.	יִעְמְדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמְדוּ	יִהְיוּ
	3 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תִּעְמִידְנָה	תִּעְמַדְנָה	תִּהְיוּ
	2 m.	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמְדוּ	תִּהְיוּ
	2 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תִּעְמִידְנָה	תִּעְמַדְנָה	תִּהְיוּ
	1 c.	נִעְמַד	נִעְמַד	נִעְמִיד	נִעְמַד	נִהְיֶה
IMPER.	2 m.	עֲמַד	הִעְמַד	הִעְמִד		חֲזַק
	2 f.	עֲמְדִי	הִעְמְדִי	הִעְמִידִי	wanting	חֲזַקִּי
	Plur. 2 m.	עֲמְדוּ	הִעְמְדוּ	הִעְמִידוּ		חֲזְקוּ
	2 f.	עֲמַדְנָה	הִעְמַדְנָה	הִעְמִידְנָה		חֲזַקְנָה
PART.	Act.	עֹמֵד		מִעְמִיד		
	Pass.	עֹמֵד	נִעְמַד		מִעְמַד	

V. PARADIGM OF AYIN GUTTURAL VERBS, § 116.

		KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. (PERF.)	3 m.	בָּאֵל	נִבְּאֵל	בִּאֵל	בָּאֵל	הִתְבָּאֵל
	3 f.	בָּאְלָהּ	נִבְּאְלָהּ	בִּאְלָהּ	בָּאְלָהּ	הִתְבָּאְלָהּ
	2 m.	בָּאִלְתָּ	נִבְּאִלְתָּ	בִּאִלְתָּ	בָּאִלְתָּ	הִתְבָּאִלְתָּ
	2 f.	בָּאִלְתְּ	נִבְּאִלְתְּ	בִּאִלְתְּ	בָּאִלְתְּ	הִתְבָּאִלְתְּ
	1 c.	בָּאִלְתִּי	נִבְּאִלְתִּי	בִּאִלְתִּי	בָּאִלְתִּי	הִתְבָּאִלְתִּי
	Plur. 3 c.	בָּאֻלוּ	נִבְּאֻלוּ	בִּאֻלוּ	בָּאֻלוּ	הִתְבָּאֻלוּ
	2 m.	בָּאִלְתֶּם	נִבְּאִלְתֶּם	בִּאִלְתֶּם	בָּאִלְתֶּם	הִתְבָּאִלְתֶּם
	2 f.	בָּאִלְתֶּן	נִבְּאִלְתֶּן	בִּאִלְתֶּן	בָּאִלְתֶּן	הִתְבָּאִלְתֶּן
	1 c.	בָּאִלְנוּ	נִבְּאִלְנוּ	בִּאִלְנוּ	בָּאִלְנוּ	הִתְבָּאִלְנוּ
INFIN. Absol.		בָּאוֹל	הִבְּאֵל	בִּאֵל		
Constr.		בָּאֵל	הִבְּאֵל	בִּאֵל		הִתְבָּאֵל
FUT. (IMPF.)	3 m.	יִבְּאֵל	יִבְּאֵל	יִבְּאֵל	יִבְּאֵל	יִתְבָּאֵל
	3 f.	תִּבְּאֵל	תִּבְּאֵל	תִּבְּאֵל	תִּבְּאֵל	תִּתְבָּאֵל
	2 m.	תִּבְּאֵל	תִּבְּאֵל	תִּבְּאֵל	תִּבְּאֵל	תִּתְבָּאֵל
	2 f.	תִּבְּאֲלִי	תִּבְּאֲלִי	תִּבְּאֲלִי	תִּבְּאֲלִי	תִּתְבְּאֲלִי
	1 c.	אֶבְּאֵל	אֶבְּאֵל	אֶבְּאֵל	אֶבְּאֵל	אֶתְבָּאֵל
	Plur. 3 m.	יִבְּאֻלוּ	יִבְּאֻלוּ	יִבְּאֻלוּ	יִבְּאֻלוּ	יִתְבָּאֻלוּ
	3 f.	תִּבְּאֻלְנָה	תִּבְּאֻלְנָה	תִּבְּאֻלְנָה	תִּבְּאֻלְנָה	תִּתְבָּאֻלְנָה
	2 m.	תִּבְּאֻלוּ	תִּבְּאֻלוּ	תִּבְּאֻלוּ	תִּבְּאֻלוּ	תִּתְבָּאֻלוּ
	2 f.	תִּבְּאֻלְנָה	תִּבְּאֻלְנָה	תִּבְּאֻלְנָה	תִּבְּאֻלְנָה	תִּתְבָּאֻלְנָה
	1 c.	נִבְּאֵל	נִבְּאֵל	נִבְּאֵל	נִבְּאֵל	נִתְבָּאֵל
IMPER.	2 m.	בָּאֵל	הִבְּאֵל	בִּאֵל		הִתְבָּאֵל
	2 f.	בָּאֲלִי	הִבְּאֲלִי	בִּאֲלִי	wanting	הִתְבְּאֲלִי
	Plur. 2 m.	בָּאֻלוּ	הִבְּאֻלוּ	בִּאֻלוּ		הִתְבָּאֻלוּ
	2 f.	בָּאֻלְנָה	הִבְּאֻלְנָה	בָּאֻלְנָה		הִתְבָּאֻלְנָה
PART.	Act.	בָּאֵל		מִבְּאֵל		מִתְבָּאֵל
	Pass.	בָּאוֹל	נִבְּאֵל		מִבְּאֵל	

VI. PARADIGM OF LAMEDH GUTTURAL VERBS, § 123.

		KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. (PERF.)	3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
	3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
	2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
	1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
	Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
	2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
	2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
	1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.		שְׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלַח	—
	Constr.	שֹׁלֵחַ	הֹשְׁלֵחַ	שֹׁלֵחַ	הֹשְׁלִיחַ	הֹשְׁתַּלֵּחַ
FUT. (IMPF.)	3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
	3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
	2 m.	תִּשְׁלַחְ	תִּשְׁלַחְ	תִּשְׁלַחְ	תִּשְׁלִיחְ	תִּשְׁתַּלַּחְ
	2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
	1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
	Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
	3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלִיחְנָה	תִּשְׁתַּלַּחְנָה
	2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
	2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלִיחְנָה	תִּשְׁתַּלַּחְנָה
	1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER.	2 m.	שְׁלַח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
	2 f.	שְׁלַחִי	הִשְׁלַחִי	שִׁלְּחִי	הִשְׁלַחִי	הִשְׁתַּלְּחִי
	Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שִׁלְּחוּ	הִשְׁלַחוּ	הִשְׁתַּלְּחוּ
	2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.		שֹׁלֵחַ		מְשַׁלֵּחַ	מְשַׁלֵּיחַ	מְשַׁתַּלֵּחַ
	Pass.	שְׁלֹוּחַ	נִשְׁלָה			

VII. PARADIGM OF PE NUN VERBS, § 129.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. (PERF.)	3 m.	כָּתַב	כָּתַב	הִכְתִּיב	הִכְתֵּב	כָּתַב
	3 f.	כָּתְבָה	כָּתְבָה	הִכְתִּיבָהּ	הִכְתֵּבָהּ	כָּתְבָה
	2 m.	כָּתַבְתָּ	כָּתַבְתָּ	הִכְתַּבְתָּ	הִכְתַּבְתָּ	כָּתַבְתָּ
	2 f.	כָּתַבְתְּ	כָּתַבְתְּ	הִכְתַּבְתְּ	הִכְתַּבְתְּ	כָּתַבְתְּ
	1 c.	כָּתַבְתִּי	כָּתַבְתִּי	הִכְתַּבְתִּי	הִכְתַּבְתִּי	כָּתַבְתִּי
	Plur. 3 c.	כָּתְבוּ	כָּתְבוּ	הִכְתִּיבוּ	הִכְתֵּבוּ	כָּתְבוּ
	2 m.	כָּתַבְתֶּם	כָּתַבְתֶּם	הִכְתַּבְתֶּם	הִכְתַּבְתֶּם	כָּתַבְתֶּם
	2 f.	כָּתַבְתֶּן	כָּתַבְתֶּן	הִכְתַּבְתֶּן	הִכְתַּבְתֶּן	כָּתַבְתֶּן
	1 c.	כָּתַבְנוּ	כָּתַבְנוּ	הִכְתַּבְנוּ	הִכְתַּבְנוּ	כָּתַבְנוּ
INFIN. Absol.		כָּתוּב	הִכְתֹּב	הִכְתֵּב	הִכְתֵּב	כָּתוּב
Constr.		כְּתֹב	הִכְתֵּב	הִכְתִּיב		כְּתֹב
FUT. (IMPF.)	3 m.	יִכְתֹּב	יִכְתֹּב	יִכְתִּיב	יִכְתֵּב	יִכְתֹּב
	3 f.	תִּכְתֹּב	תִּכְתֹּב	תִּכְתִּיב	תִּכְתֵּב	תִּכְתֹּב
	2 m.	תִּכְתֹּב	תִּכְתֹּב	תִּכְתִּיב	תִּכְתֵּב	תִּכְתֹּב
	2 f.	תִּכְתְּבִי	תִּכְתְּבִי	תִּכְתִּיבִי	תִּכְתְּבִי	תִּכְתְּבִי
	1 c.	אִכְתֹּב	אִכְתֹּב	אִכְתִּיב	אִכְתֵּב	אִכְתֹּב
	Plur. 3 m.	יִכְתֹּבוּ	יִכְתֹּבוּ	יִכְתִּיבוּ	יִכְתֵּבוּ	יִכְתֹּבוּ
	3 f.	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתִּיבוּ	תִּכְתְּבוּ	(תִּכְתְּבוּ)
	2 m.	תִּכְתֹּבוּ	תִּכְתֹּבוּ	תִּכְתִּיבוּ	תִּכְתֵּבוּ	תִּכְתֹּבוּ
	2 f.	תִּכְתְּבוּ	תִּכְתְּבוּ	תִּכְתִּיבוּ	תִּכְתְּבוּ	(תִּכְתְּבוּ)
	1 c.	נִכְתֹּב	נִכְתֹּב	נִכְתִּיב	נִכְתֵּב	נִכְתֹּב
IMPER.	2 m.	כָּתֵב	הִכְתֵּב	הִכְתֵּב		כָּתֵב
	2 f.	כָּתְבִי	הִכְתְּבִי	הִכְתִּיבִי	wanting	כָּתְבִי
	Plur. 2 m.	כָּתֵבוּ	הִכְתֵּבוּ	הִכְתִּיבוּ		כָּתֵבוּ
	2 f.	כָּתְבוּ	הִכְתְּבוּ	הִכְתִּיבוּ		(כָּתְבוּ)
PART. Act.		כּוֹתֵב		כוֹתֵב		כּוֹתֵב
Pass.		כּוֹתֵב	כּוֹתֵב		כּוֹתֵב	כּוֹתֵב

VIII. PARADIGM OF AYIN

		KAL.	NIPHAL.	PIEL.
PRET. 3 m. (PERF.)	3 f.	סָבַבָּה	סָבְּבָה	סָבַבְּבָה
	2 m.	(סָבַבְּתָ)	סָבֻּבְתָּ	סָבַבְּבְתָּ
	2 f.	(סָבַבְּתָ)	סָבֻּבְתָּ	סָבַבְּבְתָּ
	1 c.	סָבַבְּתִי	סָבֻּבְתִּי	סָבַבְּבְתִּי
	Plur. 3 c.	סָבַבּוּ	סָבְּבוּ	סָבַבְּבוּ
	2 m.	(סָבַבְּתֶם)	סָבֻּבְתֶּם	סָבַבְּבְתֶּם
	2 f.	(סָבַבְּתֶן)	סָבֻּבְתֶּן	סָבַבְּבְתֶּן
	1 c.	סָבַבְּנוּ	סָבֻּבְנוּ	סָבַבְּבְנוּ
INFIN. Absol.		סָבֹב	סָב	סָבֹב
	Constr.	סָבֵב	סָב	סָבֵב
FUT. 3 m. (IMPF.)	3 f.	תָּסֵב	תָּסֵב	תָּסֵב
	2 m.	תָּסֵב	תָּסֵב	תָּסֵב
	2 f.	תָּסֵבִי	תָּסֵבִי	תָּסֵבִי
	1 c.	אָסֵב	אָסֵב	אָסֵב
	Plur. 3 m.	יָסֵבוּ	יָסֵבוּ	יָסֵבוּ
	3 f.	תָּסֵבֶינָה	תָּסֵבֶנָה	תָּסֵבֶנָה
	2 m.	תָּסֵבוּ	תָּסֵבוּ	תָּסֵבוּ
	2 f.	תָּסֵבֶינָה	תָּסֵבֶנָה	תָּסֵבֶנָה
	1 c.	נָסֵב	נָסֵב	נָסֵב
IMPER. 2 m.		סָב	הָסֵב	סָבֵב
	2 f.	סָבִי	הָסֵבִי	סָבֵבִי
	Plur. 2 m.	סָבוּ	הָסֵבוּ	סָבֵבוּ
	2 f.	סָבֶינָה	הָסֵבֶנָה	סָבֵבֶנָה
PART. Act.		סָבֵב		מִסָּבֵב
Pass.		סָבִיב	נָסֵב	

DOUBLED VERBS, § 133.

HIPHAL.	HOPHAL.	HITHPAEL.	PIEL.
הִסְבִּיחַ	הוֹסִיב	הִסְתַּוְּיַב	סִבְּסָךְ
הִסְבִּיחַ	הוֹסִיבָה	הִסְתַּוְּבָה	סִבְּסָכָה
הִסְבִּיחוּ		הִסְתַּוְּבָתָ	סִבְּסָכָתָ
הִסְבִּיחוּ		הִסְתַּוְּבָתָה	סִבְּסָכָתָה
הִסְבִּיחוּ		הִסְתַּוְּבָתוּ	סִבְּסָכָתוּ
הִסְבִּיחוּ	הוֹסִיבוּ	הִסְתַּוְּבָבוּ	סִבְּסָכוּ
הִסְבִּיחוּם		הִסְתַּוְּבָבָם	סִבְּסָכָם
הִסְבִּיחוּן		הִסְתַּוְּבָבָן	סִבְּסָכָן
הִסְבִּיחוּהוּ		הִסְתַּוְּבָבוּהוּ	סִבְּסָכוּהוּ
הִסְבִּיחַ			סִבְּסָךְ
הִסְבִּיחַ		הִסְתַּוְּיַב	סִבְּסָךְ
יִסְבֵּי	יֹוִסֵּב	יִסְתַּוְּיַב	יִסְבְּסָךְ
תִּסְבֵּי	תוֹסֵּב	תִּסְתַּוְּיַב	תִּסְבְּסָךְ
תִּסְבֵּי	תוֹסֵּב	תִּסְתַּוְּיַב	תִּסְבְּסָךְ
תִּסְבִּי	תוֹסִּבִּי	תִּסְתַּוְּבִי	תִּסְבְּסָבִי
אִסְבֵּי	אֹוִסֵּב	אִסְתַּוְּיַב	אִסְבְּסָךְ
יִסְבִּי	יֹוִסִּבִּי	יִסְתַּוְּבִי	יִסְבְּסָבִי
תִּסְבִּי-נָה		תִּסְתַּוְּבִי-נָה	תִּסְבְּסָבִי-נָה
תִּסְבִּי	תוֹסִּבִּי	תִּסְתַּוְּבִי	תִּסְבְּסָבִי
תִּסְבִּי-נָה		תִּסְתַּוְּבִי-נָה	תִּסְבְּסָבִי-נָה
נִסְבֵּי	נֹוִסֵּב	נִסְתַּוְּיַב	נִסְבְּסָךְ
הִסְבִּיחַ		הִסְתַּוְּיַב	סִבְּסָךְ
הִסְבִּי	wanting	הִסְתַּוְּבִי	סִבְּסָבִי
הִסְבִּי		הִסְתַּוְּבִי	סִבְּסָבִי
הִסְבִּי-נָה		הִסְתַּוְּבִי-נָה	סִבְּסָבִי-נָה
מִסְבֵּי		מִסְתַּוְּיַב	מִסְבְּסָךְ
	מִוִּסֵּב		

IX. PARADIGM OF AYIN VAV

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 <i>m.</i> (PERF.)		קָם	נָקָם	קִיָּם	קִיָּם
	3 <i>f.</i>	קָמָה	נָקָמָה	קִיָּמָה	קִיָּמָה
	2 <i>m.</i>	קָמַתָּ	נָקָמַתָּ	קִיָּמַתָּ	קִיָּמַתָּ
	2 <i>f.</i>	קָמַתְּ	נָקָמַתְּ	קִיָּמַתְּ	קִיָּמַתְּ
	1 <i>c.</i>	קָמַתִּי	נָקָמַתִּי	קִיָּמַתִּי	קִיָּמַתִּי
	Plur. 3 <i>c.</i>	קָמוּ	נָקָמוּ	קִיָּמוּ	קִיָּמוּ
	2 <i>m.</i>	קָמַתְּם	נָקָמַתְּם	קִיָּמַתְּם	קִיָּמַתְּם
	2 <i>f.</i>	קָמַתְן	נָקָמַתְן	קִיָּמַתְן	קִיָּמַתְן
	1 <i>c.</i>	קָמְנוּ	נָקָמְנוּ	קִיָּמְנוּ	קִיָּמְנוּ
INFIN. Absol.		קֹם	הִקָּם		
	Constr.	קֹמֵם	הִקָּמֵם	קִיָּמֵם	
FUT. 3 <i>m.</i> (IMPF.)		יִקָּם	יִקָּם	יִקְיָם	יִקְיָם
	3 <i>f.</i>	תִּקָּם	תִּקָּם	תִּקְיָם	תִּקְיָם
	2 <i>m.</i>	תִּקָּמְךָ	תִּקָּמְךָ	תִּקְיָמְךָ	תִּקְיָמְךָ
	2 <i>f.</i>	תִּקָּמִי	תִּקָּמִי	תִּקְיָמִי	תִּקְיָמִי
	1 <i>c.</i>	אִקָּם	אִקָּם	אִקְיָם	אִקְיָם
	Plur. 3 <i>m.</i>	יִקָּמוּ	יִקָּמוּ	יִקְיָמוּ	יִקְיָמוּ
	3 <i>f.</i>	תִּקְיָמְנָה	תִּקְיָמְנָה	תִּקְיָמְנָה	תִּקְיָמְנָה
	2 <i>m.</i>	תִּקְיָמוּ	תִּקְיָמוּ	תִּקְיָמוּ	תִּקְיָמוּ
	2 <i>f.</i>	תִּקְיָמְנָה	תִּקְיָמְנָה	תִּקְיָמְנָה	תִּקְיָמְנָה
	1 <i>c.</i>	נִקָּם	נִקָּם	נִקְיָם	נִקְיָם
IMPER.	2 <i>m.</i>	קִים	הִקָּם	קִיָּם	
	2 <i>f.</i>	קִיְמִי	הִקְיָמִי	קִיָּמִי	wanting
	Plur. 2 <i>m.</i>	קִיְמוּ	הִקְיָמוּ	קִיָּמוּ	
	2 <i>f.</i>	קִיְמֵנָה	הִקְיָמֵנָה	קִיָּמֵנָה	
PART. Act.		קֹמֵם		מִקְיָם	
	Pass.	קֹמֵם	נִקָּם		מִקְיָם

AND AYIN YODH VERBS, § 154.

HIPHAL.	HOPHAL.	HITHPAEL.	KAL.
הִקִּים	הִקָּם	הִתְקוּמָם	רָב
הִקִּימָה	הִקָּמָה	הִתְקוּמָמָה	רָבָה
הִקִּימוֹת	(הִקָּמֹת)	הִתְקוּמָמוֹת	רָבַת רִיבֹת
הִקִּימוֹת	(הִקָּמֹת)	הִתְקוּמָמוֹת	רָבַת
הִקִּימוֹתִי	(הִקָּמֹתִי)	הִתְקוּמָמוֹתִי	רָבַתִּי רִיבֹתִי
הִקִּימוּ	הִקָּמוּ	הִתְקוּמוּ	רָבוּ רִיבוּ
הִקִּימוּם	(הִקָּמוּם)	הִתְקוּמוּם	רָבָתָם
הִקִּימוּן	(הִקָּמוּן)	הִתְקוּמוּן	רָבָתָן
הִקִּימוּנִי	(הִקָּמוּנִי)	הִתְקוּמוּנִי	רָבָנוּ
הִקָּם		הִתְקוּמָם	רִיב רִיב
הִקָּם		הִתְקוּמָם	רִיב
יִקָּם	יִקָּם	יִתְקוּמָם	יָרִיב
תִּקָּם	תִּקָּם	תִּתְקוּמָם	תָּרִיב
תִּקָּם	תִּקָּם	תִּתְקוּמָם	תָּרִיב
תִּקְמוּ	תִּקְמוּ	תִּתְקוּמוּ	תָּרִיבִי
אִקָּם	אִקָּם	אִתְקוּמָם	אָרִיב
יִקְמוּ	יִקְמוּ	יִתְקוּמוּ	יָרִיבוּ
תִּקְמוּ	(תִּקְמוּנָה)	תִּתְקוּמוּנָה	תָּרִיבוּנָה
תִּקְמוּ	תִּקְמוּ	תִּתְקוּמוּ	תָּרִיבוּ
תִּקְמוּנָה	(תִּקְמוּנָה)	תִּתְקוּמוּנָה	תָּרִיבוּנָה
נִקָּם	נִקָּם	נִתְקוּמָם	נָרִיב
הִקָּם		הִתְקוּמָם	רִיב
הִקִּימִי	wanting	הִתְקוּמָמִי	רִיבִי
הִקִּימוּ		הִתְקוּמוּ	רִיבוּ
הִקְמוּנָה		הִתְקוּמוּנָה	(רָבָנָה)
מִקָּם		מִתְקוּמָם	רָב
מִקָּם		מִתְקוּמָם	רִיב

X. PARADIGM OF PE YODH VERBS, § 144.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. (PERF.)	3 m.	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשֵׁב	יָשַׁב
	3 f.	יָשְׁבָה	נָשְׁבָה	הוֹשִׁיבָה	הוֹשֵׁבָה	יָשְׁבָה
	2 m.	יָשַׁבְתָּ	נָשַׁבְתָּ	הוֹשַׁבְתָּ	הוֹשֵׁבְתָּ	יָשַׁבְתָּ
	2 f.	יָשַׁבְתְּ	נָשַׁבְתְּ	הוֹשַׁבְתְּ	הוֹשֵׁבְתְּ	יָשַׁבְתְּ
	1 c.	יָשַׁבְתִּי	נָשַׁבְתִּי	הוֹשַׁבְתִּי	הוֹשֵׁבְתִּי	יָשַׁבְתִּי
	Plur. 3 c.	יָשְׁבוּ	נָשְׁבוּ	הוֹשִׁיבוּ	הוֹשֵׁבוּ	יָשְׁבוּ
	2 m.	יָשַׁבְתֶּם	נָשַׁבְתֶּם	הוֹשַׁבְתֶּם	הוֹשֵׁבְתֶּם	יָשַׁבְתֶּם
	2 f.	יָשַׁבְתֶּן	נָשַׁבְתֶּן	הוֹשַׁבְתֶּן	הוֹשֵׁבְתֶּן	יָשַׁבְתֶּן
	1 c.	יָשַׁבְנוּ	נָשַׁבְנוּ	הוֹשַׁבְנוּ	הוֹשֵׁבְנוּ	יָשַׁבְנוּ
INFIN. Absol.		יֹשִׁיב		הוֹשֵׁב		יֹשִׁיב
Constr.		מְשַׁבֵּת	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	יֹשֵׁב
FUT. (IMPF.)	3 m.	יָשֹׁב	יִשָּׁב	יֹשִׁיב	יֹשֵׁב	יָשֹׁב
	3 f.	יָשׁוּבָה	יִשָּׁבָה	יֹשִׁיבָה	יֹשֵׁבָה	יָשׁוּבָה
	2 m.	יָשׁוּבָה	יִשָּׁבָה	יֹשִׁיבָה	יֹשֵׁבָה	יָשׁוּבָה
	2 f.	יָשׁוּבִי	יִשָּׁבִי	יֹשִׁיבִי	יֹשֵׁבִי	יָשׁוּבִי
	1 c.	אָשׁוּב	אִשָּׁב	אֹשִׁיב	אֹשֵׁב	אָשׁוּב
	Plur. 3 m.	יָשׁוּבוּ	יִשָּׁבוּ	יֹשִׁיבוּ	יֹשֵׁבוּ	יָשׁוּבוּ
	3 f.	יָשׁוּבְנָה	יִשָּׁבְנָה	יֹשִׁיבְנָה	יֹשֵׁבְנָה	יָשׁוּבְנָה
	2 m.	יָשׁוּבוּ	יִשָּׁבוּ	יֹשִׁיבוּ	יֹשֵׁבוּ	יָשׁוּבוּ
	2 f.	יָשׁוּבְנָה	יִשָּׁבְנָה	יֹשִׁיבְנָה	יֹשֵׁבְנָה	יָשׁוּבְנָה
	1 c.	נִשָּׁב	נִשָּׁב	נֹשִׁיב	נֹשֵׁב	נִשָּׁב
IMPER.	2 m.	שֵׁב	הוֹשֵׁב	הוֹשֵׁב		יָשֵׁב
	2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי		יָשְׁבִי
	Plur. 2 m.	שֵׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	wanting	יָשְׁבוּ
	2 f.	שְׁבֹנָה	הוֹשִׁיבְנָה	הוֹשִׁיבְנָה		יָשְׁבְנָה
PART. Act.		יֹשֵׁב		מוֹשִׁיב		יֹשֵׁב
Pass.		יֹשׁוּב	נֹשֵׁב		מוֹשֵׁב	יֹשׁוּב

XI. PARADIGM OF LAMEDH ALEPH VERBS, § 164.

		KAL	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. 3 m. (PERF.)		כָּתַב	נִכְתַּב	כָּתַב	הִכְתִּיב	הִתְכַּתֵּב
	3 f.	כָּתְבָה	נִכְתְּבָה	כָּתְבָה	הִכְתִּיבָהּ	הִתְכַּתְּבָהּ
	2 m.	כָּתַבְתָּ	נִכְתַּבְתָּ	כָּתַבְתָּ	הִכְתַּבְתָּ	הִתְכַּתַּבְתָּ
	2 f.	כָּתַבְתְּ	נִכְתַּבְתְּ	כָּתַבְתְּ	הִכְתַּבְתְּ	הִתְכַּתַּבְתְּ
	1 c.	כָּתַבְתִּי	נִכְתַּבְתִּי	כָּתַבְתִּי	הִכְתַּבְתִּי	הִתְכַּתַּבְתִּי
Plur.	3 c.	כָּתְבוּ	נִכְתְּבוּ	כָּתְבוּ	הִכְתִּיבוּ	הִתְכַּתְּבוּ
	2 m.	כָּתַבְתֶּם	נִכְתַּבְתֶּם	כָּתַבְתֶּם	הִכְתַּבְתֶּם	הִתְכַּתַּבְתֶּם
	2 f.	כָּתַבְתֶּן	נִכְתַּבְתֶּן	כָּתַבְתֶּן	הִכְתַּבְתֶּן	הִתְכַּתַּבְתֶּן
	1 c.	כָּתַבְנוּ	נִכְתַּבְנוּ	כָּתַבְנוּ	הִכְתַּבְנוּ	הִתְכַּתַּבְנוּ
INFIN. Absol.		כָּתוּב	נִכְתָּב	כָּתוּב	הִכְתֵּב	הִתְכַּתֵּב
Constr.		כֹּתֵב	נֹכְתֵב	כֹּתֵב	הֹכְתֵב	הִתְכַּתֵּב
FUT. 3 m. (IMPF.)		יִכְתֹּב	יִכְתָּב	יִכְתֹּב	יִכְתֵּב	יִתְכַּתֵּב
	3 f.	תִּכְתֹּב	תִּכְתָּב	תִּכְתֹּב	תִּכְתֵּב	תִּתְכַּתֵּב
	2 m.	תִּכְתֹּב	תִּכְתָּב	תִּכְתֹּב	תִּכְתֵּב	תִּתְכַּתֵּב
	2 f.	תִּכְתֹּבִי	תִּכְתָּבִי	תִּכְתֹּבִי	תִּכְתֵּבִי	תִּתְכַּתֵּבִי
	1 c.	אֶכְתֹּב	אֶכְתָּב	אֶכְתֹּב	אֶכְתֵּב	אֶתְכַתֵּב
Plur.	3 m.	יִכְתְּבוּ	יִכְתָּבוּ	יִכְתְּבוּ	יִכְתֵּבוּ	יִתְכַתְּבוּ
	3 f.	תִּכְתְּבוּנָה	תִּכְתָּבוּנָה	תִּכְתְּבוּנָה	תִּכְתֵּבוּנָה	תִּתְכַתְּבוּנָה
	2 m.	תִּכְתְּבוּ	תִּכְתָּבוּ	תִּכְתְּבוּ	תִּכְתֵּבוּ	תִּתְכַתְּבוּ
	2 f.	תִּכְתְּבוּנָה	תִּכְתָּבוּנָה	תִּכְתְּבוּנָה	תִּכְתֵּבוּנָה	תִּתְכַתְּבוּנָה
	1 c.	נִכְתְּבוּ	נִכְתָּבוּ	נִכְתְּבוּ	נִכְתֵּבוּ	נִתְכַתְּבוּ
IMPER. 2 m.		כָּתֵב	הִכְתֵּב	כָּתֵב	הִכְתֵּב	הִתְכַתֵּב
	2 f.	כָּתְבִי	הִכְתֵּבִי	כָּתְבִי	הִכְתֵּבִי	הִתְכַתֵּבִי
Plur.	2 m.	כָּתְבוּ	הִכְתֵּבוּ	כָּתְבוּ	הִכְתֵּבוּ	הִתְכַתְּבוּ
	2 f.	הִתְכַתְּבוּנָה	הִתְכַתְּבוּנָה	הִתְכַתְּבוּנָה	הִתְכַתְּבוּנָה	הִתְכַתְּבוּנָה
PART. Act.		כֹּתֵב		כֹּתֵב	כֹּתֵב	כֹּתֵב
Pass.		כֹּתֵב	נֹכְתֵב			

XII. PARADIGM OF LAMEDH

		KAL.	NIPHAL.	PIEL.
PRET. (PERF.)	3 m.	פָּלַח	נִפְּלַח	פִּילַח
	3 f.	פָּלְחָה	נִפְּלְחָה	פִּילְחָה
	2 m.	פָּלִיחַ	נִפְּלִיחַ	פִּילִיחַ
	2 f.	פָּלִיחַת	נִפְּלִיחַת	פִּילִיחַת
	1 c.	פָּלִיחִי	נִפְּלִיחִי	פִּילִיחִי
	Plur. 3 c.	פָּלְחוּ	נִפְּלְחוּ	פִּילְחוּ
	2 m.	פָּלִיחִם	נִפְּלִיחִם	פִּילִיחִם
	2 f.	פָּלִיחוֹן	נִפְּלִיחוֹן	פִּילִיחוֹן
	1 c.	פָּלִיחִנִּי	נִפְּלִיחִנִּי	פִּילִיחִנִּי
INFIN. Absol.		פָּלַח	נִפְּלַח	פִּילַח
Constr.		פָּלֹחַת	הִפְּלֹחַת	פִּילֹחַת
FUT. (IMPF.)	3 m.	יִפְּלַח	יִפְּלַח	יִפְּלַח
	3 f.	תִּפְּלַח	תִּפְּלַח	תִּפְּלַח
	2 m.	תִּפְּלַח	תִּפְּלַח	תִּפְּלַח
	2 f.	תִּפְּלִי	תִּפְּלִי	תִּפְּלִי
	1 c.	אֶפְּלַח	אֶפְּלַח	אֶפְּלַח
	Plur. 3 m.	יִפְּלְחוּ	יִפְּלְחוּ	יִפְּלְחוּ
	3 f.	תִּפְּלִינָה	תִּפְּלִינָה	תִּפְּלִינָה
	■ m.	תִּפְּלֹו	תִּפְּלֹו	תִּפְּלֹו
	2 f.	תִּפְּלִינָה	תִּפְּלִינָה	תִּפְּלִינָה
	1 c.	נִפְּלַח	נִפְּלַח	נִפְּלַח
IMPER.	2 m.	פָּלַח	הִפְּלַח	פִּילַח
	2 f.	פָּלִי	הִפְּלִי	פִּילִי
	Plur. 2 m.	פָּלְחוּ	הִפְּלְחוּ	פִּילְחוּ
	■ f.	פָּלִינָה	הִפְּלִינָה	פִּילִינָה
PART.	Act.	פָּלַח		מִפְּלַח
	Pass.	פָּלִי	נִפְּלַח	

THE VERBS, § 170.

[illegible]

XIII. PARADIGM OF THE

CLASS I.

1. Monosyllables and Segholates; Abstract Nouns.

Vowel with		Perfect Roots		ל"ה	ע"ו & ע"י	ע"פ	פ"ן & פ"י
1st. Radical	2d. Radical	Segholates	Guttural				
גִּיּוֹ	גִּבּוֹר	מִלָּךְ	נָעַר	יָדוּ	לֵיִל	מִק	פָּן & פִּי
שָׂוִי	פָּחַד	לָחֵם	לָחַם	סָתוּ	שָׁדוּ	תָּיִד	פָּן & פִּי
	שָׁכַם	צָדַק	בָּשָׁח	בָּכָה	רָנַח	(י) רָשָׁח	פָּן & פִּי
חָשָׂא	יָלַל	עָמַם	שָׁמַע	(אֵר) אֵר	רִישׁ	חָן	פָּן & פִּי
נָרַד	גִּבּוֹר	אָחַל	נָעַר	פָּרַי	רִיב	(נ) שִׂיא	פָּן & פִּי
קָשָׁט	שָׁדוּל	חָמַץ	נָעַר	אֵוֶן	רֵב	(י) סוּד	פָּן & פִּי
	גִּבּוֹל	גִּבָּה	גִּבּוֹל	טוֹב		(י) בּוֹל	פָּן & פִּי

⌘ prosthetic: אֶחָמֹד, אֶחָבֵל, אֶחָבֵט, אֶחָבֵע.

⌘ unessential long vowel: אֶחָמֹד, אֶחָבֵל, אֶחָבֵט, אֶחָבֵע.

2. Long ultimate with pretonic — or —.

Adjectives: *ā, ē, ō* intrans. קָשָׁן, קָשָׁן, קָשָׁן.

ī, ū passive בָּחִיר, נָחֹשׁ, קָשָׁן.

טוֹב, רִישׁ, יוֹד, רֵשׁ: ע"י and ע"ו. יָמַח, תָּם, רָה: ע"ע.

שָׁלֵו, עָנָו, נָקַד, גָּאָה, רָפָה: ל"ה.

ā, ō qualities existing: קָדוֹם, קָדוֹם, קָדוֹם.

ē „ becoming: קָדוֹם, קָדוֹם, קָדוֹם.

ō permanent, as figure אֶחָד, עָגַל, אֶחָד.

colour אֶחָד, בָּרַד, אֶחָד.

character קָדוֹם, מָחֹד, אֶחָד.

ē variable states of body קָדוֹם, קָדוֹם, קָדוֹם.

mind אֶחָד, קָדוֹם, אֶחָד.

Concrete Nouns: קָדוֹם, קָדוֹם, קָדוֹם.

Names of seasons: קָדוֹם, קָדוֹם, קָדוֹם.

3. Long immutable penult, — or — in ultimate.

Agents: קָדוֹם, קָדוֹם, קָדוֹם.

Occupations: קָדוֹם, קָדוֹם, קָדוֹם.

CLASS II. Reduplicated.

Intensive: רָחוּם, חָפוּן, גָּבוּר, צָדִיק, פָּקֵחַ, חָפֵּשׁ.

Daghash resolved: נִיצוּץ, קִישוּר, קִרְמוֹשׁ.

גִּלְגֻּלֹת, טִלְטִילָה, חִלְחִלָה, קָקֵד, חֲתָחַת: עֵ"

do. vowel inserted קִלְקִיל, צִלְצִיל.

do. consonant softened פָּפֹר, קִקְלֹן, פּוֹכֵב.

נָאֻה: לָהּ. (י) צִיּוּצִיּוֹת, (י) הִבְהָבִים: פִּי.

Occupations: מַבְחָח, חָרֵשׁ, דִּבֵּן, דִּבֵּיג, גִּלְבֵּי, אֶפֶר.

Defects: קִרְחָה, פִּסְחָה, עֶקֶשׁ, עֵהָר, חָרֵשׁ, גִּבֵּן, אֵיִם.

Abstracts: שֶׁשְׁשִׁים, חֲרָחֵר: עֵ"שׁ. שְׁלוּחִים, פְּסָרִים, שְׁלוֹם.

Reduplicate 3d. Radical: with ā רַעְעָן, פִּרְרָח.

פָּאֻרֵר, נַעֲצוּץ ā. נִירָח, נִהַלֵּל ō. סִבְרִיר, בְּמִירִיר ē

Red. two Radicals: עֲזָזָזֵל, הֲצִצְרָה, פִּקְקִיחָה.

repetition הִשְׁכַּכָּה, הִלְקִלֵּק, הִשְׁכַּכָּה.

diminutives of colour יִרְקָרֵק, אֲדָמָדִם.

CLASS III. With Prefixes.

אֵ: superlative אֵיָן, אֵכָזֵר, אֵכָזֵב.

מֵ: agent מִשְׁבִּיל, מִפֵּל, participles with מֵ.

instrument מִשְׁחָה, מִלְמֵד, מִשְׁתָּח.

place or time מִזְבֵּן, מִרְבֵּץ, מִזְבֵּחַ.

action or condition מִשְׁבֵּחַ, מִסְפָּר, מִטְבֵּחַ.

object or subject מִרְחֹק, מִצְעֵר, מִזְמֹר, מִאֲכָל.

יֵ: names יִצְחָק, יִפְתָּח; appellatives יִלְקוּשׁ.

חֵ: abstracts תִּצְנִיג, תִּרְדֵּמָה; concrete תִּדְרֹר.

CLASS IV. With Affixes. Denominatives.

וֶן or וֶן: adjectives אֶחָדוֹן, נֶחָשָׁתוֹן.

abstracts אֶבְדוֹן, בְּרָקוֹן, עֶבְדוֹן.

augmentative שִׁבְחוֹן; diminutive אִישׁוֹן.

וֶן or וֶן: בְּרָמָל, חֲרָטָם, סָלָם, גִּרְוֶן.

יֵ: relation נִבְרִי, אֶפְרִי, יִבּוּסִי, עֶבְרִי.

יֵ: בִּיִּלִּי, לֹוִּלִי, הוֹדִי, חוֹרִי.

XIV. PARADIGM OF THE

1.

	king	covert	drought	boy
SING. <i>abs.</i>	מֶלֶךְ	סֹתֵר	חֹרֵב	נֶעַר
<i>const.</i>	מֶלֶךְ	סֹתֵר	חֹרֵב	נֶעַר
PLUR. <i>abs.</i>	מַלְכִּים	סֹתְרִים	חֹרְבִים	נְעָרִים
<i>const.</i>	מַלְכִּי	סֹתְרִי	חֹרְבִי	נְעָרִי
SING. <i>l. suf.</i>	מַלְכִּי	סֹתְרִי	חֹרְבִי	נְעָרִי*
<i>gr. suf.</i>	מַלְכֵּךְם	סֹתְרֵכֶם	חֹרְבֵכֶם	נְעָרֵכֶם
PLUR. <i>l. suf.</i>	מַלְכֵי	סֹתְרֵי	חֹרְבֵי	נְעָרֵי
<i>gr. suf.</i>	מַלְכֵיכֶם	סֹתְרֵיכֶם	חֹרְבֵיכֶם	נְעָרֵיכֶם
				*But נְעָרָה
	feet	knees	loins	shoes
Du. <i>abs.</i>	רַגְלַיִם	בְּרָפִים	מִתְלַיִם	נַעֲלָיִם
<i>const.</i>	רַגְלִי	בְּרַפִּי	מִתְלִי	נַעֲלִי

2.

	lord	vengeance	cloud	old man	heart
SING. <i>abs.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
<i>const.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
PLUR. <i>abs.</i>	אֲדוֹנִים	נִקְמָה	עָנָנִים	זָקֵנִים	לִבְבֵי
<i>const.</i>	אֲדוֹנִי	נִקְמָה	עָנָנִי	זָקֵנִי	לִבְבִי
SING. <i>l. suf.</i>	אֲדוֹנִי	נִקְמָה		זָקֵנִי	לִבְבִי
<i>gr. suf.</i>	אֲדוֹנֵכֶם	נִקְמָכֶם			לִבְבֵכֶם
PLUR. <i>l. suf.</i>	אֲדוֹנֵי	נִקְמָה		זָקֵנִי	לִבְבִי
<i>gr. suf.</i>	אֲדוֹנֵיכֶם	נִקְמָיֶכֶם		זָקֵנֵכֶם	לִבְבֵיכֶם
	great	strong	dry	יָבִשׁ	יָבִשׁ Hiph. part
SING. <i>masc.</i>	גָּדוֹל	חֲזָק	יָבֵשׁ		מִקְיָם
<i>fem.</i>	גְּדוּלָה	חֲזָקָה	יָבֵשָׁה		מִקְיָמָה
PLUR. <i>masc.</i>	גְּדוֹלִים	חֲזָקִים	יָבֵשִׁים		מִקְיָמִים
<i>fem.</i>	גְּדוּלוֹת	חֲזָקוֹת	יָבֵשׁוֹת		מִקְיָמוֹת

DECLENSION OF MASCULINE NOUNS, § 221 A.

1.

perpetuity	deed	death	olive	sickness
נֶצַח	פֶּעַל	מוֹת	זֵית	חֲלִי
נֶצַח	פֶּעַל	מוֹת	זֵית	חֲלִי
נֶצְחִים	פִּעָלִים	מוֹתִים	זֵיתִים	חֲלָיִים
נֶצְחִי	פִּעְלִי	מוֹתִי	זֵיתִי	חֲלִיִּי
נֶצְחִי	פִּעְלִי*	מוֹתִי	זֵיתִי	חֲלִיִּי
נֶצְחָכֶם	פִּעְלָכֶם	מוֹתְכֶם	זֵיתְכֶם	חֲלִיְכֶם
נֶצְחִי	פִּעְלִי	מוֹתִי	זֵיתִי	חֲלִיִּי
נֶצְחֵיכֶם	פִּעְלֵיכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם	חֲלִיֵּיכֶם
	*But פִּעְלֵי			
	noon		eyes	cheeks
	צַהֲרָיִם		עֵינַיִם	לְחָיִים
			עֵינִי	לְחָיִי

3.

tree	name	potter	seal
עֵץ	שֵׁם	יֹצֵר	חוֹתֶם
עֵץ		יֹצֵר	חוֹתֶם
עֵצִים		יֹצְרִים	חוֹתְמִים
עֵצִי		יֹצְרִי	חוֹתְמִי
עֵצִי	שְׁמִי*	יֹצְרִי*	חוֹתְמִי
עֵצְכֶם	שְׁמֵיכֶם	יֹצְרְכֶם	חוֹתְמֵיכֶם
עֵצִי		יֹצְרִי	חוֹתְמִי
עֵצֵיכֶם		יֹצְרֵיכֶם	חוֹתְמֵיכֶם
	*But שְׁמֵי	*יֹצְרֵי	

4. (ל"ה)

work	field
מַעֲשֵׂה	שָׂדֶה
מַעֲשֵׂה	שָׂדֶה
מַעֲשִׂים	שָׂדִים
מַעֲשִׂי	שָׂדִי
מַעֲשִׂי	שָׂדִי
—	—
מַעֲשִׂי	שָׂדִי
מַעֲשֵׂיכֶם	שָׂדֵיכֶם

dead	Kal act. part.	Niph. part.	part. ל"ה	fair
מֵת	קָטַל	נִקְטַל	גָּלָה	רָפָה
מֵתָה	קָטַלָּה	נִקְטַלָּה	גָּלָה	רָפָה
מֵתִים	קָטַלְתֶּם	נִקְטַלְתֶּם	גָּלִים	רָפִים
מֵתוֹת	קָטַלְתֶּם	נִקְטַלְתֶּם	גָּלוֹת	רָפוֹת

XV. PARADIGM OF MASCULINE NOUNS (continued).

5 (ע" and the like).

	camel	garden	goat	statute
SING. <i>abs.</i>	בָּבֵל	בֵּן	עֵז	חֵק
<i>const.</i>	בָּבֵל	בֵּן	עֵז	חֵק
PLUR. <i>abs.</i>	בָּבֵלִים	בָּנִים	עֵזִים	חֻקִּים
<i>const.</i>	בָּבֵלִי	בְּנֵי	עֵזִי	חֻקֵּי
SING. <i>l. suf.</i>	בָּבֵלִי	בְּנֵי	עֵזִי	חֻקֵּי
<i>gr. suf.</i>	בָּבֵלְכֶם	בְּנֵיכֶם	עֵזְכֶם	חֻקְכֶם
PLUR. <i>l. suf.</i>	בָּבֵלִי	בְּנֵי	עֵזִי	חֻקֵּי
<i>gr. suf.</i>	בָּבֵלֵיכֶם	בְּנֵיכֶם	עֵזֵיכֶם	חֻקֵּיכֶם
	small	much or many	deep	fresh
SING. <i>masc.</i>	קָטָן	רַב	עֲמֹק	טָרִי
<i>fem.</i>	קְטַנָּה	רַבָּה	עֲמֻקָּה	טְרִיָּה
PLUR. <i>masc.</i>	קְטַנִּים	רַבִּים	עֲמֻקִּים	טְרִיִּים
<i>fem.</i>	קְטַנּוֹת	רַבּוֹת	עֲמֻקּוֹת	טְרִיּוֹת

NOUNS WITH SUFFIXES.

	horse	horses	mare	mares
<i>Abs.</i>	Sg. סוּס	Pl. סוּסִים	Sg. סוּסָה	Pl. סוּסוֹת
<i>Const.</i>	סוּס	סוּסִי	סוּסָה	סוּסוֹת
SING. 1 c. my	סוּסִי	סוּסִי	סוּסָתִי	סוּסוֹתִי
2 m. thy	סוּסִיךָ	סוּסֵיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
2 f. thy	סוּסִיךָ	סוּסֵיךָ	סוּסָתְךָ	סוּסוֹתֶיךָ
3 m. his	סוּסוֹ	סוּסָיו	סוּסָתּוֹ	סוּסוֹתָיו
3 f. her	סוּסָהּ	סוּסֵיהָ	סוּסָתֶיהָ	סוּסוֹתֶיהָ
PLUR. 1 c. our	סוּסֵינוּ	סוּסֵינוּ	סוּסָתֵנוּ	סוּסוֹתֵנוּ
2 m. your	סוּסֵיכֶם	סוּסֵיכֶם	סוּסָתֵכֶם	סוּסוֹתֵיכֶם
2 f. your	סוּסֵיכֶן	סוּסֵיכֶן	סוּסָתֵכֶן	סוּסוֹתֵיכֶן
3 m. their	סוּסָם	סוּסֵיהֶם	סוּסָתָם	סוּסוֹתֵיהֶם
3 f. their	סוּסָן	סוּסֵיהֶן	סוּסָתָן	סוּסוֹתֵיהֶן

XVI. PARADIGM OF FEMININE NOUNS, § 221 B.

1.

	queen	covert	desert	girl
SING. <i>abs.</i>	מֶלֶכָּה	סִתְרָה	חֲרִיבָה	נַעֲרָה
<i>const.</i>	מֶלֶכַח	סִתְרַח	חֲרִיבַח	נַעֲרַח
PLUR. <i>abs.</i>	מֶלְכּוֹת	סִתְרוֹת	חֲרִיבוֹת	נַעֲרוֹת
<i>const.</i>	מֶלְכַּחַת	סִתְרוֹחַת	חֲרִיבוֹחַת	נַעֲרוֹחַת
SING. <i>l. suf.</i>	מֶלֶכָּתִי	סִתְרָתִי	חֲרִיבָתִי	נַעֲרָתִי
<i>gr. suf.</i>	מֶלְכַּתְכֶּם	סִתְרַתְכֶּם	חֲרִיבַתְכֶּם	נַעֲרַתְכֶּם
PLUR. <i>l. suf.</i>	מֶלְכוֹתִי	סִתְרוֹתִי	חֲרִיבוֹתִי	נַעֲרוֹתִי
<i>gr. suf.</i>	מֶלְכַּתְיֶכֶם	סִתְרַתְיֶכֶם	חֲרִיבַתְיֶכֶם	נַעֲרַתְיֶכֶם

sides double embroidery

DU. <i>abs.</i>	רִכְתֵּי	רִקְצֵי
<i>const.</i>	רִכְתִּי	

2.

	counsel	vengeance	cry	sucker
SING. <i>abs.</i>	עֲצָה	נִקְמָה	זַעֲקָה	יוֹנָקָה
<i>const.</i>	עֲצַח	נִקְמַח	זַעֲקַח	יוֹנָקַח
PLUR. <i>abs.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יוֹנָקוֹת
<i>const.</i>	עֲצוֹחַ	נִקְמוֹחַ	זַעֲקוֹחַ	יוֹנָקוֹחַ
SING. <i>l. suf.</i>	עֲצָתִי	נִקְמָתִי	זַעֲקָתִי	יוֹנָקָתִי
<i>gr. suf.</i>	עֲצַתְכֶּם	נִקְמַתְכֶּם	זַעֲקַתְכֶּם	יוֹנָקַתְכֶּם
PLUR. <i>l. suf.</i>	עֲצוֹתִי	נִקְמוֹתִי	זַעֲקוֹתִי	יוֹנָקוֹתִי
<i>gr. suf.</i>	עֲצַתְיֶכֶם	נִקְמַתְיֶכֶם	זַעֲקַתְיֶכֶם	יוֹנָקַתְיֶכֶם

lips

DU. <i>abs.</i>	שִׁפְתֵי
<i>const.</i>	שִׁפְתִי

twofold sloth

עֲצֻלַּתִּי

F-2.00

F-2.00
3484

PJ Green, William Henry, 1825-1900.
4567 A grammar of the Hebrew language. New ed.,
G772 carefully revised throughout, and the syntax
1891 greatly enlarged. New York, J. Wiley, 1891
[c1888]
viii, 417, 23p. 24cm.

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3484

CCSC/mmb

